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HARVARD ORIENTAL SERIES

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BY

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Volume Twenty

CAMBRIDGE, MASSACHUSETTS

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1916

RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

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PART 1: THE REPEATED PASSAGES OF THE RIG-VEDA,
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-
VEDA, WITH CRITICAL COMMENTS AND NOTES

CAMBRIDGE, MASSACHUSETTS

Harvard University Press

1916

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PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, Der Rig-Veda, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E.g., the third book of the Viçvāmitras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e.g., is the full significance of the cosmo-mythic repetition: 7.33.7^b, tisraḥ prajā āryā jyotiragrāḥ: 7.101.1^a, tisro vācaḥ pra vada jyotiragrāḥ; why this imitativeness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3^c, sapta svasāro abhi saṁ navante: 10.71.3^d, tām sapta rebhā abhi saṁ navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

MAURICE BLOOMFIELD.

JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

- AJPh.** American Journal of Philology.
Arnold, VM. E. Vernon Arnold, Vedic Metre.
Bergaigne. Abel Bergaigne, La Religion védique d'après les Hymnes du Rigveda.
Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.
Concordance. M. Bloomfield, A Vedic Concordance.
Grassmann. Hermann Grassmann, Rig-Veda übersetzt.
GSAI. Giornale della Società Asiatica Italiana.
Hillebrandt, Ved. Myth. Alfred Hillebrandt, Vedische Mythologie.
IF. Indogermanische Forschungen.
Ind. Stud. Albrecht Weber's Indische Studien.
JA. Journal Asiatique.
JAOS. Journal of the American Oriental Society.
KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.
Ludwig. Alfred Ludwig, Der Rigveda oder die heiligen Hymnen der Brāhmana.
Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.
Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.
Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.
Muir, OST. J. Muir, Original Sanskrit Texts on the origin and history of the people of India.
Oldenberg, Prol. Hermann Oldenberg, Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena.
Oldenberg, RV. Noten. Hermann Oldenberg, Rigveda. Textgeschichtliche und exegetische Noten.
Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).
SBAB. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.
SBE. Sacred Books of the East.
Ved. Stud. Richard Pischel und Karl F. Geldner, Vedische Studien.
WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated *pādas* of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of *Katyaṇa's* *Sarvānukramaṇi*, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanative and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated *pādas*. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (*maṇḍalas*) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e.g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e.g. :

sāsayāma prtanyataḥ 8.40.7
indratvotāḥ sāsayāma prtanyataḥ 1.132.1.¹

Or, very frequently a single word ² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

açatrur indra januṣā sanād asi 1.102.8
anāpir indra januṣā sanād asi 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agnī ratho na vedyaḥ 8.19.8
agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6.

² Or even a single letter, as in the case of verses beginning pra ṇo and pra no.

³ Vedic Concordance, pp. x^b and xiv^a.

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pāda), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called Valakhilya hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or pādas of a stanza; repetitions of distichs; and repetitions of single verses or pādas. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anuṣṭubh-gāyatrī) metre to the longer (triṣṭubh-jagatrī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guérinot, *Journal Asiatique* (1907), 10. x. 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāskala Çākhā) is 10,581,

or (Çākala Çākhā) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46-48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mā sañ sṛja varcasā 1.23.23^d
 sañ māgne varcasā sṛja 1.23.24^a
 ṛñor akṣaṃ na cakryoḥ 1.30.14^d
 ṛñor akṣaṃ na caçibhiḥ 1.30.15^d
 tvañ na indra rāyā parinaśā 1.129.9^a
 tvañ na indra rāyā tarūṣasā 1.129.10^a
 tasminn ā tasthur bhuvanāni viçvā 1.164.13^b
 tasminn āpitā bhuvanāni viçvā 1.164.14^d

¹ Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7^c concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), §40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yaana 9.17, 18; 45.1, 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

⁵ RV. 2.11 illustrates well this latter class of vaguer catenary structure.

tve devā havir adanty āhutam 2.1.13^d
 āsā devā havir adanty āhutam 2.1.14^b
 mandro viçvāni kāvyāni vidvān 3.1.17^b
 agnir viçvāni kāvyāni vidvān 3.1.18^d
 yā jāgrvir vidathe çasyamānā 3.39.1^c
 vi jāgrvir vidathe çasyamānā 3.39.2^b
 ekaṁ vicakra camasaṁ caturdhā 4.35.2^d
 vy akṛṇota camasaṁ caturdhā 4.35.3^a
 rayiṁ divo duhitaro vibhātīḥ 4.51.10^a
 tad vo divo duhitaro vibhātīḥ 4.51.11^a
 yad im somāsaḥ suṣutā amandan 5.30.10^d
 yad im somā babhrudhūtā amandan 5.30.11^a
 sā vy ucha sahiyasi 5.79.2^c
 yo vy āuchaḥ sahiyasi 5.79.3^c
 dhībhir vipraḥ pramatim ichamānāḥ 7.93.3^b
 girbhir vipraḥ pramatim ichamānāḥ 7.93.4^a
 addhā deva mahān asi 8.101.11^d
 satrā deva mahān asi 8.101.12
 abhi tyam madyam madam 9.6.2^a
 abhi tyam pūrvyam madam 9.6.3^a
 yat te pavitram arcīṣi 9.67.23^a
 yat te pavitram arcivat 9.67.24^a
 tvam vipro abhavo 'ngirastamaḥ 9.107.6^c
 tvam kavir abhavo devavitamaḥ 9.107.7^c
 tebhiḥ somābhi rakṣa naḥ 9.114.3^d
 tena somābhi rakṣa naḥ 9.114.4^b
 vi cid vṛheva rathyeva cakrā 10.10.7^d
 tena vi vṛha rathyeva cakrā 10.10.8^d
 athem enaṁ pra hinutāt pitṛbhyāḥ 10.16.1^d
 athem enaṁ pari dattāt pitṛbhyāḥ 10.16.2^b
 yas te drapsa skandati yas te aṅguḥ 10.17.12^a
 yas te drapsa skanno yas te aṅguḥ 10.17.13^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 athā devā dadhire havyavāham 10.52.3^d
 mām devā dadhire havyavāham 10.52.4^a
 te agneḥ pari jajñire 10.62.5^d
 ye agneḥ pari jajñire 10.62.6^a
 sarasvatī saha dhībhiḥ purāṁdhyā 10.65.13^d
 viçve devāḥ saha dhībhiḥ purāṁdhyā 10.65.14^a
 dadhāmi te dyumatīm vācam āsan 10.98.2^d
 asme dhehi dyumatīm vācam āsan 10.98.3^a
 utāpṛṇan marḍitāraṁ na vindate 10.117.1^d
 uto cit sa marḍitāraṁ na vindate 10.117.2^d
 apaçyaṁ tvā manasā cekitānam 10.183.1^a
 apaçyaṁ tvā manasā dīdhyānam 10.183.2^a

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation:

sam agnir idhyate vṛṣā 3.27.13^c
 vṛṣo agniḥ sam idhyate 3.27.14^a
 āhur te trīṇi divi bandhanāni 1.163.3^d
 trīṇi ta āhur divi bandhanāni 1.163.4^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 tena cākṣpra ṛṣayo manuṣyāḥ 10.130.5^d
 cākṣpre tena ṛṣayo manuṣyāḥ 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., ¹et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasāyā ataraḥ payāṁsi 10.108.1^d
 tathā rasāyā ataraḥ payāṁsi 10.108.2^d
 kas te jāmir janānām 1.75.3^a
 tvam jāmir janānām 1.75.4^a
 indraḥ kim asya sakhye cakāra 6.27.1^b
 indraḥ sad asya sakhye cakāra 6.27.2^b
 ko no mahyā aditaye punar dāt 1.24.1^c
 sa no mahyā aditaye punar dāt 1.24.2^c
 kam svid garbhaṁ prathamam dadhra āpaḥ 10.82.5^c
 tam id garbhaṁ prathamam dadhra āpaḥ 10.82.6^a

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero:

kim asya made kim v asya pītāv indrah kim asya sakhye cakāra,
raṇā vā ye niṣadi kim te asya purā vividre kim u nūtanāsaḥ.
sad asya made sad v asya pītāv indrah sad asya sakhye cakāra,
raṇā vā ye niṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15:

yo jāgāra tam ṛcaḥ kāmayaṇte yo jāgāra tam u sāmāni yanti,
yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.
agnir jāgāra tam ṛcaḥ kāmayaṇte agnir jāgāra tam u sāmāni yanti,
agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit:

yaḥ pāvamānīr adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.31^{ab}
pāvamānīr yo adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.32^{ab}
amīvā yas te garbhaṁ durṇāmā yonim āçaye 10.162.1^{cd}
yas te garbham amīvā durṇāmā yonim āçaye 10.162.2^{ab}
hiraṇyapaṇim ūtaye savitāram upa hvaye 1.22.5^{ab}
apāṁ napātām avase savitāram upa stuhi 1.22.6^{ab}
ā bharataṁ çikṣataṁ vajrabāhū asmān indrāgnī avataṁ çaçibhiḥ 1.109.7^{ab}
puraṁdarā çikṣataṁ vajrahastāsmān indrāgnī avataṁ bhareṣu 1.109.8^{ab}
adveṣo no maruto gātum etana çrotā havaṁ jaritur evayāmarut 5.87.8^{ab}
gantā no yajñam yajñīyāḥ suçami çrotā havam arakṣa evayāmarut 5.87.9^{ab}
ā no gavyebhir açvyāiḥ sahasrāir upa gachatam 8.73.14^{ab}
mā no gavyebhir açvyāiḥ sahasrebhir ati khyatam 8.73.15^{ab}
eṣa divaṁ vi dhāvati tiro rajāṁsi dhārayā 9.3.7^{ab}
eṣa divaṁ vy āsarat tiro rajāṁsy asṛtaḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab}; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rīg-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—

In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Saṁhitā* of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit:

bhadrā çaktir yajamānāya sunvate 1.83.3
viçved aha yajamānāya sunvate 1.92.3
rjūyate yajamānāya sunvate 10.100.3
suprāvyē yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression *yajamānāya sunvate* is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānasya sunvataḥ 6.54.6; 60.15,

is not treated directly as a repetition of *yajamānāya sunvate* (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni:

agnih çukreṇa çociṣā 8.56 (Vāl. 8).5
agnih çukreṇa çociṣā 1.45.4
agne çukreṇa çociṣā 1.12.12; 8.44.14; 10.21.8
agnis tigmena çociṣā 6.16.28
agne tigmena çociṣā 10.87.23
vṛṣā çukreṇa çociṣā 10.187.3.

Add to the above the *Uṣas pāda*:

uṣaḥ çukreṇa çociṣā 1.48.14; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6
vādhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6°, ojo dāsasya dambhaya : 10.22.8°, vādhār dāsasya dambhaya]
[10.22.8°, vādhār dāsasya dambhaya : 8.40.6°, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stūhi 1.12.7
indram agnim upa stūhi 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitativeness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*. This is genuine imitativeness, not accident. But it does not amount to repetition. The same kind of imitativeness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaṣ ca*; or, *indraṣ cāgniṣ ca*; or, *tanvā tanā ca*. The cadence *daṣuṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viṣvasya bhuvanasya rājā 3.46.2; 6.36.4
 tena viṣvasya bhuvanasya rājā 5.85.3
 somo viṣvasya bhuvanasya rājā 9.97.56
 asya viṣvasya bhuvanasya rājā 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viṣvasya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1, 9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viṣvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viṣvā*, or, *suvānāsa indavaḥ*; or, *sakhyā çivāni*; verbs with their settled dependencies, such as forms of the verb *çru* 'hear' governing *havam* 'call': *çṛṇavad dhavam*; *çrutā havam*; *çṛṇudhī havam*; *çrudhī havam*; *çṛṇutām havam*; *çrutām havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sāvavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arṣa pavitra ā*; *indo pari srava*; *pavasva dharayā*; *gor adhi tvaci*; *madhumāṇ rtava*; *pavamāna urmiṇa*, &c., *ad infinitum*.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, *yad dha pauram avitha*, in 8.3.12^a, explains the similar cadence, *yad dha codam avitha*, in 2.13.9^b, by making it more than probable that *coda* is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious *Dasyus*; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: *asurasya mayayā* 5.63.3, 7; 10.177.1 (AV. 6.72.1); *rathyeva cakrā* 2.39.3; 10.10.7, 8; 89.2; 117.5; *maghavāno vayanī* ca 1.73.8; 136.7; 143.13; 7.87.5;¹ *pāpayāmuyā* 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); *çavasota rāyā* 6.15.10; 18.7; *namasā rātahavyā* 6.11.4; 69.6; *vapuṣyo vibhāvā* 4.1.8, 12; 5.1.9; *prathamajā r̥tāvā* 6.73.1; 10.168.3; *duritāni viçvā* 5.77.3; 10.165.3; *rodasī viçvaçambhuva* 1.160.4; 6.70.6; *dyāvāprthivī bhūriretasā* 3.3.11; 10.92.11; *kavayo manīṣā* 10.114.6; 124.9; 129.4; *jenyo vṛṣā* 1.140.2; 2.18.2; *mahimānam ojasā* 5.81.3; 10.113.2; *vahnir āsā* 1.76.4; 6.11.2; *tamaso nir amoci* 5.1.2; 10.107.1; *uṣasām aroci* (aṇoci) 7.8.1; 10.2; *rajaso vidharmaṇi* 6.71.1; 9.86.30; *dayate vāryāni* 5.49.3; 9.90.2; *uṣaso vi rājati* 5.81.2; 9.71.7; 75.3; *mahaḥ sāubhagasya* 3.16.1; 4.55.8; *madhunaḥ somyasya* 4.35.4; 44.4; 6.20.3; *vānir anīṣata* 1.7.1; 8.9.19; 12.22; 9.104.4; *ksām apaç* ca 2.20.7; 6.22.8; *jaritāram yaviṣṭha* 1.189.4; 5.3.11; 10.80.7; *para enāvareṇa* 1.164.17, 18, 43; *marçayati dvayena* 1.147.4, 5; 5.3.7; *manave bādhitāyā* 6.49.13; 7.91.1; *vājino rāsabhasya* 1.34.9; 3.53.5; *rāyā ā bhara* 1.81.7; 9.61.26; *dyumnam ā bhara* 6.46.7; 8.19.15; *prāvitā bhava* 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the *sama pāda*, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the *Rig-Veda* avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 *pādas*, do not repeat in precisely the same form a single *pāda*. Yet they read like two essays on the same theme, written by the same author (traditionally, *Parvata*, or *Parvata* and *Nārada*), in two slightly differing moods. Quite likely the essential sameness of these two *Pavamāna* hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the undiscrete monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. *maghavadbhyaç* ca *mahyam* ca 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Vāḷakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Vāḷakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vāḷakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vāḷakhilya hymns pādas 5^c and 9^{ab} point to the priority of Vāḷakhilya 1 as compared with Vāḷakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Val. 1 seems to me distinctly inferior to Vāl. 2; see under 8.49(Vāl. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāūr nā prathinā čavah, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Čakra hymns; čakra seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Vāḷakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1^a, 1^c, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlvii ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*,

p. 35, note 21; Oldenberg, *Prol.* p. 494 ff. 508. Theological explanations of the term vāḷakhilya in KB. 30.8; ČB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in uṣṇih metre. Each of the two hymns has six stanzas aggregating 18 pādas; each pāda in one hymn is a mere variation of the corresponding pāda in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the Vāḷakhilya pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as Vāḷakhilya. In the view of the Brāhmaṇa both the words khila and khilya have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two pragātha strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the Priyamedhas address the Aṣvins in lines that differ but little from one another. In the first pair they offer hot milk (gharma), in the second soma. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two treatises are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the Rig-Veda occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with pra somāsaḥ; 9.31.1 and 9.32.1 have pra somāsaḥ . . . akramuḥ; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, abhi gāvo anūṣata = abhi brahmān anūṣata. Similarly 9.29.1 opens with the words prasya dhārā aksaran, which are repeated in 9.30.1 as pra dhārā asya . . . aksaran. Again, 4.39.1 begins:

ācūṁ dadhikrām tam u nu ṣṭavāma
divas prthivyā uta carkirāma,
uchantīr mām uṣasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvṇa id u nu carkirāma
viçvā in mām uṣasaḥ sūdayantu.

In my Prolegomena to the Atharva-Veda I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain Atharvan hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the Çaunaka school of that Veda.²

Consecutive imitative stanzas.—The Vāḷakhilya mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, Prol. p. 217.

² See, The Atharva-Veda, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8.40.10 : taṁ ṣiṣṭā suvṛktibhis tveṣaṁ satvānam ṛgmīyam,
uto nu cid ya ojaśa ṣuṣṇasyāṇḍāni bhedati
jeṣat svarvatīr apo nabhaṁtām anyake same.
8.40.11 : taṁ ṣiṣṭā svadhvaram satyaṁ satvānam ṛtviyam,
uto nu cid ya ohaṭa āṇḍa ṣuṣṇasya bhedaty
ajāiḥ svarvatīr apo nabhaṁtām anyake same.

Oldenberg in the second part of his RV. Noten, p. 108, remarks aptly that the two stanzas, belonging to an Indrāgni hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist ajāiḥ in 11, as compared with the milder modal jeṣat in 10.² Similarly 2.12.14 and 15 are little more than rhetorical ūhas of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of Vāḷakhilya variation of single stanzas in the AV., see e.g. AV. 3.1.1 and 3.2.1.

Imitative stanzas scattered through the RV.—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E.g.:

1.24.1 : kasya nūnaṁ katamasyāmr̥tānāṁ manāmahe cāru devānāṁ nāma,
ko no mahyā aditaye punar dāt pitaraṁ ca dṛṣeyam mātaraṁ ca.

10.64.1 : kathā devānāṁ katamasya yāmaṇi sumantu nāma ṛṇvatām manāmahe,
ko mṛlāti katamo no mayas karat katama ūti abhy ā vavarti.

Similarly the following pair:

1.114.9 : upa te stomān paṇupā ivākaraṁ rāsvā pitar marutām sumnam asme,
bhadrā hi te sumatir mṛlāyattamāthā vayam ava ite vṛṇīmahe.

10.127.8 : upa te gā ivākaraṁ vṛṇīṣva duhitar divaḥ,
rātri stomān na jigyuṣe.

¹ Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64.

² Cf. the author, JAOS. xxix. 295.

³ Cf. Weber, Proc. Berlin Academy, 1900, p. 606.

The following little list is more or less of the same sort :

1.64.4 : 5.54.11	3.41.7 : 7.31.4
1.114.2 : 2.33.13	3.62.10 : 5.82.1
1.143.8 : 6.8.7	4.7.8 : 4.8.4 ; 8.39.1
2.11.4, 5 : 10.148.2	7.11.2 : 10.70.3
2.18.7 : 7.29.2	8.100.2 : 10.83.7
3.19.2 : 4.6.3	8.45.4, 5 : 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences ; on the other hand they are likely to repeat some one *pāda*, so that they figure in the body of this work.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas ; the metrical structure ; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by Çyāvāṣva Atreya, the seventh stanza is almost the same ; they are, in fact, intentional *ūha*-stanzas (*sunvatas* : *rebhataḥ* ; *brahmāṇi* : *ksatrāṇi*). In the rest of the two hymns there is not very much verbal identity (*sehānāḥ pītanā* in 36.1 ; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another ; see Oldenberg, *Prol.* p. 114.

In AÇ. 8.8.4 ; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one *dvipadā*-stanza ; cf. Bergaigne, *JA.* xiii (1888), 129 ; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the Açvins, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4 ; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of Vasiṣṭhid poets (see under 7.35.15), are both addressed to the Viçve Devāḥ (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza ; the parallelism is again intentional.² Note also the relation of 9.68 and 69 (each 10 stanzas ; *dyāvāprthivī* in final stanza). A number of pairs of hymns containing the same number of stanzas in *jagatī* metre conclude with two *tristubhs* at the end : 10.35 and 36 ; 10.43 and 44 ; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prol.* pp. 129, note 2 ; 145 ; 205 ; 218, note 3 ; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic *āpri*-hymns,

¹ According to AÇ. 7.12.9, 16 ; ÇÇ. 10.6.9, 16 the first at the *Marutvatīyaçāstra* ; the second

at the *Niṣkevalya*.

² Cf. Oldenberg, *Prol.* p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single *pādas*. Hymn 1.13 shares no less than six *pādas* with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the *apri-suktas*. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary *suktas*. Doubtless the nearer an *apri-stanza* is to the ordinary style, the later it is. In one *āpam*, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the *apri-list*. Oldenberg, *Prol.* pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an *āpam*. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other *āpri* hymns, so that only two *pādas* of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^c: 5.5.7^c).

A second class of ritual stanzas correspond to the *ṛtuprāiṣas* of the *ṣrāuta-ritual*. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called *ṛtuyāja*, or *ṛtugraha*, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (*ṛtu*).¹ The hymns containing these stanzas are 1.15, ii.36, and ii.37 (cf. also ii.5).² The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or *pādas*.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vāyu, Indra-Vāyu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (*pradugaṣṭra*). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, *JA.* xiii (1888), 123 ff.; Hillebrandt, *Ved. Myth.* i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies *puroḍaṣa*-offerings to Agni; the

¹ See Hillebrandt, *Ritual-Litteratur*, p. 131; *Ved. Myth.* i. 260 ff.; iii. 147 ff.; Oldenberg, *Religion des Veda*, p. 455, note; *Prol.* p. 193; Caland-Henry, *Agniṣṭoma*, pp. 224 ff.; Olden-

berg, *RV. Noten*, p. 1.

² Cf. also the *ṛtuprāiṣa* AV. 20.20; and the *khilas, adhyāya* 7, in Scheftelowitz, *Die Apokryphen des Rig-Veda*, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. puroḷā agne pacatas in 3.28.2; puroḷācam pacatyam in 3.52.2; cf. Bergaigne, JA. xiii (1888), p. 20 ff.; Hillebrandt, Ved. Myth. i. 229; Oldenberg, Rig-Veda Noten, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the Sūtras are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (maṇḍalas).¹ The āpri-hymns are the classical example. The Viṣve Devāḥ hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (śākhās) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in JA. xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the Aṣvins are liable to be stated in the same formulaic language anywhere in the Aṣvin hymns. Yet a special tie connects the two Aṣvin hymns 1.116 and 1.117, both ascribed by tradition to Kakṣīvat Dairghatamaśa. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, Ghoṣā Kakṣīvatr); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two Ṛbhu hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem ratna (ratnadheya, vājaratna, ratnadhā, ratnaṁ dhā). Again, 4.33 and 4.36 are connected by the pādas 4.33.8^a, ratham ye cakruḥ suvṛtaṁ nareṣṭhām, and 4.36.2^a, ratham ye cakruḥ suvṛtaṁ sucetasāḥ; or, 4.33 and 4.35 are connected by the pādas 4.33.3^a, punar ye cakruḥ pitarā yuvānā, and 4.35.5^a, cacyākarta pitarā yuvānā; or, 4.35 and 4.36 are connected by the pādas, 4.35.2^d, ekaṁ vicakra camasaṁ caturdhā, and 4.36.4^a, ekaṁ vi

¹ See especially iii. 394, and i, Index, p. 540^a, under maṇḍala; iii, Index, p. 456^b, under Ritual.

cakra camasaṁ caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called *sajantya* hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viçvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, *tvām yajñeṣv ṛtviṣṇam agne hotāram ivate*). The *pāda* 3.10.2^c, *gopā ṛtasya dīdhi sve dame* is reproduced in 1.1.8^b, *gopām ṛtasya dīdivim*; 3.10.4^b, *agnir devebhir ā gamat* is practically identical with 1.1.5^c, *devo devebhir ā gamat*; 3.10.4^a, *sa ketur adhvarāṇām* is not very far in sense from 1.1.8^a, *ṛjantam adhvarāṇām*; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and *pādas* in the Rīg-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengali edition of Kālidāsa's *Çakuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kāuṭīliyaçāstra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kautsavya's *Nirukta* is but an extract with scanty additions from Yaska's work of the same name;² see Bloomfield, *JAOS*.

¹ Cf. Oldenberg, *Prolegomena*, p. 315; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read *dhruvarkṣam* for *dhruvadarkṣam* (MSS. also *dhruva iṣkam*), that is *dhruva + ṛkṣam* (*dvandva*) 'the polar star and the Pleiades'.

xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīṣiṣṭas* of the Atharva-Veda, i, p. 315. The many Br̥hats and Laghus testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (Böhtlingk's *Indische Sprüche*) are evidence of the same habit. In didactic or gnostic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāṣa* 75; *Rajatarāṅginī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *deva na yah savita satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savita satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rig-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rig-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jama-dagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of ZDMG. and WZKM.

² See Muir, *Original Sanskrit Texts*, iii, 224 ff.; Ludwig, *Der Rig-Veda*, iii, 180; Hillebrandt, *Ved. Myth.* i, 123; Weber, *SBAW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis: *atrivat*, *vasiṣṭhavat*, or *kaṇvat*, as well as less important or dubious names: *jama-dagnivat*, *vyācnavat*, or *nabhā-kavat*: see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the pragātha collection of Kanva and the numerous Kanvids are most certainly late clap-trap, but the important rôle which these hymns play in the Sāma-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sāma-Veda to a late date. So, e.g., Indra's epithet *reṣama*, 'he for whom the sāman is made upon the ṛk', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the Prajāpati-hymn, 10.121, is certainly later than its relative, the sajanīya-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287.

family books, below, Part 3, chapter 5.

² See the more concrete results of the comparison of the eighth book with the other

³ See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the *uhas* or *vikāras* of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7 ; 6.19.2, Indra is addressed fitly as *br̥hantam ṛṣvam ajaram yuvānam*. In 6.49.10 Rudra is addressed as *br̥hantam ṛṣvam ajaram suṣumnānam*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the *uha* nature of *suṣumnānam* in reference to Rudra's character (Rudra is *mādhvas* and *çiva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an *uha* of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7 ; 12.1 ; 15.9 ; 24.10 ; 124.3 ; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7 ; 2.13.19 ; 5.87.5 ; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya pītaye*,

¹ Khaṇḍe-khaṇḍe pāṇḍityam : Laghucāṇakyaṁ, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergötzen' (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapsataḥ, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.

PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

**WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMAṆĪ AS TO
THEIR AUTHORSHIP AND DIVINITY**

**AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED**

Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2^a : 1.142.2^b
 [1.13.2^c : 6.53.10^e]
 1.13.3^b, 7^b
 [1.13.4^c : 1.14.11^a; 6.16.9^a; 8.34.8^a]
 1.13.5^a : 3.41.2^b; 8.45.1^b
 1.13.6^a : 1.142.6^a
 1.13.6^b : 1.142.6^d
 1.13.7^a : 1.142.7^b
 1.13.7^c : 8.65.6^c; 10.188.1^c
 1.13.8^{bc} : 1.142.8^{bc}; 1.188.7^{bc}
 1.13.9 : 5.5.8
 1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV.; in their second or third listing the repeated padas alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated pāda, *sa devān eha vakṣati*, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated pāda alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6^o, priyastotro vanaspatih : 9.12.7^a, nityastotro vanaspatih.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.3.10^b (Madhuchandas Vaiṣvāmītra ; to Sarasvatī)
pavakā naḥ sarasvatī vājebhir vājinīvatī,
yajñān vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājinīvatī,
dhīnām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (✍). Thus, e.g. :

1.15.1^b (Medhātithi Kāṇva ; to Indra)
indra somam piba ṛtunā tvā viçantv indavaḥ,
matsarāsas tadokasaḥ.

8.92.22^a (Çrutakakṣa Aṅgīrasa, &c. ; to Indra)
ā tvā viçantv indavaḥ [samudram iva sindhavaḥ] ✍ 8.6.35^b
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (✍), and with ‘cf.’ (compare) before the citation. Thus,

✍ cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b : 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1^a, 1^c–8^c, apa naḥ çoçucad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vaiçvāmītra

1.1.2^c (Madhuchandas Vaiçvāmītra ; to Agni)
agnīḥ pūrvebhir ṣṣibhir īdyo nūtanāir utā,
sá devān éhá vakṣati.

4.8.2^c (Vāmadeva Gāutama ; to Agni)
sá hí védā vásudhitim mahān aródhanam divāḥ,
sá devān éhá vakṣati.

The metrical sequence of vásudhitim (never vásu^o) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM. p. 124) in emending it. In this, Oldenberg (ZDMG. lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4^b (Madhuchandas Vaiçvāmītra ; to Agni)
ágne yām yajñām adhvarām viçvātaḥ paribhūr ási,
sá id devēṣu gachati.

1.97.6^b (Kutsa Āṅgīrasa ; to Agni or Agni Çuci)
tvām hí viçvatomukha viçvātaḥ paribhūr ási,
[āpa naḥ çoçcad aghām.] cf. refrain, 1.97.1^a, 1^c-8^c

Variations upon paribhū-phrases at 2.2.5 (with adhvarām) and at 5.13.6 (with devān).

[1.1.5^c, devō devébhir á gamat : 3.10.4^b, agnīr devébhir á gamat.]

Hymn 3.10 is ascribed to Viçvāmītra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8^a (Madhuchandas Vaiçvāmītra ; to Agni)
rājantam adhvarāṇām [gopām ṛtāsya dídivim,]
vārdhamānam své dāme. cf. 3.10.2^c

1.27.1^c (Çunaḥṣepa Ājigarti, called Devarāta ; to Agni)
śçvam ná tvā vāravantam vandādhyā agnīm námobhiḥ,
samrājantam adhvarāṇām.

1.45.4° (Praskaṇva Kaṇva; to Agni)

māhikerava ūtāye priyāmedhā ahuṣata,]

[7.1.45.4^b

rājantam adhvarāṇām agnīm cūkrēṇa cōcisā.

8.8.18° (Sadhvaṇsa Kaṇva; to Aṇvins)

[ā vām viçvābhīr ūtibhīh,] priyāmedhā ahuṣata,]

[7.2.4.4^a; b: 1.45.4^b

rājantāv adhvarāṇām aṇvinā yāmahūtisu.

Here the original is rājantam adhvarāṇām; it is primarily an Agni-motif, as pātir hy adhvarāṇām agne at 1.44.9, sā ketūr adhvarāṇām at 3.10.4, and netāram adhvarāṇām at 10.46.4 clearly show. As applied to the Aṇvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1° is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of rāj with sam; but rather (considering the absence of the paripanna saṁdhi: RPr. 4.7) as a denominative of samrāj (Sāyaṇa: samrāt-svarūpaṁ svāminam), 'playing the rôle of over-lord of'.

The variation gopā ṛtasya didihi (at 3.10.2°; 10.118.7°) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^a, see under 1.12.12, and cf. p. 9.

1.2.7^{ab} (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

mitrām huve pūtādakṣam vāruṇam ca riçādasam,

dhīyam ghṛtācīm sādhanā.

7.65.1^b (Vasistha; to Mitra and Varuṇa)

[7.7.63.5°

[prāti vām sūra ūdite sūktāir,] mitrām huve vāruṇam pūtādakṣam,

yāyor asuryam ākṣitam jyēṣṭham viçvasya yāmann acitā jigatnū.

5.64.1^a (Arcanānas Atreya; to Mitra and Varuṇa)

vāruṇam vo riçādasam reā mitrām havāmahe,

pāri vrajēva bāhvōr jaganvānsā svarṇaram.

The poor trochaic pāda 1.2.7^a may be a reminiscence of the faultless triṣṭubh 7.65.1^b: see Part 2, chapter 2, Class B 11.

1.2.8^a (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

ṛtēna mitrāvaruṇāv ṛtāvṛdhāv ṛtaspṛçā,

krātum bṛhantam āçathe.

1.152.1^d (Dirghatamas Aucathya; to Mitra and Varuṇa)

yuvām vāstrāni pivasā vasāthe yuvōr āchidrā mātavo ha sargāh,

āvātiratam ānṛtāni viçva ṛtēna mitrāvaruṇā sacethe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the enclisis of ṛtāvṛdhāu (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks ṛtāvṛdhāu as what may very aptly be termed a 'metrical vox media', or word used *ἀνὰ κοινόν* so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11; 7.11.1.² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of vāsudhītī marks yemāte of 4.48.3 as a metrical vox media : see under 3.31.17. That the text does not read mitrāvaruṇā ṛtāvṛdhāv (Lanman, Noun-Inflexion, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. Noten, p. 2.

1.3.6^b (Madhuchandas Vaiçvāmītra ; to Indra)

indrā yāhi tūtujāna ūpa brāhmāṇi harivaḥ,
suté dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vaiçvāmītra ; to Indra)

ūpa brāhmāṇi harivo hāribhyām sōmasya yāhi pītāye sutāsya,
indra tvā yajñāḥ kṣāmamāṇam ānaḍ ḷdāçvāñ asy adhvarāsya prakatāḥ.]

cf. 7.11.1^a

It is most tempting to regard 1.3.6^b as a fragment taken over from pāda a of the faultless triṣṭubh 10.104.6 ; the more so, inasmuch as the three indrā yāhi invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vaiçvāmītra ; to Viçve Devāḥ)

ōmāsaç carṣaṇīdhrto viçve devāsa ā gata,
dāçvāñso dāçuṣaḥ sūtām.

2.41.13^a (Grtsamada ; to Viçve Devāḥ) =

6.52.7^a (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

viçve devāsaḥ ā gata ḷçṛnutā ma imām hāvam,]
ḷédām barhīr nī ṣṭdata.]

cf. 2.41.13^b

cf. 2.41.13^c

Oldenberg, Noten, p. 3, takes ōmasas as ā ūmasas, with BR.

1.3.10^b (Madhuchandas Vaiçvāmītra ; to Sarasvatī)

pāvakā naḥ sārāsvatī vājebhīr vājīnīvatī,
yajñām vaṣṭu dhiyāvāsuḥ.

6.61.4^b (Bhāradvāja ; to Sarasvatī)

prā ṇo devī sārāsvatī vājebhīr vājīnīvatī
dhinām avitry āvatu.

One is obviously patterned after the other : but which ?

1.4.1^b (Madhuchandas Vaiçvāmītra ; to Indra)

surūpakṛtnūm ūtāye sudūghām iva godūhe,
juhūmāsi dyāvi-dyavi.

8.52(Vāl.4).4^c (Āyu Kāṇva ; to Indra)

yāsya tvām indra stōmeṣu cakāno vāje vājīñ chatakrato,
tām tvā vayām sudūghām iva godūho juhūmāsi çravasyāvaḥ.

The word godūh occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 Sāyana and Ludwig take it as 'milker', and Grassmann as 'a milking'. The rendering as nomen actionis is supported by the obviously intentional correspondence between ūtāye and godūhe in the proportion surūpakṛtnūm : sudūghām = ūtāye : godūhe. Commonplace as the stanza is, it may yet have served as a suggestion to the versifex of 8.52, considering the admittedly late character of the Vālakhilya. As to 8.52.4^d, see under 6.45.10.

8.32.13^{ab+c} (Medhatithi Kāṇva ; to Indra)
 yó rāyō 'vánir mahān supārāḥ sunvatāḥ sākḥā,
 tām índram abhí gāyata.

1.5.4^c (Madhuchandas Vaiçvāmītra ; to Indra)
 yāya samsthé ná vṛṇvāte hāri samātsu çātravaḥ,
 tasmā índraya gāyata.

1.5.1^b (Madhuchandas Vaiçvāmītra ; to Indra)
 ā tv éta ni śīdaténdram abhí prá gāyata,
 sākḥāya stómavāhasaḥ.

8.92.1^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
 pāntam ā vo āndhasa índram abhí prá gāyata,
 viçvāsūham çatákratum mūhhiṣṭham carṣaṇínām.

1.5.2^{a+b+c} (Madhuchandas Vaiçvāmītra ; to Indra)
 purútāmaṁ puruṇām içānaṁ vāryāṇām,
 índram sóme sácā suté.

6.45.29^a (Çamyu Bārhaspatya ; to Indra)
 purútāmaṁ puruṇām stotṛṇām vívāci,
 vājebhir vājayatām.

1.24.3^b (Çunaḥçepa Ājigarti, called Devarāta ; to Savitar)
 abhí tvā deva savitar içānaṁ vāryāṇām,
 sādāvan bhāgām imahe.

8.71.13^b (Sudṛti Āṅgīrasa, or Purumīḍha Āṅgīrasa ; to Agni)
 agnir iṣām sakhyé dadātu na içe yó vāryāṇām,
 agním toké tánaye çaçvad imahe vásuṁ sántam tanupām.

10.9.5^a (Triçiras Tvāṣṭra, or Sindhudvīpa Ambarīṣa ; to Waters)
 içānā vāryāṇām kṣāyantīç carṣaṇínām,
 apó yācāmi bheṣajām.

8.45.29^c (Triçoka Kāṇva ; to Indra)
 ṛbhuksānaṁ ná vārtava ukthēsu tugryāvṛdham,
 índram sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purútāmaṁ puruṇām gives occasion : Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen (Grassmann) ; dem vollsten der vollen, or dem reichsten der reichen (Ludwig). Pischel, Ved. Stud. i. 36, renders 6.45.29^{ab} thus : ' der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger ' ; but the parallel at 1.5.2 makes against taking puruṇām out of its own páda ; and if, as is natural, 1.5.2^b means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In içe yó vāryāṇām we have again a case of ' phrase-inflection ', the nominative to içānaṁ vāryāṇām.

1.5.4^c : 1.4.10^c, tasmā índraya gāyata : 8.32.13^c, tām índram abhí gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra ; to Indra)
 sutapāvne sutā imé ŋucayo yanti vitāye,
 sómāso dādhyāçiraḥ.

8.93.22^b (Sukakṣa Āṅgīrasa ; to Indra)
 pātnīvantāḥ sutā imā uçānto yanti vitāye,
 apām jāgmīr nicumpunāḥ.

1.137.2^b (Paruccheṣa Dāivodāsi ; to Mitra and Varuṇa)
 imā ā yātam indavaḥ sómāso dādhyāçiraḥ sutāso dādhyāçiraḥ,
 utā vām uşāso budhī ḥsākām sūryasya raçmībhiḥ, ☞ 1.47.7^d
 sutó mitráya varuṇāya pītāye cārur rtāya pītāye. ☞ 1.137.2^g

5.51.7^b (Svastyātreyā Atreya ; to Viçve Devāḥ)
 ḥsutā indrāya vāyāve sómāso dādhyāçiraḥ, ☞ 5.51.7^a
 nimnām ná yanti síndhavo 'bhi prāyaḥ.

7.32.4^b (Vasiṣṭha ; to Indra)
 imā indrāya sunvire sómāso dādhyāçiraḥ,
 tām ā mādāya vajrahasta pītāye hāribhyaṁ yāhy óka ā.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 ḥeté pūtā vipaçcitāḥ sómāso dādhyāçiraḥ, ☞ 9.22.3^a
 vipā vy ānaçur dhīyaḥ.

9.63.15^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 sutā indrāya vajriṇe sómāso dādhyāçiraḥ,
 pavītram āty akṣaran.

9.101.12^b (Manu Sāmvarāṇa ; to Soma Pavamāna)
 ḥeté pūtā vipaçcitāḥ sómāso dādhyāçiraḥ, ☞ 9.22.3^a
 sūryāso ná darçatāso jīgatnāvo dhruvā ghr̥tē.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra ; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8^c (Madhuchandas Vaiçvāmītra ; to Indra)
 tvām stómā avīrvrdhan tvām ukthā çatakrato,
 tvām vardhantu no girāḥ.

8.44.19^c (Virūpa Āṅgīrasa ; to Agni)
 ḥtvām agne manīṣīṇas tvām hinvanti cittibhiḥ, ☞ 3.10.1^a
 tvām vardhantu no girāḥ.

To begin successive pādas, or even stanzas (5.8.1-7 ; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvām of 8.44.19^b censurable : see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, ḥçāno yavayā vadhām : 10.152.5^d, vāriyo yavayā vadhām]

[1.6.9^b, divó vā rocanād ādhi : 1.49.1^b : 5.56.1^d ; 8.8.7^a, divāç cid rocanād ādhi]

1.7.3^b (Madhuchandas Vaiçvāmītra ; to Indra)

īndro dirghāya cākṣasa ā sūryam rohayaḍ divī,
vī góbhir ādrim āirayat.

8.89.7^b (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
amāsu pakvām āiraya ā sūryam rohayo divī,
gharmām ná sāman tapata suvrktibhir juṣṭam girvaṇase bṛhāt.
9.107.7^d (Sapta Ṛṣayah ; to Pavamāna Soma)
sómo mīdhvān pavate gātuvittama īṣir vipro vicakṣanāḥ,
tvām kavīr abhavo devavitama ā sūryam rohayaḍ divī.
10.156.4^c (Ketu Agneya ; to Agni)
āgne nākṣatram ajāram ā sūryam rohayaḍ divī,
dādhaḥ jyōtir jānebhyah.

1.7.4^c (Madhuchandas Vaiçvāmītra ; to Indra)

īndra vājeṣu no 'va sahāsrāpradhaneṣu ca,
ugrá ugrābhir ūtibhiḥ.

1.129.5^c (Parucchepa Dāivodāsi ; to Indra)
nī śū namātimatiṁ kāyasya cit téjīṣṭhābhir arāṇibhir nótibhir,
ugrábhir ugrotibhiḥ, [ityādi].

1.7.8^c (Madhuchandas Vaiçvāmītra ; to Indra)

vīṣā yūthéva vānsagaḥ kṛṣṭīr iyarty ójasā,
īcāno āpratiṣkutaḥ.

1.84.7^c (Gotama Rahugaṇa ; to Indra)
yā éka id vidāyate [vāsu mātāya dācūṣe,]
īcāno āpratiṣkuta īndro āṅgā.

1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, īndro āṅgā, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^c, which is however a faultless metrical unit.

1.7.9^a (Madhuchandas Vaiçvāmītra ; to Indra)

yā ékaç carṣaṇīnām vāsūnām irajyāti,
īndrah pāñca kṣitīnām.

1.176.2^b (Agastya ; to Indra)
tāsmīn ā veçayā giro yā ékaç carṣaṇīnām,
ānu svadhā yām upyāte yāvām ná cārkrṣad vīṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yā ékaç carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.

1.7.10° (Madhuchandas Vaiçvāmītra; to Indra)
 indraṁ vo viçvātas pāri hāvāmahe jānebhyah,
 asmākam astu kévalah.

1.13.10° (Medhatithi Kāṇva; to Tvaṣṭar)
 ihā tvāṣṭāram agriyāṁ viçvārūpam ūpa hvaye,
 asmākam astu kévalah.

The form hāvāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āpri-hymn as late.

1.8.4° (Madhuchandas Vaiçvāmītra; to Indra)
 vayāṁ çūrebhir āstṛbhir indra tvāyā yujā vayām,
 sāsahyāma pṛtanyatāh.

8.40.7^d (Nābhāka Kāṇva; to Indra and Agni)
 yād indrāgnī jānā imé vihvāyante tānā girā,
 asmākebhir nṛbhir vayāṁ sāsahyāma pṛtanyatō
 [vanuyāma vanuṣyatō] [nābhantām anyaké same]

☞ e: 1.132.1°; f: refrain, 8.39.1^f ff.

9.61.29° (Amahīyu Āṅgīrasa; to Soma Pavamāna)
 [āsyā te sakhyé vayāṁ] tāvendo dyumnā uttamé,
 sāsahyāma pṛtanyatāh.

☞ 9.61.29^a

Prefixion of the four syllables indratvotāh expands 1.8.4° to a full jagatī at 1.132.1^b, q.v. Under 2.8.6 it appears that -yāma pṛtanyatāh is a Vedic cadence. Reminiscence of 1.8.4 in tvayā ha svid yujā vayām, 8.21.11^a; 102.3^a.

1.8.5° (Madhuchandas Vaiçvāmītra; to Indra)
 mahān indrah parāç ca nū mahitvām astu vajrīṇe,
 dyāur ná prathinā çāvaḥ.

8.56(Val.8).1° (Pṛsadhra Kāṇva; Dānastuti of Praskāṇva)
 [prāti te dasyave vṛka rādho] adarçy āhrayam,
 dyāur ná prathinā çāvaḥ.

☞ ab: 8.55.1°

‘Great is Indra, aye, more than great: greatness be his that wields the bolt; might, wide as the heaven.’ Here the ascription of might or çāvas to Indra is an entirely natural sequel to the ascription of greatness. ‘Might wide as the heaven’ is not much different from the might of Indra which at 8.24.9 is called āparitām (Sāyaṇa: çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rādho āhrayam, ‘a gift that brings no shame to the giver’ (Sāyaṇa on 5.79.5: alajjāvaham), ‘no shabby gift’, pāda c is plainly not fit. It is not fit, even if we assign to çāvas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unneeded) item to the cumulative evidence touching the lateness of the Vāḷakhilya.

1.8.7^b (Madhuchandas Vaiçvāmītra; to Indra), followed by 1.8.8
 yāḥ kuksīḥ somapātamaḥ samudrā iva pīnvate,
 urvīr āpo ná kakūdāḥ,—

evā hy āsya sūnītā virapī gómātī mahī,
pakvā çākhā ná dāçūṣe.

8.12.5^b (Parvata Kaṇva ; to Indra)
imām juṣasva girvaṇaḥ samudrā iva pinvate,
īndra viçvābhir ūtibhir vavākṣitha.]

8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yāh for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stómaḥ (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought'!) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetic or not. Pāda c in each stanza of the ṛça 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣitha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : īndra viçvābhir ūtibhiḥ is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣitha here is a heedless repetition of the accent in stanza 4.

[1.9.3^b, stómebhir viçvacarṣaṇe : 5.14.6^b, stómebhir viçvacarṣaṇim]

1.9.6^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmān sū tātṛa codayēndra rāyē rābhasvataḥ,
túvidyumna yāçasvataḥ.

3.16.6^d (Utkīla Kātya ; to Agni)
çagdhī vājasya subhaga prajāvató 'gne bṛható adhvaré,
sām rāyā bhūyasa sṛja mayobhūnā túvidyumna yāçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8+4). Sāyana, with cheerful confidence, says evamvidhena dhane-nāsmān saṁsṛja saṁyojaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kātya or Viçvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yāçasvataḥ. The sequence rāyah . . . yāçasvataḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmé dhehi çrávo bṛhád dyumnám sahasrasátamam,
īndra tá rathínir īṣaḥ.

1.44.2^d (Praskaṇva Kaṇva ; to Agni, Aṇvins, and Uṣas)
jūṣṭo hí dūtó āsi havyaaváhanó 'gne rathír adhvarāṇām,
sajūr açvibhyām uṣásā súvīryam asmé dhehi çrávo bṛhát.
8.65.9^c (Pragātha Kaṇva ; to Indra)
viçvān aryó vipaçéftó 'ti khyas túyam á gahi,
asmé dhehi çrávo bṛhát.

1.44.2^b

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé prthú çrávo bṛhát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo máhi çrávah ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vaiçvāmītra ; to Indra)

suté-sute nyōkase br̥hád br̥hatá éd ariḥ.

indrāya çūṣām arcati.10.96.2^d (Baru Aṅgīrasa or Sarvahari Āindra ; Haristutiḥ)

hāriṁ hi yōnim abhi yé samāsvaran hinvánto hāri divyām yáthā sádah,

á yām pr̥ṇānti hāribhir ná dhenáva indrāya çūṣām hārivantam arcata.

10.133.1^b (Sudās Paijavana ; to Indra)

pró šv āsmāi purorathám indrāya çūṣām arcata,

abhīke cid u lokakṛt samgé samātsu vṛtrahá-

-smákam bodhi coditá

,nābhantām anyakéṣām jyāká ádhi dhánvasu.} ~~cf~~ refrain, 10.133.1^{ff} ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vaiçvāmītra ; to Indra)

éhi stómāṁ abhi svarābhī gr̥ṇihy á ruva,

bráhma ca no vaso sácéndra yajñám ca vardhaya.10.141.6^b (Agni Tāpasa ; to Viçve Devāḥ, here Agni)

tvām no agne agnibhir bráhma yajñám ca vardhaya,

tvām no devátātaye rāyō dānāya codaya.

1.10.5^a (Madhuchandas Vaiçvāmītra ; to Indra)**ukthám indrāya çāńsyam vārdhanam puruniṣṣidhe,****çakró yáthā sutésu no rāranat sakhyésu ca.**5.39.5^b (Atri Bhāuma ; to Indra)

āsmā it kávyam váca ukthám indrāya çāńsyam,

tāsmā u bráhmavāhase ,gīro vardhanty átrayo

gīraḥ çumbhanty átrayaḥ.}

~~cf~~ cf. 5.22.4^{de}**1.10.7^{b+d}** (Madhuchandas Vaiçvāmītra ; to Indra)

suvivṛtam sunirájam indra tvádātām id yáçah,

gávām āpa vrajám vṛdhi kṛṇuṣvā rádho adrivaḥ.

3.40.6^c (Viçvāmītra ; to Indra)

gīrvaṇaḥ pāhi naḥ sutám mádhor dhārābhir ajoyase,

indra tvádātām id yáçah.

8.64.1^b (Pragātha Kāṇva ; to Indra)

út tvā mandantu stómāḥ kṛṇuṣvā rádho adrivaḥ,

áva brahmadviṣo jahi.

Sāyana and Ludwig and Grassmann join the adjectives of 1.10.7^a with yáçah of b. To do this, Sāyana is obliged to force the meaning of sunirájam to a colourless sukhena niḥçesaṁ prāptum pakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render yāçah by Schatz, which it does not mean. The adjectives fit gávām vrajám to a nicety.¹ This observation led Aufrecht (in 1888: Festgruss an Böhtlingk, p. 2) to treat pāda b as a good example of Quintilian's interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same pāda at 3.40.6° stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6°, instead of indra tvádātā id yāçah, we had āva brahmadviṣo jahi, or any other one of scores of verses that might be cited, no one that knows his Rig-Veda would need to move a muscle.

The inconsistent versions of indra tvádātā id yāçah may be noted. Ludwig: Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird diese herlichkeit geerntet. Grassmann: ist Schatz, den, Indra, du verleihst; von dir ist, Indra, Glück geschenkt. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

1.10.8^{b+c} (Madhuchandas Vaiçvāmītra; to Indra)

nahī tvā ródasi ubhé rghāyámāṇam ínvataḥ,
jé aḥ svàrvatīr apāḥ sám gá asmābhyam dhūnuhī.

1.176.1° (Agastya; to Indra)

mātsi no vásyaiṣṭaya índram indo vīṣá viça,

687 1.176.1^b

rghāyámāṇa invasi çatrum ánti ná vindasi.

8.40.10° (Nābhaka Kāṇva; to Indra and Agni)

tām çiçitā suvrktībhis tveṣām sátvānam rgmīyam,

utó nú cid yá ójasa çuṣṇasyāṇḍāni bhédati, jéçat svàrvatīr apó, nábhantām anyaké same. j

refrain, 8.39.1^b ff.

8.40.11° (The same)

tām çiçitā svadhvarām satyām sátvānam rtvīyam,

utó nu cid ya ohata āṇḍā çuṣṇasya bhédaty, ájāih svàrvatīr apó, &c.

I agree with Oldenberg, RV. Noten, p. 175, that Bergaigne's suggestion of rghāyámāṇam in 1.176.1° is to be rejected (*Études sur le Lexique*, s.v. *āviçvaminva*). But we may advance somewhat in the appreciation of this stanza by noting that its second pāda is a parenthetical interpolation, recurring in a Pavamāna stanza, 9.2.1 (q.v.). The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O Indra) so as to wish us good things!—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both *ínvataḥ* and *invasi* are transitive; in the latter case *çatrum* belongs to both *invasi* and *vindasi*. Of course, the interpolation of pāda b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the *Válakhilya versifexes*. Cf. Grassmann, i. 457; Hillebrandt, *Ved. Myth.* iii. 64, 300, note 3; Geldner, *Ved. Stud.* iii. 64, and see p. 15.

¹ Oldenberg, on the contrary, says (Noten, I, p. 13) that 'leicht herauszutreiben' fits *vrajám* badly, and in strictness he is quite right; but it is easy to assume that the poet in using *sunirájam* had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of *sunirájam* to *vrajám* has its analogy with that of *sudúghāḥ* to *apāḥ*. Oldenberg carries over *imahe* from stanza 6 and makes each pāda of 7 a sentence by itself.

1.10.10^c (Madhuchandas Vaiçvāmītra; to Indra)
 vidmā hī tvā vṣantamañ vājeṣu havanaçrútam,
 vṣantamasya hūmahe ūtīm sahasrasūtamam.

5.35.3^b (Prabhūvasu Āṅgīrasa; to Indra)
 ā té 'vo váreṇyañ vṣantamasya hūmahe,
 vṣajutir hī jajñīṣā ābhūbhir indra turvāpiḥ.

1.11.1^c (Jetr Madhuchandasa; to Indra)
 indrañ viçvā avīvr̥dhan samudrávyacasam girāḥ,
 rathítamam rathínām vājānām sátpatīm pátim.

8.45.7^c (Triçoka Kāṇva; to Indra)
 yád ājīm yāty ājikṛd indraḥ svaçvayúr ūpa,
 rathítamo rathínām.

For samudrávyacasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathítamo in 8.45.7^c the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive páda, rathítamo rathínām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jetr Madhuchandasa; to Indra)
 sakhyé ta indra vājino mā bhema çavasas pate,
 tvām abhi prá ñonumo jétāram áparājitam.

5.25.6^d (Vasūyava Ātreyaḥ; to Agni)
 agnir dadāti sátpatīm sāsāha yó yudhá nṛbhīḥ,
 agnir átyam raghusyádam jétāram áparājitam.

It seems almost impossible to escape the conclusion that the páda jétāram áparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^{ab} cf. the similar distich 8.4.7^{ab}, mā bhema mā çramiṣmogrāśya sakhyé táva.

1.11.8^{a+b} (Jetr Madhuchandasa; to Indra)
 indram íçānam ójasābhi stómā anūṣata,
 sahasrañ yāśya rātāya utá vā sánti bhūyasīḥ.

8.76.1^b (Kurusuti Kāṇva; to Indra)
 imām nú māyīnam huva indram íçānam ójasā,
 marútvanam ná vr̥ñjāse.

6.60.7^b (Bharadvāja; to Indra and Agni)
 indrāgni yuvām imē 'bhi stómā anūṣata,
 píbatam çambhuvā sūtām.

Cf. abhi stómāir anūṣata, 8.8.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV. 2.602^b, namely, abhi stomāir anūṣata, is superior to RV. is negated by the occurrence of both forms of the páda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, indra íçāna ójasā 8.40.5^c; éka íçāna ójasā 8.6.41^b; also 1.175.4^b; 8.32.14^c; and, agnir íçāna ójasā TB. 1.5.5.2^c.

Group 2. Hymns 12-23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīm dūtām vṛṇīmahe: 1.36.3^a, prā tvā dūtām vṛṇīmahe: 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.12.1^{b+c} (Medhātithi Kāṇva; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
mahás te sató vi caranty arcáyo divi sprçanti bhānāvah.

cf. 1.12.1^a

1.44.7^c (Praskāṇva Kāṇva; to Agni)

hótāraṁ viçvāvedasam sám hi tvā víça indháte,
sá á vaha puruhūta prácetasó 'gne devān ihá dravát.

8.19.3^c (Sobhari Kāṇva; to Agni)

yájijñham tvā vavṛmahe devām devatrā hótāram ámartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pāda and the verb indháte which governs hótāram ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kākubha pragātha: Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha jajñānó vṛktábarhiṣe,
ási hótā na ídyaḥ.

1.12.10^b (Medhātithi Kāṇva; to Agni)

sá nah pávaka dṛdivó 'gne devān ihá vaha,
úpa yajñám haviç ca nah.

cf. 1.12.10^a

1.15.4^a (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha sādáyā yóniṣu triṣu,
pári bhūṣa piba ṛtūnā.

Cf. the similar pāda tábbhir devān ihá vaha, 1.14.12^c.

1.12.4^{b+c} (Medhātithi Kāṇva; to Agni)

tān uçató ví bodhaya yád agne yási dūtyām,
deváir á satsi barhiṣi.

1.74.7^c (Gotama Rāhugaṇa; to Agni)

ná yór upabdir áçvyaḥ çṛṇvé ráthasya kác caná,
yád agne yási dūtyām.

5.26.5^c (Vasūyava Atreyāḥ ; to Agni)
 ūyājanāya sunvatā ūgne suvīryam vaha,
 devāir ā satsi barhīṣi. 5.26.5^a

8.44.14^c (Virūpa Āṅgīrasa ; to Agni)
 sā no mitramahas tvām ūgne çukrēṇa çocīṣā,
 devāir ā satsi barhīṣi. 1.12.12^a

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhatithi Kāṇva ; to Agni)
 agnīnāgnīḥ sām idhyate kavīr grhāpatir yūvā,
 havyavād juhvāsyah.

7.15.2^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)
 ūyāḥ pāuca carṣaṇīr abhī, niṣasāda dāme-dame,
 kavīr grhāpatir yūvā. 5.86.2^c

8.102.1^c (Prayoga Bhārgava, or other fictitious authors ; to Agni)
 tvām agne brhād vāyo dādāsi deva dāçūṣe,
 kavīr grhāpatir yūvā.

The pāda 1.12.6^b seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from olden times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yūvānam viçpātīm kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavīm agnīm ūpa stuhi: 1.136.6^d, indram agnīm, &c.]

[1.12.7^b, satyādharmāṇam adhvaré: 5.51.2^b, satyadharmāṇo adhvarām.]

1.12.9^c (Medhatithi Kāṇva ; to Agni)
 yó agnīm devāvṛtaye háviṣmān āvívāsati,
 tásmāi pāvaka mṛṇaya.

8.44.28^c (Virūpa Āṅgīrasa ; to Agni)
 ūyām agne tvé āpi jaritā bhūtu santya,
 tásmāi pāvaka mṛṇaya. 2.5.8^c

1.12.10^a (Medhatithi Kāṇva ; to Agni)
 sā naḥ pāvaka dīdivó ūgne devān ihā vaha,
 ūpa yajñām havīç ca naḥ. 1.12.3^a

3.10.8^a (Viçvāmitra Gāthina ; to Agni)
 sā naḥ pāvaka dīdihī dyumád asmé suvīryam,
 bhāvā stotṛbhyo ántamaḥ svastāye.

For 3.10.8^b cf. 3.13.7^c, dyumád agne suvīryam.

1.12.10^b: 1.12.3^a ; 1.15.4^a, ágne devān ihā vaha.

1.12.11^{a+c} (Medhātithi Kāṇva; to Agni)

sá na stávāna á bhara gāyatrēṇa nāvīyasā,
rayīm virāvatīm iṣam.

8.24.3^a (Viṣvamanas Vāiṣṭva; to Indra)

sá na stávāna á bhara rayīm citrāçravastamam,
nīreké cid yó harivo vásur dadīḥ.

9.40.5^a (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm stotrē suvīryam,
jaritūr vardhayā girāḥ.

9.61.6^{a+b} (Amahīyu Āṅgīrasa; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm virāvatīm iṣam,
īçānaḥ soma viçvātaḥ.

These stanzas are markedly imitative: two of them share two pādas; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēṇa nāvīyasā is parenthetical. The question, point blank, is this: Is not the sequence á bhara rayīm in three of the four stanzas original? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods: this statement implies the belief that the Pavamāna stanzas preceded the others.—For nīreké in 8.24.3 see Geldner, *Ved. Stud.* i. 155 ff.; the same author's *Glossary to the Rīg-Veda*, s.v.; Ludwig, *Über Methode*, p. 29; Oldenberg, *RV. Noten*, I, p. 49.—Cf. the pādas, tán naḥ punāná á bhara, 9.19.1^c; stutá stávāna á bhara, 5.10.7^b; and ágne virāvatīm iṣam, 8.43.15^c.

1.12.12^{a+c} (Medhātithi Kāṇva; to Agni)

ágne çukrēṇa çociṣā viçvābhir devāhūtibhiḥ,
imām stómaṁ juṣasva naḥ.

8.44.14^b (Virūpa Āṅgīrasa; to Agni)

sá no mitramahas tvām ágne çukrēṇa çociṣā,
devāir á satsi barhīsi.

1.12.4^c

10.21.8^a (Vimada Āindra; to Agni)

ágne çukrēṇa çociṣorū prathayase brhát,
abhikrándan vṛṣāyase ví vo máde gárbhaṁ dadhāsi jamīṣu vívaksase.

8.43.16^c (Virūpa Āṅgīrasa; to Agni)

ágne bhrátāḥ sáhaskṛta rōhidaçva çucivrata,
imām stómaṁ juṣasva me.

The stanza 1.12.12 is obvious patchwork; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty: 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, geniesse dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viçvābhir devāhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness: 'Agni, mit heller flamme, vermöge aller götter anrufungen, finde gefallen an diesem unsern liede.' Oldenberg, *SBE.* xlv. 7: 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viçvābhir devāhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12^a in sense and form, see, agniṁ cukréṇa çociṣā, 1.45.4; agniḥ cukréṇa çociṣā, 8.56 (Vāl. 8).5; āgne tigména çociṣā, 10.87.23; agniḥ tigména çociṣā, 6.16.28; vṛṣā cukréṇa çociṣā, 10.187.3; ūsaḥ cukréṇa çociṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhis gukrāçociḥ and tigmāçociḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.12.2^a (Medhatithi Kāṇva; to Tanūnapāt [Āpra])
mādhumantāṁ tanūnapād yajñāṁ devēṣu naḥ kave,
adyā kṛṇuhi vītāye.]

cf. 1.13.2^c

1.142.2^b (Dirghatamas Āucathya; to Tanūnapāt)
ghṛtāvantaṁ ūpa māsi mādhumantāṁ tanūnapāt,
yajñāṁ viprasya māvataḥ, çaçamānāsya daçūsaḥ.

cf. 1.17.2^b

The two hymns share no less than six pādas; see the sequel.

[1.12.2^c, adyā kṛṇuhi vītāye: 6.53.10^c, nṛvāt kṛṇuhi vītāye.]

1.13.3^b, 7^b, asmīn yajñā ūpa hvaye.

[1.13.4^c, āsi hōtā mánurhitaḥ: 1.14.11^a; 6.16.9^a, tvām hōtā mánurhitaḥ;
8.34.8^a, ā tvā hōtā mánurhitaḥ.]

1.13.5^a (Medhatithi Kāṇva; to Barhis [Āpra])
strñtā barhīr ānuṣág ghṛtāpr̥sthaṁ mañiṣaḥ,
yātṛām̐tasya cākṣaṇam.

3.41.2^b (Viçvāmītra; to Indra)
sattó hōtā na ṛtvīyas tistiré barhīr ānuṣák,
āyujran prātār ādayaḥ.
8.45.1^b (Praskaṇva Kāṇva; to Agni)
ā ghā yé agniṁ indhaté strñánti barhīr ānuṣák,
yēsām indro yúvā sākha.]

cf. refrain, 8.45.1^c—3^c

1.13.6^{a+b} (Medhatithi Kāṇva; to Devīr Dvārāḥ [Āpra])
vī çrayantām ṛtāv̐dho dvāro devīr asaçcātāḥ,
adyā nūnām ca yāṣṭave.

1.142.6^{a+d} (Dirghatamas Āucathya; to the same)
vī çrayantām ṛtāv̐dhaḥ prayāi devébhyo mahīḥ,
pāvākāsaḥ purusp̐ḥo dvāro devīr asaçcātāḥ.

As noted under the preceding item, the two āprī-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6^{a+b} seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfri) as to preclude final judgement. The word asaçcātāḥ would seem here to mean 'not sticking', i. e. 'freely moving'. But see Oldenberg, ZDMG. lxii. 473.

1.13.7^{a+} (Medhātithi Kāṇva; to Uśāsānakṭa [Āpra])
nāktoṣāsā supéçasāsmín yajñá úpa hvaye,
idám no barhír āsáde.

1.142.7^b (Dirghatamas Āucathya; to the same)
 ā bhādamāne úpāke nāktoṣāsā supéçasā,
 ūyahví ṛtāsyā mātārā sídatām barhír ā sumāt.
 8.65.6^c (Pragātha Kāṇva; to Indra)
 sutāvantas tvā vayām prāyavanto havāmahe,
 idám no barhír āsáde.
 10.188.1^c (Çyena Āgneya; to Agni Jātavedas)
 prá nūnām jātavedasam āçvaṁ hinota vājīnam,
 idám no barhír āsáde.

1.142.7^{cd}

5.20.3^d

1.13.8^{bc} (Medhātithi Kāṇva; to Dāivyāu Hotārāu Pracetasāu [Āpra])
tā sujihvā úpa hvaye hótārā dāivyā kaví,
yajñám no yakṣatām imám.

1.142.8^{bc} (Dirghatamas Āucathya; to the same)
 mandrájihvā jugurvāṇi hótārā dāivyā kaví,
 yajñám no yakṣatām imám sidhrām adyā divispṛçam.
 1.188.7^{bc} (Agastya; to the same)
 prathamā hí suvācasā hótārā dāivyā kaví,
 yajñám no yakṣatām imám.

1.142.8^d

Cf. the vaguely related pāda 2.41.20^c, yajñám devēsu yachatām, preceded (cf. 1.142.8^d) by sidhrām adyā divispṛçam.

1.13.9 (Medhātithi Kāṇva; to Tisro Devyaḥ [Āpra])=

5.5.8 (Vasuçruta Ātreya; to the same)
 ilā sárasvatī mahí tisró devír mayobhúvaḥ,
 barhiḥ sídantv asrídhaḥ.

1.13.10^c: 1.7.10^c, asmákam astu kévalaḥ.

1.14.1^b (Medhātithi Kāṇva; to Viçve Devāḥ, here Agni)
 āibhir agne dúvo giro viçvebhiḥ sómapiṭaye,
 devébhir yāhi yāksi ca.

8.21.4^d (Sobhari Kāṇva; to Indra)
 vayām hí tvā bāndhumantam abandhávo víprāsa indra yemimá,
 yā te dhāmāni vṛṣabha tébhir ū gahi viçvebhiḥ sómapiṭaye.

It is tempting to see in ā . . . viçvebhiḥ sómapiṭaye devébhir yāhi, 1.14.1, the original of the repeated pāda; in 8.21.4 on the other hand viçvebhiḥ seems to mark the use of the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a *varia lectio*, as, e.g., in the yajus-formula, yat te 'nādhṛṣṭam nāma yajñīyam' (KS. nāmānādhṛṣyam; MS. dhāmānādhṛṣyam) tena tvādadhe (see my *Vedic Concordance*); or puruṣtutasya nāmabhiḥ in MS. 4.12.3; 184.5. to puruṣtutasya dhāmabhiḥ, RV. 3.37.4; see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the *Concordance*. In 8.21.4, yā te dhāmāni . . . tébhīr ā yahi viṣvebhiḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4° is hypermetric (see Oldenberg, *Prol.* p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^{a+c} (Medhātithi Kāṇva; to Viṣve Devāḥ)
indravāyū bṛhaspátim mitrágnim púsānam bhāgam,
ādityān mārutaṁ gaṇám.

10.141.4^a (Agni Tāpasa; to Viṣve Devāḥ)
indravāyū bṛhaspátim suhāvehā havāmahe,
yāthā naḥ sārva iḥ jānaḥ sāmgatyām sumānā āsat.
6.16.24^b (Bharadvāja; to Agni)
tā rājāna cūcivratāādityān mārutaṁ gaṇám,
vāso yāksīhā ródasi.

On the frequent omission of the verb (1.14.3) see Pischel, *Ved. Stud.* i. 12; Oldenberg, *RV. Noten*, p. 427* (*Ergänzung von Weggelassenem*). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viṣve Devāḥ hymn mentions Bṛhaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6° with 6.16.44°, and 1.14.11° with 6.16.9°; see the sequel.

1.14.5° (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
īlate tvām avasyāvāḥ kāṇvāso vṛktābarhiṣaḥ,
haviṣmanto aram̐kṛtaḥ.

8.5.17^b (Brahmātithi Kāṇva; to Aṣvins)
jánāso vṛktābarhiṣo, haviṣmanto aram̐kṛtaḥ, 3.59.9^b
yuvām havante aṣvinā. 1.47.4^d

Inasmuch as the expression jánāso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kāṇvāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6° (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
ghṛtāpr̥sthā manoyūjo yé tvā váhanti váhnayah,
ā devān sōmapitaye.

6.16.44° (Bharadvāja; to Agni)
áchā no yāhy ā vahā, bhī prayānsi vitāye, 1.135.4^b
ā devān sōmapitaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For váhnayah see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, *Ved. Stud.* i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
 tvām hótā mánurhitó 'gne yajñéṣu sídasi,
 sémám no adhvarám yaja.

6.16.9^a (Bharadvāja ; to Agni)
 tvām hótā mánurhito váhnir āśá viduṣṭaraḥ,
 ágne yáksi divó vícaḥ.
 1.26.1^c (Çunaḥṣepa Ājigarti, alias Devarāta ; to Agni)
 vásiṣvā hi miyedhya vástrāṇy urjām pate,
 sémám no adhvarám yaja.

Note the three correspondences between 1.14 and 6.16 ; see under 1.14.3. For pādas related to 1.14.11^a, see under 1.13.4^c.

1.14.12^a (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
 yuḡṣvā hy áruṣī ráthe haríto deva rohítaḥ,
 ṭábhīr devān ihá vaha,]

cf. 1.12.3^a

5.56.6^a (Çyāvaçva Ātreya ; to Maruts)
 yuṅgdhvám hy áruṣī ráthe yuṅgdhvám rátheṣu rohítaḥ,
 ṭyuṅgdhvám hári ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.]

cf. 1.134.3^b

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot : the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hári are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hári. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle ; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is bṛhati ; ¹ no other such rhyme occurs in the hymn ; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.134.3 :

vāyúr yuṅkte rōhita vāyúr aruṇá vāyú ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave, &c.

The case is exceptionally clear ; three criteria combine to stamp 5.56.6 as an epigonal stanza : its three repeated pādas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhātithi Kāṇva ; to Indra)
 indra sómam píba ṛtúná tvā viçantv índavaḥ,
 matsarāśas tátokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
 á tvā viçantv índavaḥ ṭsamudrám iva síndhavaḥ,]
 ná tvám indráti ricyate.

cf. 8.6.35^b

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^c (Medhatithi Kāṇva; to Viṣve Devāḥ, here Maruts)
 mārutāḥ pībata ṛtūnā potṛād yajñām punitana,
 yūyām hī ṣṭhā sudānavaḥ.

6.51.15^a (Rijcivan Bhāradvāja; to Viṣve Devāḥ, here Maruts)

yūyām hī ṣṭhā sudānava [indrajyeṣṭhā abhidyavaḥ,] 6.51.15^b
 kártā no ádhvann á sugám gopá amā.

8.7.12^a (Punarvatsa Kāṇva; to Maruts)

yūyām hī ṣṭhā sudānavo rūdrā ṛbhukṣaṇo dāme,
 utá prācetaso máde.

8.83.9^a (Kustidin Kāṇva; to Viṣve Devāḥ, here Maruts)

yūyām hī ṣṭhā sudānava [indrajyeṣṭhā abhidyavaḥ,] 6.51.15^b
 ádhā cid va utá bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja; see Hillebrandt, *Vedische Mythologie*, i. 260 ff.; Oldenberg, *Religion des Veda*, pp. 383, 455; Caland and Henry, *L'Agnistoma*, pp. 224 ff.; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pádas with other hymns; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third páda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavaḥ, if original here, would have to be taken as predicate to yūyām. Delbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also AV. 11.9.2^d, 26^c. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions: they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the páda, I think that we do not go astray if we regard the expression yūyām hī ṣṭhā sudānavaḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3^c (Medhatithi Kāṇva; to Viṣve Devāḥ, here Tvaṣṭar)
 abhī yajñām gr̥ṇthi no gnávo néṣṭaḥ pība ṛtūnā,
 tvám hī ratnadhá ási.

7.16.6^b (Vasiṣṭha Māitravaruṇi; to Agni)

kṛdhī rátnam yájamānāya sukrato tvám hī ratnadhá ási,
 á na ṛté çīṭhi viçvam ṛtvijām suçāṇso yác ca dákṣate.

1.15.4^a: 1.12.3^a, 10^b, ágne deván ihá vaha.

1.15.7^{a+c} (Medhatithi Kāṇva; to Viṣve Devāḥ, here Draviṇodāḥ)
 draviṇodá dráviṇaso grāvahastāso adhvaré,
 yajñéṣu devám ilāte.

1.96.8^a (Kutsa Āngirasa; to Agni, or Agni Draviṇodāḥ)

draviṇodá dráviṇasas turásya draviṇodáh sánarasya prá yaṇsat,
 draviṇodá virávatim ísam no draviṇodá rāsate dīrghám áyuh.

5.21.3^d (Sasa Atreya ; to Agni)

tvām viçve sajoṣaso devāso dutām akrata,
saparyāntas tvā kave yajñēṣu devām ilate.

cf. 5.21.3^b

6.16.7^c (Bharadvāja to Agni)

tvām agne svadhyaḥ, mātāso devāvītaye,
yajñēṣu devām ilate.

cf. 6.16.7^a

The pāda, yajñēṣu devām ilate, in 1.15.7, requires a second accusative, as in 5.21.3 ; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a draviṇodā to draviṇodām. So also Weber, Ind. Stud. xiii. 58 ; cf. Oldenberg, RV. Noten, p. 14. Sāyaṇa takes draviṇodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yāska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to draviṇodām, but his rendering does not land him very far from such emendation : ' als [den ?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anflehen.' Aufrecht, Bezz. Beitr. xiv. 30, retains draviṇodā, and translates : ' Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agnistoma, p. 227 : ' Draviṇodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (○○○—), and that the pāda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that draviṇodām once stood in 1.15.7^a, where now stands draviṇodā, and that it was simply infected by the nominative draviṇodāḥ in stanzas 8 and 9, but it seems to me more likely that a later versifex borrowed such words of the longer pāda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to draviṇodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhātithi Kāṇva ; to Draviṇodāḥ)

draviṇodāḥ pipīṣati juhōta prā ca tiṣṭhata,
neṣṭrād ṛtūbhīr iṣyata.

10.14.14^b (Yama Vāivasvata ; to Yama)

yamāya ghr̥tāvad dhavīr juhōta prā ca tiṣṭhata,
sā no devēṣv ā yamad dīrghām āyuh prā jivāse.

cf. 10.14.14^d

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789 : ' der besitzthum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣṭram mit den Ṛtu's ; beileet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhātithi Kāṇva ; to Indra)

īndraṁ prātār havāmaha īndraṁ prayaty ādhvaré,
īndraṁ sómasya pītāye.

8.3.5^b (Medhātithi Kāṇva ; to Indra)

īndraṁ id devātātaya īndraṁ prayaty ādhvaré,
īndraṁ samiké vanīno havāmaha īndraṁ dhánasya sātāye.

3.4.2.4^a (Viçvāmitra ; to Indra)

īndraṁ sómasya pītāye stómair ihā havāmahe,
ukthébhiḥ kuvid āgāmat.

8.17.15^d (Irimbiṭhi Kaṇva; to Indra)

pṛdākusanur yajató gavéṣaṇa ékaḥ sánn abhí bhūyasah,
bhūrñim áçvañ nayat tujá puró gr̥bhéndrañ sómasya pītāye.

8.92.5^b (Çrutakakṣa Aṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

ṭām v abhí prārcat, éndrañ sómasya pītāye, cf. 8.15.1^a
tād id dhy asya vārdhanam.

8.97.11^b (Rebha Kaçyapa; to Indra)

sām im rebhāso asvarann indrañ sómasya pītāye,
svārpatiñ yád im vṛdhé dhṛtāvrató hy ójasa sám utībhiḥ.

9.12.2^o (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna)

abhí viprā anūṣata gāvo vatsāñ ná mātārah,
indrañ sómasya pītāye.

Cf. agniñ prayaty ādhvare and the like under 5.28.6^b, indrah sómasya pītāye under 1.55.2^a; indra sómasya pītāye, 8.65.3^a; and asyá sómasya pītāye under 1.22.1^c.—Hymn 1.16 shares two pādas with 3.42; see next item.

1.16.4^a (Medhatithi Kaṇva; to Indra)

úpa naḥ sutám á gahi háribhir indra keçibhiḥ,
suté hí tvā hāvāmāhe.

3.42.1^a (Viçvāmītra; to Indra)

úpa naḥ sutám á gahi sómam indra gāvāçiram,
háribhyām yás te asmayúh.

5.71.3^a (Bāhuvṛkta Atreya; to Mitra and Varuṇa)

úpa naḥ sutám á gatañ ṭávaruṇa mītra dāçúṣah, cf. 5.71.3^b
ṭasyá sómasya pītāye. cf. 1.22.1^c

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pādas with 3.42; see preceding item.

[1.16.5^a, sémāñ ná stómam á gahi: 8.66.8^c, sémāñ ná stómam jujuṣāñá á gahi.]

1.16.5^b (Medhatithi Kaṇva; to Indra)

ṭsémāñ ná stómam á gahy, úpedāñ sávanam sutám, cf. 1.16.5^a
gāuró ná ṭṛṣitāḥ piba.

1.21.4^b (Medhatithi Kaṇva; to Indra and Agni)

ugrá sánta havāmaha úpedāñ sávanam sutám,
indrāgní éhá gachatām.

6.60.9^b (Bharadvāja; to Indra and Agni)

tābhīr á gachatam narópedāñ sávanam sutám,
ṭindrāgní sómapitāye. cf. 6.60.9^o

In 1.21 pāda 3^b also = 6.60.14^d, in addition to the present correspondence with 6.60.9.—For the repeated pāda cf. 1.16.8^a.

[1.16.8^a, imé sómāsa índavaḥ: 9.46.3^a, eté sómāsa índavaḥ.]

1.16.8^c (Medhātithi Kāṇva ; to Indra)

vīçvam ít sāvanaṁ sutām indro mādāya gachati,
vṛtrahā sómapītaye.

8.93.20^c (Sukakṣa Āṅgīrasa ; to Indra)

kāsyā vṛṣā suté sácā niyútvaṁ vṛṣabhó raṇat,
vṛtrahā sómapītaye.

[1.16.9^a, sémām naḥ kāmam á pṛṇa: 8.64.6^c, asmākam kāmam á pṛṇa.]

1.17.1^c (Medhātithi Kāṇva ; to Indra and Varuṇa)

indrāvāruṇayor ahām samrājor āva á vṛṇe,
tā no mṛlāta idṛçe.

4.57.1^d (Vāmadeva ; to Kṣetrapati)

kṣétrasya pátinā vayám hiténeva jayāmasi,
gām āçvam pošayitnv á sá no mṛlātīdṛçe.

6.60.5^c (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdha indrágní havāmahe,
tā no mṛlāta idṛçe.

cf. 5.86.4^b

Read, perhaps, in 4.57.1^c, pošayitnúā (pošayitnvā), agreeing with kṣétrasya pátinā, and governing gām āçvam.

[1.17.2^b, hávam víprasya māvataḥ: 1.142.2^c, yajñám víprasya, &c.]

1.17.2^c (Medhātithi Kāṇva ; to Indra and Agni)

gántārā hí sthó 'vase hávam víprasya māvataḥ,
dhartārā carṣaṇínām.

cf. 1.17.2^b

5.67.2^c (Yajata Ātreya ; to Mitra and Varuṇa)

á yád yónim hiraṇyáyaṁ vāruṇa mitra sádathaḥ,
dhartārā carṣaṇínām yantám sumnám riçadasā.

cf. 5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)

yó reván yó amivahā vasuvít puṣṭivárdhanaḥ,
sá naḥ sisaktu yás turáh.

1.91.12^b (Gotama Rahugana ; to Soma)

gayaspáno amivahā vasuvít puṣṭivárdhanaḥ,
sumitráh soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmanaspati)

má naḥ cānsó áraruṣo dhūrtiḥ práṇaṁ mártvyasya,
rákṣa ṇo brahmanas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni)
mā kasya no āraṇṣo dhūrīṣ prāṇaṁ mārtyasya,
 1indrāgni śarma yachatam.]

1.21.6^c

[1.18.5^b, sōma indraḥ ca mārtyam : 4.37.6^b, yūyām indraḥ, &c.]

1.18.6^b (Medhātithi Kāṇva ; to Sadasaspati)
 sādasaś pātīm ādbhutaṁ priyām indrasya kām̐yam,
 sanīm medhām ayāṣiṣam.

9.98.6 (Ambarīsa Varsāgira, and R̥jīḥvan Bhāradvāja ; to Pavamāna Soma)
 dvīr yām pāñca svāyaçaśam svāsāro ādrisamhatam,
priyām indrasya kām̐yam prasnāpāyanty ūrmiṇam.
 9.100.1^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
 abhī navante adrūhaḥ **priyām indrasya kām̐yam,**
 vatsām nā pūrva āyuni jātām rihanti mātāraḥ.

In RV. 1.21.5 Indrāgni are called sādaspātī ; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, tūyā mām adyā medhāyāgne medhāvinam kuru. Sāyaṇa suggests Soma (cf. also Bergaigne, i. 305, note ; ii. 296), perhaps on the basis of the repeated pādas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1^c—9^c, marūdbhir agna ā gahi.

1.19.9^b (Medhātithi Kāṇva ; to Agni and Maruts)
 yé mahó rájaso vidūr víçve devāso adrūhaḥ,
 1marūdbhir agna ā gahi.]

refrain, 1.19.1^c—9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)
 asyā vraté sajōṣaso víçve devāso adrūhaḥ,
 spārḥā bhavanti rāntayo juṣānta yāt.

For pāda b cf. 2.1.14 ; see under 1.94.3^b.

1.19.9^a (Medhātithi Kāṇva ; to Agni and Maruts)
 abhī tvā pūrvāpītaye sṛjāmi somyām mādhu,
 1marūdbhir agna ā gahi.]

refrain, 1.19.1^c—9^c

8.3.7^a (Medhātithi Kāṇva ; to Indra)
 abhī tvā pūrvāpītaya indra stōmēbhir āyávaḥ,
 1samictnāsa ṛbhávaḥ sām asvaran, rudrā gr̥ṇanta pūrvyam.

8.3.7^c

1.20.5^a (Medhātithi Kāṇva ; to R̥bhus)
 sām vo mādāso agmatēndreṇa ca marūtvatā,
 adityēbhiç ca rájabhiḥ.

4.34.2^c (Vamadeva ; to Ṛbhus)

vidānāso jānmano vājaratnā utā ṛtūbhīr ṛbhavo mādayadhvam,

sām vo mādā āgmata sām pūramdhiḥ suvīrām asmé rayim érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3^{b+c} (Medhātithi Kāṇva ; to Indra and Agni)

tā mitrāsya prācātaya indrāgni tā havāmahe,

somapā sōmapītaye.

5.86.2^d (Atri Bhāuma ; to Indra and Agni)

yā pītanāsu duṣṭāra yā vājesu ṣravāyā,

ṽyā pāñca carṣaṇīr abh indrāgni tā havāmahe.

cf. 7.15.2^a

6.60.14^d (Bharadvāja ; to Indra and Agni)

ṽ no gāvīyebhīr ācvyāir vasavyāir ūpa gachatam,

cf. 6.60.14^{ab}

sākhayāu devāu sakhyāya cāmbhūvendrāgni tā havāmahe.

4.49.3^c (Vamadeva ; to Indra and Brhaspati)

ā na indrābrhaspati grhām indraç ca gachatam,

cf. 1.135.7^c

somapā sōmapītaye.

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgni havāmahe, under 5.86.4^b, and ācvinā tā havāmahe, 1.22.2^c.

1.21.4^b: 1.16.5^b; 6.60.9^b, ūpēdām sāvanam sutām.

[1.21.5^b, indrāgni rākṣa ubjatam : 7.104.1^a, indrāsomā tāpatam rākṣa ubjatam.]

1.21.6^c (Medhātithi Kāṇva ; to Indra and Agni)

tēna satyēna jāgrtam ādhi pracetūne padé,

indrāgni çārma yachatam.

7.94.8^c (Vasiṣṭha ; to Indra and Agni)

mā kāsya no āraruṣo dhuritiḥ prāṇaṁ mārtyasya,

cf. 1.18.3^b

indrāgni çārma yachatam.

1.22.1^{b+c} (Medhātithi Kāṇva ; to Aṣvins)

prātaryūjā vī bodhayācvinān ēhā gachatām,

asyā sōmasya pītāye.

5.75.7^a (Avasyu Ātreya ; to Aṣvins)

ācvinān ēhā gachatām ṽnāsatyā mā vī venatam,

cf. 5.75.7^b

tirāç cid aryayā pāri vartīr yātam adābhya ṽmādhvī māma çrutam hāvam,

cf. refrain, 5.75.1^{c-9^e}

5.78.1^a (Saptavadhri Ātreya ; to Aṣvins)

ācvinān ēhā gachatām ṽnāsatyā mā vī venatam,

cf. 5.75.7^b

ṽhaṁsāv iva patatam ā sutān ūpa.

cf. refrain, 5.78.1^{c-3^e}

1.23.2^o (Medhātithi Kāṇva ; to Indra and Vāyu)

ubhā devā divispṛṣṇe ndravāyū havāmahe,

1.22.2^b

asyā sōmasya pītāye.

4.49.5^a (Vāmadeva ; to Indra and Bṛhaspati) :

indrābṛhaspātī vayām sūtē gīrbhīr havāmahe,

asyā sōmasya pītāye.

5.71.3^a (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)

ūpa naḥ sūtām ā gataṁ vāruṇa mitra dācūśaḥ,

a: 1.16.4^a ; b: 5.71.3^b

asyā sōmasya pītāye.

6.59.10^d (Bharadvāja ; to Indra and Agni)

indrāgni ukthavāhasā stōmebhir havanaçrutā,

6.59.10^b

viçvābhir gīrbhīr ā gataṁ asyā sōmasya pītāye.

8.76.6^c (Kurusuti Kāṇva ; to Indra)

indram pratnēna mánmanā marútvantaṁ havāmahe,

1.23.7^a

asyā sōmasya pītāye.

The pāda, asyā sōmasya pītāye, as refrain in 8.94.10^c–12^c. Cf. mādhvah sōmasya pītāye, 8.85.5^c; and indram sōmasya pītāye under 1.16.3^c.—Note that 1.22 shares another pāda with 1.23 ; see the next item.

1.22.2^b (Medhātithi Kāṇva ; to Açvins)

yā surāthā rathítamobhā devā divispṛṣṇā,

açvínā tā havāmahe.

1.23.2^a (Medhātithi Kāṇva ; to Indra and Vāyu)

ubhā devā divispṛṣṇe ndravāyū havāmahe,

asyā sōmasya pītāye,

1.22.1^c

Note that 1.22 shares another pāda with 1.23 ; see preceding item. Cf. with 1.22.2^b the pāda indrāgni tā havāmahe under 1.21.3^b.

[1.22.3^c, tāya yajñām mimikṣatam : 1.47.4^b, mādhvā yajñām, &c.]

1.22.8^a (Medhātithi Kāṇva ; to Savitar)

sākhāya ā ní śidata savitā stōmyo nú naḥ,

dātā rādhānsi çumbhati.

9.104.1^a (Parvata Kāṇva, or others ; to Pavamāna Soma)

sākhāya ā ní śidata punānāya prā gāyata,

çīçum ná yajñāṁh pári bhuṣata çriyé.

1.22.18^a (Medhātithi Kāṇva ; to Viṣṇu)

trīṇi padā ví cakrame viṣṇur gopā ádabhyah,

áto dhārmāṇi dhārāyan.

8.12.27^b (Parvata Kāṇva : to Indra)
 yadā te viṣṇur ōjasā trīṇi padā vicakramé,
 ād it te haryatā hārī vavakṣatuḥ.]

☞ refrain, 8.12.25^c–27^c

Cf. 8.52 (Vāl. 4).3°, yāsmāi viṣṇus trīṇi padā vi cakramé.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)
 tād viprāso vipanyāvo jāgrvāṇsaḥ sām indhate,
 viṣṇor yāt paramām padām.

3.10.9^{ab} (Viṣvāmitra Gāthina ; to Agni)
 tām tvā viprā vipanyāvo jāgrvāṇsaḥ sām indhate,
 havyavāham āmartyam sahovādhām.]

☞ 3.9.10^c

The repeated distich is primary in 3.10.9 : 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic : the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, *Ved. Myth.* i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, *RV. Noten*, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)
 tivrāḥ sómāsa ā gahy ācīrvantaḥ sutā ime,
 vāyo tán prāsthītān pibā.

8.82.2^a (Kusīdin Kāṇva ; to Indra)
 tivrāḥ sómāsa ā gahi sutāso mādayiṣṇāvah,
 pibā dadhīg yāthociṣé.

1.23.2^a : 1.22.2^b, ubhā devā divispṛcā.

1.23.2^c : 1.22.1^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d : 8.76.6^c ; 8.94.10^c, 11^c, 12^c ; asyā
 sómasya pītāye.

[1.23.6^c, kárataṁ naḥ surādhasaḥ : 3.53.13^c, kárad ín naḥ surādhasaḥ.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)
 marútvantaṁ havāmaha índram ā sómapiṭaye,
 sajúr ganéna tṛmpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)
 índram prātnéna mánmanā marútvantaṁ havāmahe,
 asyā sómasya pītāye.]

☞ 1.22.1^c

1.23.8 (Medhatithi Kāṇva ; to Indra Marutvant, better Viçve Devāḥ)=

2.41.15 (Gr̥tsamada ; to Viçve Devāḥ)
 indrajyeṣṭhā mārudgaṇā dévāsaḥ pūṣarātayaḥ,
 viçve māma çrūtā hāvam.

See Bergaigne, ii. 371, 383, 390, 428 ; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1 ; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to çūṣarātayaḥ is intrinsically unnecessary.

1.23.9^a (Medhatithi Kāṇva ; to Indra Marutvant)

hatā vrtrām sudānava indreṇa sāhasā yujā,
 mā no duḥçāṇsa içata.

2.23.10^c (Gr̥tsamada ; to Bṛhaspati)
 tvāya vayām uttamām dhīmahe váyo bṛhaspate pápriṇā sāsniṇā yujā,
 mā no duḥçāṇso abhidipsūr içata prā suçāṇsā matibhis tārīṣimahi.
 7.94.7^c (Vasiṣṭha ; to Indra and Agni)
 indrāgni ávasā gatam ṽasmābhyam çarṣaṇīsaḥ,
 mā no duḥçāṇsa içata. 65 5.35.1^c

10.25.7^d (Vimada Aindra, or others ; to Soma)
 ṽtvām naḥ soma viçvāto, gopā ādābhyo bhava,
 sēdha rājann āpa sridho ví vo mādē mā no duḥçāṇsa içatā vívakṣase. 66 1.91.8^a

Cf. rākṣā mākīr no aghāçāṇsa içata, under 6.71.3, and mā na (and, va) stonā içata māghā-
 çasaḥ, under 2.42.3.—The pāda 10.25.7^d with its tetrasyllabic refrain (vívakṣase) is certainly
 secondary ; and abhidipsūh in 2.23.10 looks very much like a gloss.

1.23.10^b (Medhatithi Kāṇva ; to Viçve Devāḥ)

viçvān devān havāmahe marútaḥ sómapiṭaye,
 ugrā hí pṛçnimātarah.

8.94.3^c (Bindu Āṅgīrasa, or Putadakṣa Āṅgīrasa ; to Maruta)
 ṽtāt sú no viçve aryā ā sādā gṛṇanti kārāvah,
 marútaḥ sómapiṭaye. 67 6.45.33^{ab}
 8.94.9^c (The same)
 ā yé viçvā pāṛthivāni papráthan rocanā divāḥ,
 marútaḥ sómapiṭaye.

[1.23.15^c, góbhīr yávam ná carkṛṣat : 1.176.2^d, yávam na cárkṛṣad víṣā.]

1.23.20^{abc} (Medhatithi Kāṇva ; to Waters)

apsú me sómo abravīd antár viçvāni bheṣajā,
 agnīm ca viçvāçambhuvam āpaç ca viçvābheṣajīḥ.

10.9.6^{abc} (Triçiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa ; to Waters)
 apsú me sómo abravīd antár viçvāni bheṣajā,
 agnīm ca viçvāçambhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six trcas, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (Anukramaṇi, puraūṣṇiḥ) stanza 19, and followed by the Agni-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, Prol. pp. 225, 234, and for further reference, his RV. Noten, p. 17.

1.23.21^c (The same) =

10.9.7^c (The same)

āpaḥ prṇitā bheṣajām vārūthaṁ tanvè máma,
jyók ca sūryaṁ dṛçé.

10.57.4^c (Bandhu Gopāyana, &c. ; to Viçve Devāḥ)

á ta etu mánah pūnah krátve dáksāya jivāse,
jyók ca sūryaṁ dṛçé.

For pāda c cf. 4.25.4 ; 9.4.6 ; 91.6 ; 10.37.7 ; 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idám āpaḥ prá vahata yát kíṁ ca duritám máyi,
yád vāhám abhidudróha yád vā çepá utāṅtām.
āpo adyān acāriṣaṁ rāsena sám agasmahi,
pāyasvān agna á gahi tám mā sám sṛja vārcasā.

Group 3. Hymns 24-30, ascribed to Çunaḥçepa Ājigarti

1.24.3^b : 1.5.2^b, íçānaṁ váryāṇām ; 10.9.5^a, íçānā váryāṇām ; 8.71.13^b, íçe yó váryāṇām.

[**1.24.8^b**, sūryāya pántham ānvetaṁ u : 7.44.5^b, ṛtāsyā pántham, &c.]

1.24.9^c (Çunaḥçepa Ājigarti, alias Devarāta ; to Varuṇa)

çatām te rājan bhiṣajāḥ sahasram urvī gabhīrā sumatīḥ te astu,
bādhāsya dūrè nīrṭtiṁ parācāiḥ kṛtām cid énaḥ prá mumugdhy asmāt.

6.74.2^c (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vṛhataṁ víṣuēṁ áṁivā yá no gāyam āvivéça,
āré bādhethāṁ nīrṭtiṁ parācāir asmé bhadrá sāuçravasāni santu.

Cf. bādhethāṁ dūrām nīrṭtiṁ parācāiḥ, AV. 6.97.2^c ; 7.42.1^c ; āré bādhāsya nīrṭtiṁ parācāiḥ, MS. 1.3.39^c ; 45.6 ; KS. 4.13^c ; and also, ārac chātrūm āpa bādhāsya dūrām, RV. 10.42.7^a.

1.24.10^c (Çunahçepa Ājigarti, &c.; to Varuṇa. Cf. AB. 7.16)
 amī ya řkṣā nihitasa uccā náktam dādṛṣre kūha cid dīveyuḥ,
 ādabdhāni vāruṇasya vratāni vicākaçac candrāma náktam eti.

3.54.18^b (Prajāpati Vaiçvāmītra, or Prajāpatya Vācyā; to Viçve Devāḥ,
 here Adityas)

aryamā no āditir yajñīyāsó 'dabdhāni vāruṇasya vratāni,
 yuyóta no anapatyāni gāntoḥ prajāvān nah paçumān astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable: 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day!' Aye, continues the poet, 'Varuṇa's laws are inviolable: the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetical and secondary: 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course; rich in offspring, rich in cattle be our career!' ¹ This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunahçepa Ājigarti, &c.; to Varuṇa)
 védā yó vinām padām antārikṣeṇa pátatām,
 védā nāvāḥ samudriyāḥ.

8.7.35^b (Punarvatsa Kāṇva; to Maruts)
 ākṣṇayāvāno vahanty antarikṣeṇa pátataḥ,
 dhātāra stuvaté váyah.

10.136.4^a (Viṣṇanaka; to the Keçinaḥ = Agni, Sūrya, Vāyu)
 antārikṣeṇa patati viçvā rūpāvacaçakat,
 mūnir devāsya-devasya sūkṛtyāya sākḥa hitāḥ.

For samudriyāḥ, 1.25.7^c, see Oldenberg, RV. Noten, p. 27; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is
 ○○○○.

1.25.10^c (Çunahçepa Ājigarti, &c.; to Varuṇa)
 ní ṣasāda dhṛtāvratō vāruṇaḥ pastyāsv ā,
 sāmrajyāya sukrātuḥ.

8.25.8^b (Viçvamanas Vāiçaṇva; to Mitra and Varuṇa)
 ṛtāvānā ní ṣedatuḥ sāmrajyāya sukrātū,
 dhṛtāvratā kṣatriyā kṣatram āçatuḥ.

Pischel, Ved. Stud. ii. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the nivid stanza in the form of an unanswered riddle, 8.29.9, sādo dvā cakrāte upamā divī samrajā sarpirāsuti, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water; cf. Mahidhara to VS. 10.7 (TS. 1.8.12.1; MS. 2.6.8; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile'; then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness: 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) *Varuṇa* is described as surveying from there (*ātaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely *Varuṇa* in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the *Rig-Veda*, vol. ii, p. xxvi.

1.25.11^b (Çunaçcepa Ājigarti, &c. ; to *Varuṇa*)

āto viçvāny ādbhuta cikitvān abhi paçyati,

ḷkṛtāni yā ca kārtvā.

cf. 1.25.11^c

8.6.29^b (*Vatsa Kāṇva* ; to *Indra*)

ātaḥ samudrām udvātaç cikitvān āva paçyati,

yāto vipānā éjati.

For 8.6.29 see Geldner, *Ved. Stud.* iii. 56.

[1.25.11^c, kṛtāni yā ca kārtvā : 8.63.6^b, kṛtāni kārtvāni ca.]

1.25.15^b (Çunaçcepa Ājigarti, &c. ; to *Varuṇa*)

utā yó mānuṣeṣv ā yāçaç cakré āsāmy ā,

asmākam udāreṣv ā.

10.22.2^d (*Vimada Āindra*, or somebody else ; to *Indra*)

iḥa çrutā indro asmé adyā stāve vajry řciṣamaḥ,

mitró ná yó jāneṣv ā yāçaç cakré āsāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza : 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāçaç cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūreṣv* : 'Der sich unter den menschen vollkomne herlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid *pāda* 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that *Varuṇa* is unassailable and so on, the present stanza says : 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—Cf. Geldner, *Rigveda-Kommentar*, p. 5.

1.25.20^b (Çunaçcepa Ājigarti, &c. ; to *Varuṇa*)

tvām viçvasya medhira divāç ca gmāç ca rājasi,

sā yāmani prāti çrudhi.

5.38.3^d (*Atri Bhāuma* ; to *Indra*)

çūsmāso yé te adrivo mehanā ketasāpaḥ,

ubhá devāv abhiṣtaye divāç ca gmāç ca rājathaḥ.

Grassmann, to 5.38.3 (following *Sāyana*) : 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to *Sāyana*, are the *Maruts*, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and *Indra*. In ZDMG. xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and *Indra*, or to the press-stones (*adrivah*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks : 'Welcher zweite Gott neben *Indra* gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess *Varuṇa*, if it were not for the very vague and commonplace quality of the formula *divāç ca*, &c. Therefore, perhaps better, *Indra* and *Soma* ; cf. 9.95.5, *indraç ca yāt kṣāyathaḥ sāubhagāya*.

1.26.1^o: 1.14.11^o, sémám no adhvarám yaja.1.26.4^{b+c} (Çunahçepa Ājigarti, &c.; to Agni)

ā no barhī riçādaso vāruṇo mitró aryamā,

śīdantu mānuṣo yathā.

1.41.1^b (Kaṇva Ghāura; to Varuṇa, Mitra Aryaman)

yām rākṣanti prācetaso vāruṇo mitró aryamā,

nū cit sá dabhyate jānaḥ.

4.55.10^b (Vāmadeva; to Viçve Devāḥ)

ṭāt sū naḥ savitā bhāgo vāruṇo mitró aryamā,

4.55.10^a

īndro no rādhasā gamat.

5.67.3^b (Yajata Atreya; to Mitra and Varuṇa)

viçve hī viçvāvedaso vāruṇo mitró aryamā,

vratā padéva saçcire ṭānti mártyaṁ riśāḥ.

1.41.2^b8.18.3^b (Irimbiṭhi Kaṇva; to Ādityāḥ)

ṭāt sū naḥ savitā bhāgo vāruṇo mitró aryamā,

4.55.10^a

ṭārma yachantu saprátho yád ímahe.

8.18.3^c8.28.2^a (Manu Vāivasvata; to Viçve Devāḥ)

vāruṇo mitró aryamā smādrātisāco agnāyāḥ,

pātnivanto vāsatḥkr̥tāḥ.

8.83.2^b (Kusdin Kaṇva; to Viçve Devāḥ)

té naḥ santu yújaḥ sādā vāruṇo mitró aryamā,

vṛdhāsaç ca prācetasāḥ.

9.64.29^a (Kaçyapa Mārīca; to Pavamāna Soma)

hinvāno hetṛbhir yatā ā vājam vājy ākramit,

śīdanto vanūṣo yathā.

Ludwig, 251, and Grassmann render 1.26.4: 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, *SBE*, xlvii. 13: 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory; it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das krafttross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the *Pet. Lex.* under 1. vanús, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, śīdanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanūṣo does not mean 'nach dem streit', though it may mean 'striving'; as regards *Pet. Lex.*, 'Kampfbereite' is open to similar criticism. I believe that vanūṣo means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prā te (sc. indrasya) vanve vanūṣo haryatām mādām, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. *JAOS.* xxix. 290 ff.), one of the two pādas 1.26.4^o and 9.64.29^o is pretty certainly patterned after the other. I incline to think that 1.26.4^o is the model, 9.64.29^o the imitation. Be this as it may, the construction of mānuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* insipidity : the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11° and TB. 2.7.12.6°, manuṣvād (TB. vanuṣvād) deva dhimahi prācetasam. Here the commentary to TB., vanuṣvat paricarāṇavat, has in mind the same idea as ours in reference to vanuṣaḥ in RV. 9.64.29°. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3^b–7^b; cf. vāruṇa mitrāryaman, under 5.67.1°; and see p. 11.

1.26.5° (Çunaḥçepa Ājigarti, &c. ; to Agni)
pūrvya hotar asyā no māndaśva sakhyāsya ca,
imā u śū ṇrudhī girāḥ.

1.45.5^b (Praskaṇva Kāṇva ; to Agni)
ghṛtāhavana santyemā u śū ṇrudhī girāḥ,
yābhiḥ kāṇvasya sūnāvo hāvanté 'vase tvā.
2.6.1° (Somāhuti Bhārgava ; to Agni)
imām me agne samīdham imām upasādam vaneḥ,
imā u śū ṇrudhī girāḥ.

1.26.10^b (Çunaḥçepa Ājigarti, &c. ; to Agni)
vīçvebhīr agne agnībhīr imām yajñām idām vācaḥ,
cāno dhāḥ sahaso yaho.

1.91.10^a (Gotama Rāhūgaṇa ; to Soma)
imām yajñām idām vāco 1 jujusāṇā upāgahi, 1.91.10^b
sōma tvām no vṛdhé bhava.
10.150.2^a (Mr̥ṭika Vasiṣṭha ; to Agni)
imām yajñām idām vāco 1 jujusāṇā upāgahi, 1.91.10^b
mārtāsa tvā samīdhāna havāmahe mr̥ṭikūya havāmahe.

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1°, samrājantam adhvarāṇām : 1.1.8^a ; 45.4°, rājantam, &c. ; 8.8.18°, rājantāv, &c.

1.28.1^{cd}–4^{cd}, ulūkhalasutanam āvéd v indra jalgulaḥ.

1.28.9^b (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariççandra, or [Adhiṣavaṇa-]
carmaṇapraçaṇsā)
ūc chiṣṭām camvōr bhara sōmaḥ pavitra ā sṛja,
nī dhehi gōr ādhi tvaci.

9.16.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ānaptam apsū duṣṭāraḥ sōmaḥ pavitra ā sṛja,
1 punihīndrāya pātave. 9.16.3°

9.51.1^b (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ādhvāryo ādribhiḥ sūtām sōmāṁ pavitra ā srja,
 punhīndrāya pātave.]

9.16.3^o

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1^b (Çunaḥṣepa Ajigarti, &c.; to Indra)
 yāc cid hī satya somapā anāçastā iva smāsi,
 ā tū na indra çaṁsaya gōṣv āçveṣu çubhriṣu saḥāsreṣu tuvimagha.

2.41.16^c (Gr̥tsamada; to Sarasvatī)
 āmbitame nādītame dēvitame sārāsvatī,
 apraçastā iva smasī prāçastim amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form :

1.29.1, anāçastāh : ā çaṁsaya =
 2.41.16, apraçastāh : prāçastim kṛdhi.

[1.29.2^a, çiprin vājanām pate: 6.45.10^b, indra vājanām pate.]

1.30.7^c (Çunaḥṣepa Ajigarti, &c.; to Indra)
 yōge-yoge tavāstaram vāje-vāje havāmahe,
 sākhāya indram ūtāye.

8.21.9^c (Sobhari Kāṇva; to Indra)
 yō na idām-idaṁ purā prā vāsyā anināya tām u va stuṣe,
 sākhāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Çunaḥṣepa Ajigarti, &c.; to Indra)
 ā ghā gamad yādi çrāvat sahasrīṇibhir ūtibhiḥ,
 vājebhir ūpa no hāvam.

10.134.4^d (Mādhātṛ Yāuvanāçva; to Indra)
 āva yāt tvām çatakrataṁ indra viçvāni dhūnuṣe,
 rayim nā sunvatē saccā sahasrīṇibhir ūtibhir | devī jānītry ajījanat
 bhadrá jānītry ajījanat, 9. refrain, 10. 134.1^{ref}-6^{ef}

1.30.9^a (Çunaḥṣepa Ajigarti, &c.; to Indra)
 ānu prasnāsyaūkaso huvé tuvipratim nāram,
 yām te pūrvām pitā huvé.

8.69.18^a (Priyamedha Āṅgīrasa; to Indra)
 ānu prasnāsyaūkasah priyāmedhāsa eṣām,
 pūrvām ānu prāyatim vṛktābarhiṣo hitāprayasa āçata.

1.30.10^c (Çunaḥṣepa Ajigarti, &c.; to Indra)
 tām tvā vayām viçvavārā çasmahe puruhūta,
 sākhe vaso jaritfbhyaḥ.

3.51.6^d (Viçvāmitra; to Indra)
 túbhyaṁ bráhmāṇi gíra indra túbhyaṁ satrá dadhire harivo juśásva,
 bodhy āpir ávaso nūtanasya sákhe vaso jartṭbhyo váyo dhāḥ.
 8.71.9^c (Sudṭiti Āṅgīrasa and Purumīḥa Āṅgīrasa; to Agni)
 sá no vásva úpa másy ūrjo napān máhinasya,
 sákhe vaso jaritṭbhyāḥ.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritṭbhyo váyo dhāḥ is the mother páda. See Part 2, chapter 2, class B 8.

1.30.18^b (Çunaḥçepa Ājigarti, &c.; to Açvins)
 samānáyojano hí vām rátho dasrāv ámartyaḥ,
 samudré açvinéyate.

5.75.9^d (Avasyu Ātreya; to Açvins)
 ábhūd usá rúçatpaçur ágnir adhāy rtvíyah,
 áyoji vām vṛṣanvasú rátho dasrāv ámartyo
 ımádhvi máma çrutam hávam.]

☞ refrain, 5.75.1^e–9^e

1.30.19^b (Çunaḥçepa Ājigarti, &c.; to Açvins)
 ny ághnyása mürdhāni cakráṁ ráthasya yemathuḥ,
 pári dyām anyád iyate.

5.73.3^b (Pāura Ātreya; to Açvins)
 irmānyád vāpuṣe vāpuç cakráṁ ráthasya yemathuḥ,
 páry anyá náhuṣa yugá mahná rájāṁsi diyathaḥ.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, Ved. Stud. i. 212 ff.; Ludwig, Ueber Methode, p. 30; Hillebrandt, Ved. Myth. iii. 384, note; Oldenberg, RV. Noten, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^e are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (Çunaḥçepa Ājigarti, &c.; to Uṣas)
 vayám hí te ámanmahy ántād á parākát,
 áçve ná citre aruṣi.

4.52.2^a (Vāmadeva; to Uṣas)
 áçveva citráruṣi matá gávām rtávarı,
 sákhābhūd açvinór usāḥ.

Bergaigne, La Syntaxe des comparaisons védiques (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Pischel, Ved. Stud. i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very páda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, Altindische Syntax, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, āḥve ná in 1.30.21 imitates āḥveva in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (∪ ∪ ∪ ∪), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Çunaḥçepa Ājigarti, &c. ; to Uṣas)
tvām tyēbhīr ā gahi vājēbhīr duhitar divaḥ,
asmé rayīm ní dhārāya.

10.24 1^c (Vimada Āindra, or others ; to Indra)
[īndra sómam imām piba] mādhumantām camū sūtām, ~~cf.~~ 8.17.1^b
asmé rayīm ní dhārāya ví vo máde sahasrīṇām purūvaso vívaksase.

Cf. the pāda, çuddhó rayīm ní dhārāya, 8.95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31-35, ascribed to Hiranyastūpa Āṅgīrasa

1.31.8^d (Hiranyastūpa Āṅgīrasa ; to Agni)
tvām no agne sanāye dhānānām yaçāsām kārūm kṛnuhi stāvānaḥ,
rdhyāma kármāpāsā návena devāir dyāvāprthivī prāvataṁ naḥ.

9.69.10^d (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)
īndav īndrāya brhaté pavasva sumrīkó anavadyó riçādāḥ,
bhārā candrāṇi gr̥naté vásūni devāir dyāvāprthivī prāvataṁ naḥ.

10.67.12^d (Ayasya Āṅgīrasa ; to Bṛhaspati)
[īndro mahnā mahatō arṇavāsya] ví mūrdhānam abhinad arbudāsya,
[āhann āhim āriṇāt saptā sīndhūn] devāir dyāvāprthivī prāvataṁ naḥ.
~~cf.~~ 10.67.12^a
~~cf.~~ 4.28.1^c

[1.32.1^a, indrasya nú vīryāṇi prá vocam : 2.21.3^d, indrasya vocam prá kṛtāni vīryā.]

1.32.3^b (Hiranyastūpa Āṅgīrasa ; to Indra)
vr̥ṣāyāmāṇo 'vṛṇīta sómam trikadrúkeṣv apibat sūtāsya,
ā sáyakam maghāvādatta vājram āhann enām prathamajām āhinām.

2.15.1^c (Gr̥tsamada ; to Indra)
prá ghā nv āsya mahatō mahāni satyā satyāsya kárapāni vocam,
trikadrúkeṣv apibat sūtāsyaśyá máde āhim īndro jaghāna.

[1.32.4^c, āt sūryam janāyan dyām uśāsam : 6.30.5^d, sākām sūryam, &c.]

[1.32.5^d, āhiḥ çayata upapfk prthivyāḥ : 10.89.14^d, prthivyā āpfk amuyā çayante.]

1.32.12^d (Hiranyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra srké yāt tvā pratyāhan devā ekah,
ājayo gā ājayaḥ çūra sōmam āvāsraḥ sārtave saptā sindhūn.

2.12.12^b (Gṛtsamada ; to Indra)

yāḥ saptāraçmir vṛsabhās tūviṣmān, avāsraḥ sārtave saptā sindhūn,

cf. 2.12.12^a

yō rāuhinām āsphurad vājrabāhur dyām ārōhantām sā janāsa indraḥ.

Cf. Pischel, Ved. Stud. ii. 91 (improbable suggestion) ; Geldner, *ibid.* 183.—For echoes of 1.32.12 see perhaps AV. 2.29.7 ; TS. 6.5.5.2 ; TB. 1.1.8.3.

[1.32.15^d, arān nā nemih pāri tā babhūva : 1.141.9^d, arān nā nemih paribhūr
ajāyathāḥ.]

Cf. 5.13.6.

[1.33.5^c, prā yād divō hariva sthātar ugra : 6.41.3^c, etām piba hariva, &c.]

1.33.12^c (Hiranyastūpa Āṅgīrasa ; to Indra)

ny āvidhyad ilībīçasya drlḥā vī çrṅgīnam abhinac chuṣnam indraḥ,
yāvat tāro maghavan yāvad ōjo vājreṇa çātṛum avadhīḥ pṛtanyūm.

7.91.4^a (Vasiṣṭha ; to Indra and Vāyu)

yāvat tāras tanvō yāvad ōjo yāvan nāraç cākṣasā dīdhyānāḥ,
çūcin sōmam çucipā pātām asme indravāyū sādātām barhīr edām.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile tötetest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct : 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this : 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715 : 'Soviel die eigene rüchtigkeit, die [eigene] stärke so vil männer mit einsicht schauend [vermögen] ; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nieder auf unserm barhis.'

Grassmann : 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language : the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pāda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14^{a1} (Hiranyastūpa Āṅgīrasa; to Indra)

āvaḥ kṛtsam indra yāsmiñ cākān prāvo yūdhyantaṁ vṛṣabhāṁ dācādyum,
caphācyuto reṇūr nakṣata dyām ūc chvāitreyo nṛśāhyaya tasthau.

1.174.5^a (Agastya; to Indra)

vāha kṛtsam indra yāsmiñ cākān syūmanyū ṛjṛā vātasyācva,
prā sūraç cakrām vṛhatā abhīke, 'bhī spṛdho yaśiṣad vājabāhuḥ.

cf. 1.174.5^c

6.26.4^b (Bharadvāja; to Indra)

tvām rātham prā bharo yodhām ṛṣvām āvo yūdhyantaṁ vṛṣabhāṁ
dācādyum,

tvām tūgrām vetasāve saccāhan tvām tūjīm ḡṇantam indra tūtoḥ.

See Geldner, *Ved. Stud.* ii. 171; *Rigveda-Kommentar*, p. 7; and cf. under 1.174.5^c.

1.34.10^b (Hiranyastūpa Āṅgīrasa; to Aṇvins)

ā nāsatyā gāchataṁ hūyāte havir mādhvah pibataṁ madhupēbhir āsābhīḥ,
yuvōr hī pūrvam savitōśāso rātham ṛtīya citrām ḡhrtāvantaṁ iṣyati.

4.45.3^a (Vāmadeva; to Aṇvins)

mādhvah pibataṁ madhupēbhir āsābhīr utā priyām mādhone yuñjā-
thām rātham,

ā vartanīm mādhunā jinvaṭhas pathō dṛtīm vahethe mādhumantaṁ aṇvinā.

One may imagine the repeated pāda in 1.34.10 to have been borrowed from a madhu-stanza and a madhu-hymn like 4.45, and equally well one may imagine the same pāda expanded gleefully into the theme of the four pādas of 4.45.3. For the connexion between Aṇvins and madhu see Hillebrandt, *Ved. Myth.* i. 239 ff.

[1.34.11^a, ā nāsatyā tribhīr ekādaçīr ihā: 8.35.3^a, viçvair devāis tribhīr, &c.]

1.34.11^{cd} (Hiranyastūpa Āṅgīrasa; to Aṇvins)

ā nāsatyā tribhīr ekādaçīr ihā, devēbhir yātam madhupēyam aṇvinā,

cf. 1.34.11^a

prāyus tāriṣṭam nī rāpāṁsi mṛkṣataṁ sēdhataṁ dvēṣo bhāvataṁ sacābhuvā.

1.157.4^{cd} (Dirghatamas Āucathya; to Aṇvins)

ā na ūrjam vahataṁ aṇvinā yuvām, mādhumatyā naḥ kāçayā mimik-
ṣataṁ,

cf. 1.92.17^c

prāyus tāriṣṭam nī rāpāṁsi mṛkṣataṁ sēdhataṁ dvēṣo bhāvataṁ
sacābhuvā.

1.34.12^d (Hiranyastūpa Āṅgīrasa; to Aṇvins)

ā no aṇvinā trivṛtā rāthenārvañcam rayīm vahataṁ suvīram,
ḡṇvāntā vām āvase johavīmi vṛdhē ca no bhavataṁ vājasātāu.

1.112.24^d (Kutsa; to Aṇvins)

āpnasvatīm aṇvinā vācam asme kṛtām no dasrā vṛṣaṇā manīṣām,
adyūtyē 'vase nī hvaye vām vṛdhē ca no bhavataṁ vājasātāu.

The word adyūtyā in 1.112.24^d seems to me to mean 'darkness', or 'trouble', rather than 'unlucky gambling', as the *Pet. Lexicons* and the translators assume.

[1.35.2^c, hiranyāyena savitā rāthēna: 4.44.5^b, hiranyāyena suvītā rāthēna; 8.5.35^a, hiranyāyena rāthēna.]

[1.35.8^c, hiranyākṣāḥ savitā devā āgāt: 2.38.4^d, arāmatih savitā, &c.]

[1.35.8^d, dādhad rātnā daṣuṣe vāryāni: see under 1.47.1^b.]

[1.35.9^b, ubhē dyāvāprthivī antār iyate: 1.160.1^c, sujānmanī dhiṣāṇe antār iyate.]

See the context of each stanza.

1.35.10^b (Hiranyastūpa Āṅgīrasa; to Savitar)

hīranyahasto āsurāḥ sunīthāḥ **sumṛīkāḥ svāvān yātv arvān**,
apasōdhan rakṣāso yātudhānān āsthād devāḥ pratidoṣām grṇānāḥ.

1.118.1^b (Kakṣivat Dairghatamasa, son of Uçig; to Aṇvins)

ā vām rātho aṇvinā çyenāpatvā **sumṛīkāḥ svāvān yātv arvān**,
yó mārtyasya mānaso jāviyān trivandhuró vṛṣaṇā vātaraṇhāḥ.]

1.118.1^d

The epithet 'tenderly merciful' (sumṛīkā) is applied to Savitar in 1.35.10, to the Aṇvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit:

tām yuijāthām mānaso yó jāviyān trivandhuró vṛṣaṇā yās tricakrāḥ,
yénopayāthāḥ sukṛto duroṇām tridhātunā patatho vir ná parṇāḥ.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1; the three stanzas therefore may involve a case of double relative age: 1.35.10; 1.118.1; 1.183.1.—For pratidoṣām in 1.35.10 see Ludwig, 131 (who suggests prati dōṣam); Bartholomae, Bezz. Beitr. xv. 198, note.

[1.35.11^d, rākṣā ca no ādhi ca brūhi deva: 1.114.10^c, mṛīā ca, &c.]

Group 5. Hymns 36-43, ascribed to Kaṇva Ghāura

[1.36.3^a, prā tvā dūtām vṛṇīmahe: 1.12.1^a, agnīm dūtām vṛṇīmahe; 1.44.3^a, adyā dūtām vṛṇī mahe.]

Cf. 8.102.18^b.

1.36.3^b: 1.12.1^b; 1.44.7^a, hótāraṁ viçvāvedasam.

[1.36.4^a, devāsas tvā vāruṇo mitró aryamā: 1.40.5^c, yāsminn indro vāruṇo, &c.; 7.66.12^c, yād ōhate vāruṇo, &c.; 7.82.10^a; 83.10^a, asmé indro vāruṇo, &c.; 8.19.16^a, yēna caṣṭe vāruṇo, &c.; 8.26.11^c, sajōṣasā vāruṇo, &c.; 10.36.1^b, dyāvākṣāmā vāruṇo, &c.; 10.65.1^a, agnir indro vāruṇo, &c.; 10.65.9^b, indravāyū vāruṇo, &c.; 10.92.6^c, tébhiç caṣṭe vāruṇo, &c.]

1.36.5^b (Kaṇva Ghāura; to Agni)

mandró hótā grhāpatir āgne dūtó viçām asi,
tvé viçvā sāṁgatāni vratā dhruvā yāni devā ākrṇvata.

1.44.9^b (Praskaṇva Kaṇva ; to Agni)
pátir hy adhvarāṇām ágne dūtó viçám ási,
uṣarbhúda á vaha sómapítaye devān adyá svardfçaḥ.

For 1.44.9* cf. the pādas, rājantam adhvarāṇām, &c., under 1.1.8.

1.36.7^{ab} (Kaṇva Ghāura ; to Agni)
tām ghem itthā namasvina úpa svarājam āsate,
hótrābhir agnīm mānuṣaḥ sám indhate titirvāṇso áti sridhaḥ.

8.69.17^{ab} (Priyamedha Āṅgira ; to Indra)
tām ghem itthā namasvina úpa svarājam āsate,
árthaṁ cid asya súdhitam yád étava ávartáyanti dāvāne.

For 1.36.7* cf. 2.2.8^c; 10.11.5^b, hótrābhir agne mānuṣaḥ svadhvarāḥ.

1.36.8^b (Kaṇva Ghāura ; to Agni)
ghnānto vṛtrám ataran ródasí apá urú kṣáyāya cakrire,
bhúvat káṇve vṛṣā dyumny áhutaḥ krāṇdad áçvo gáviṣṭiṣu.

7.60.11^d (Vasiṣṭha ; to Mitra and Varuṇa)
yó bráhmaṇe sumatím āyájāte [vájasya sātáu paramásya rāyáh,]
síkṣanta manyúṁ maghāvāno aryá urú kṣáyāya cakrire sudhātu.

Cf. 6.50.3; 8.68.12.

1.36.10^b (Kaṇva Ghāura ; to Agni)
yám tva devāso mánave dadhúr ihá yájiṣṭhaṁ havyavāhana,
yám káṇvo médhyaṭithir dhanaspṛtam yám vṛṣā yám upastutáh.

1.44.5^d (Praskaṇva Kaṇva ; to Agni)
staviṣyāmi tvám ahám viçvasyāmṛta bhojana,
ágne trātáram amftam miyedhya yájiṣṭhaṁ havyavāhana.

7.15.6^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)
sémám vetu vāsatkṛtim agnir juṣata no girāḥ,
yájiṣṭho havyavāhanaḥ.

8.19.21^c (Sobhari Kaṇva ; to Agni)
íle girá mánurhitaṁ yám devā dūtám aratím nyeriré,
yájiṣṭhaṁ havyavāhanam.

[1.36.12^d, sá no mṛṣa mahān asi : 4.9.1^a, ágne mṛṣa mahān asi.]

1.36.14^c (Kaṇva Ghāura ; to Agni)
úrdhvó naḥ páhy áñhaso ní ketúnā viçvaṁ sám atríṇaṁ daha,
kṛdhí na úrdhvāñ caráthāya jīvāse vidá devēsu no dúvaḥ.

1.172.3^c (Agastya ; to Maruts)
tṛṇaskandásya nú viçāḥ pári vṛñkta sudānavāḥ,
úrdhvāñ naḥ karta jīvāse.

1.36.15^{ab} (Kaṇva Ghāura ; to Agni)

pāhī no agne rakṣāsaḥ pāhī dhūrtér ārāvṇaḥ,
pāhī rīṣata utā vā jīghāṁsato bhādhbhāno yāvīṣṭhya.

7.1.13^{ab} (Vasiṣṭha Maitravaruṇi ; to Agni)

pāhī no agne rakṣāso ājuṣtāt pāhī dhūrtér ārauruṣo aghāyōḥ,
tvā yujā prtanayūṇr abhi syām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— ∪ ∪) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b ārāvṇaḥ (catalectic dipody) cleverly takes the place of ārauruṣo (∪ ∪ ∪ —). In 8.60.10^a, pāhī viḡvasmād rakṣāso ārāvṇaḥ, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura ; to Maruts)

prā vaḥ cārdhāya ghṛīṣvaye tveśādyumnāya ṣuṣmīṇe,
devāttam brāhma gāyata.

8.32.27^c (Medhātithi Kaṇva ; to Indra)

prā va ugrāya niṣtūré 'sāḥhāya prasakṣīṇe.
devāttam brāhma gāyata.

We render 1.37.4, 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty !' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4 ; 6.10.1 ; 16.22 ; 8.19.7 ; 62.16 ; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268). None of the translations do justice to this subtle idiom : see Grassmann, ii. 40 ; Ludwig, 673 ; Max Müller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vaḥ to take gāyata as passive : 'Eurer künden sehar, von blendender herlichkeit, der kraftvollen, soll ein von den göttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition : 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra) !' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den göttern entnommene brahma eurem gewaltigen', &c. Grassmann : 'Auf eurem starken . . . singt das gottverliebene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks : 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts ; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1^a, 5^b, kṛlām vaḥ cārdho (5^b, kṛlām yāc chārdho) mārutam.

[1.37.8^c, bhīyā yāmeṣu rējate (sc. prthivī) : 8.20.5^c, bhūmir yāmeṣu rējate.]

1.37.11^c (Kaṇva Ghāura ; to Maruts)

tyām cid ghā dirghām prthūm miho nāpātam āmṛdhram,
prā cyāvayanti yāmaabhiḥ.

5.56.4^d (Çyāvāçva Atreya; to Maruts)
 nī yé riṇānty ójaśā vñthā gāvo ná durdhuraḥ,
 āçmānaṁ cit svaryāṁ párvataṁ girim prá cyāvayanti yāmaḥbiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For mihó nápāt cp. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: āçmānaṁ cit svaryāṁ (also 5.30.8^a), 'the heavenly stone' may be lightning; párvataṁ girim, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for párvataṁ girim cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang.' Max Müller, *ibid.* p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, vāpanti marūto mihāṁ prá vepayanti párvatān, yád yāmaṁ yānti vāyūbhiḥ.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kaṇva Ghāura; to Maruts)
 marūto yád dha vo bálaṁ jánān acucyavītana,
 girīn acucyavītana.

8.7.11^a (Punarvatsa Kāṇva; to Maruts)
 marūto yád dha vo divāḥ sumnāyānto hāvāmahe,
 ā tū na ūpa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a is accidental, especially as several stanzas of 1.37; 1.38; and 1.39 have pādas repeated in 8.7 (1.38.1^a: 8.7.31^a; 1.39.5^a: 8.7.4^b; 1.39.6^b: 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlv. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12^a and 8.7.11^a is not, after all, fortuitous, the former, of course, is the epigonal pāda. Note the enclisis of acucyavītana after the relative pronoun yád, which heightens the anacoluthic effect.

1.38.1^a (Kaṇva Ghāura; to Maruts)
 kád dha nūnám kadhapiyaḥ pitā putráṁ ná hāstayoḥ,
 dadhidhvé vṛktābarhiṣaḥ.

8.7.31^a (Punarvatsa Kāṇva; to Maruts)
 kád dha nūnám kadhapiyo yád índram ājahātana,
 kó vaḥ sakhitvá oḥate.

Recent discussions of kadhapi, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Aṇvins' epithet adhapiyā (dual) seems to mean 'then-friends', something like 'reliable friends'; therefore kadhapiyaḥ means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 kadhapiye

(enclitic) seems to be vocative feminine singular of a transition form *kadhapriyā*, derived from *kadhapri*. In the stanzas above the repeated pada fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared.' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, *dadhidhvō* is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura; to Maruts)

prā vepayanti párvatān ví vñcanti vānaspátīn,
prō arata maruto durmāda iva dévāsaḥ sárva yā viçā.

5.26.9^c (Vasūyava Atreyāḥ; to Viçve Devāḥ)
édām marúto aṣvínā mitráḥ sīdantu vāruṇaḥ.
devāsaḥ sárva yā viçā.

8.7.4^b (Punarvatsa Kaṇva; to Maruts)
vápanti marúto mīhaṁ prā vepayanti párvatān,
yád yāmaṁ yānti vāyúbhiḥ.

Note that 1.39 and 8.7 share another pāda; see under 1.39.6^b. For 8.7.4 see under 1.37.11^c.

[1.39.6^a, ūpo rátheṣu pṛṣatīr ayugdhvam: 1.85.5^a, prā yád rátheṣu pṛṣatīr áyugdhvam.]

1.39.6^b (Kaṇva Ghāura; to Maruts)

ūpo rátheṣu pṛṣatīr ayugdhvaṁ, prāṣtīr vahati róhitaḥ, 6^a cf. 1.39.6^a
á vo yāmāya pṛthivī cid aṣrod ábhibhayanta mānuṣāḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)
yád eṣām pṛṣatī ráthe prāṣtīr váhati róhitaḥ,
yānti ubhrā riṇānn apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot; a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened'. Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word *pṛṣatīr* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadaṣva*. See Bergaigne, ii. 378, and, very explicitly, Nāighaṇṭuka 1.15; Brhad-devatā 4.144 (catalogue of the spans of the gods), where we have the express statement, *pṛṣatyō 'ṣvās tu marutām*. The word *prāṣtī* (*pra + sti*, like *abhiṣtī*, *ūpasti*, and *pāṣtī*) means literally 'being in front', 'leading horse'. It is the analogue of *purogava*, and *πρόβου*, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone váhati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.5^a (in neither of which pádas, by the way, we should read ayugdhuam with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3^d. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another páda with 8.7; see under 1.39.5.

[1.39.7^b, rúdrā ávo vṛṇīmahe: 1.42.5^b, pūṣann ávo, &c.]

1.40.2^b (Kaṇva Ghāura; to Brahmanaspati)

tvām id dhī sahasas putra mártya upabrūté dhané hité,
suvīryam maruta á svāçyām dádhita yó va ácaké.

6.61.5^b (Bharadvāja; to Sarasvatī)

yás tvā devi sarasvaty upabrūté dhané hité,
indram ná vṛtratūrye.

1.40.4^{a+b+d} (Kaṇva Ghāura; to Brahmanaspati)

yó vāgháte dádati sūnáram vásu sá dhatte ákṣiti çrávaḥ,
tásmāi ilām suvīram á yajāmahe supratūrtim anehásam.

5.34.7^b (Samvarana Prajāpatya; to Indra)

sām m paṇér ajati bhójanam muṣé ví dāçúṣe bhajati sūnáram vásu,
durgé caná dhriyate viçva á purú jáno yó asya táviṣIm ácukrudhat.

8.103.5^b (Sobhari Kaṇva; to Agni)

sá dṛdhé cid abhi tṛṇatti vájam árvatā sá dhatte ákṣiti çrávaḥ,
tvé devatrā sádā purūvaso i viçvā vāmāni dhīmahe.]

5.82.6^a

9.66.7^c (Çatañ Vāikhānasah; to Pavamāna Soma)

prá soma yāhi dhārayā sūtā indraya matsarāḥ,
dádhanō ákṣiti çrávaḥ.

3.9.1^d (Viçvāmitra Gāthina; to Agni)

sákhayas tvā vavṛmahe i devām mártasa ūtāye,]

1.144.5^b

i apūm nāpātañ subhāgañ sudīditiñ, supratūrtim anehásam. 3.9.1^c

Ludwig, 723, ad 1.40.4^d, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet supratūrti should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, tvām (sc. ágne) hí supratúr ási. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yāsminn indro vāruṇo mitrō aryamā : see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura ; to Brahmanaspati)

ūpa kṣatrām prñitā hānti rājabhir bhayé cit suksitīm dadhe,
náśya vartā ná tarutā mahāddhané nārbhe asti vajriṇaḥ.

6.66.8^a (Bharadvāja ; to Maruts)

nāśya vartā ná tarutā nv āsti māruto yām āvatha vājasātāu,

cf. 6.66.8^b

toké vā gōṣu tánaye yām apsú, sá vrajām dārtā párye ādha dyóh.

6.25.4^c

Cf. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8. I cannot believe that rājabhiḥ is here kenning for Ādityas. The stanza is addressed to Brahmanaspati, who secures kṣatrām, slays in his capacity of Purohita in the company of, or through the agency of kings (rājabhiḥ), furnishes security in times of danger (bhayé), and is armed with the vāja, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati : Indra = Purohita : Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pādas.

1.41.1^b : 1.26.4^b ; 4.55.10^b ; 5.67.3^b ; 8.18.3^b ; 28.2^a ; 83.2^b ; 10.126.3^b—7^b, vāruṇo mitrō aryamā.

1.41.2^{b+c} (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yām bahúteva píprati pánti mártyaṁ riśāḥ,

āriṣṭaḥ sárva edhate.

5.52.4^d (Çyāvācva Ātreya ; to Maruts)

marutsu vo dadhimahi stómaṁ yajñām ca dhr̥ṣṇuyā,

5.52.4^b

viçve yé mānuṣā yugā pánti mártyaṁ riśāḥ.

5.67.3^d (Yajata Ātreya ; to Mitra and Varuṇa)

viçve hí viçvāvedaso vāruṇo mitrō aryamā,

1.26.4^b

vratā padéva saçcire pánti mártyaṁ riśāḥ.

8.27.16^d (Manu Vāivasvata ; to Viçve Devāḥ)

prá sá kṣāyaṁ tirate vi mahír iṣo yó vo várāya dāçati,

7.59.2^{cd}

prá prajābhir jāyate dhármaṇas páry, āriṣṭaḥ sárva edhate.

6.70.3^c

10.63.13^a (Gaya Plāta ; to Viçve Devāḥ, here Ādityas)

āriṣṭaḥ sá máрто viçva edhate prá prajābhir jāyate dhármaṇas pári,

6.70.3^c

yām ādityāso náyathā sunthíbhir āti viçvāni duritā svastāye.

In 10.63.13^a, āriṣṭaḥ sá máрто viçva edhate, we have an imperfect pāda, because the caesura is after āriṣṭaḥ, the third syllable, and because the pāda is one syllable short. Arnold's suggestion, VM. 321, to change máрто to mártio, does not really cure the line. Moreover āriṣṭaḥ sá [máрто viç]va edhate is obviously a mechanical extension of āriṣṭaḥ sárva edhate ; see Part 2, chapter 2, class B 11. We may be certain that the distich 10.63.13^{ab} is a later imitation of 8.27.16^{cd}.—For the meaning of sárva and viçva in these passages see Zubatý, IF. xxv. 202.

[1.41.6^b, viçvaṁ tokám utá tmāná : 8.84.3^c, rákṣa tokám, &c.]

1.43.3^a (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)

yáthā no mitró váruṇo yáthā rudráç cīketati,
yáthā viçve sajósasah.

3.4.6^c (Viçvāmītra Gāthina ; Apri, to Uṣāsā-Naktā)

ū bhādamāne uṣāsā upāke utā smayete tanvā virūpe,

yáthā no mitró váruṇo jújoṣad índro marútvañ utā vā mähobhih.

From the point of view of metre the repeated pāda is better in 3.4.6 than in 1.43.3. See Part 2, chapter 2, class B 8.

Group 6. Hymns 44–50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)

júṣto hí dūtó asi havyavāhanó 'gne rathír adhvaránām,
sajúr aḥvibhyām uṣāsā suvīryam ḥasmé dhehi çrávo brhát.]

6^a 1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)

tvám asi praçāsyo vidātheṣu sahanṭya,

ágne rathír adhvaránām.

The pāda 1.44.2^c is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, Prol. 262, and cf. p. xv, tenth line from bottom.

1.44.2^d : 1.9.8^a ; 8.65.9^c, asmé dhehi çrávo brhát.

[**1.44.3^a**, adyú dūtām vṛṇīmahe : 1.12.1^a, agnīm dūtām vṛṇīmahe ; 1.36.3^a, prá tvā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.44.5^d : 1.36.10^b, yajīṣṭham havyavāhana ; 7.15.6^c, yajīṣṭho havyavāhanah ; 8.19.21^c, yajīṣṭham havyavāhanam.

1.44.7^a : 1.12.1^b ; 36.3^b, hótārañ viçvāvedasam.

1.44.9^b : 1.36.5^b, ágne dūtó viçām asi.

1.44.11^a (Praskaṇva Kāṇva ; to Agni)

ní tvā yajñásya sádhanam ágne hótārañ ṛtvijam,
manuṣvād deva dhīmahi prācetasam jīrām dūtām amartyam.

3.27.2^b (Viçvāmītra ; to Agni)

īle agnīm vipaçcītañ girá yajñásya sádhanam,

çruṣṭivānañ dhītāvānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)

kāṇvā indrañ yād akrata stómāir yajñásya sádhanam,

jāmī bruvata āyudham.

8.23.9^b (Viçvamanas Vāiṣṭha ; to Agni)
 ṛtāvānam ṛtāyavo yajñāsya sādhanam girā,
 ūpo enam jujuṣur nāmasas padé.

Cf. 3.27.8^a, vipro yajñāsya sādhanah (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanah with Agni (cf. also 1.96.3 ; 145.3) ; it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8 ; and, again, under 7.11.1. Cf. Oldenberg, Prol. 262.

1.44.14^{b+d} (Praskaṇva Kāṇva ; to Agni ! In reality Maruts)
 çṛṇvāntu stōmam marutaḥ sudānavo agnijihvā ṛtāvfdhah,
 pibatu sōmam vāruṇo dhṛtāvratō 'çvibhyām uṣāsā sajuh.

7.66.10^b (Vasiṣṭha ; to Ādityah)
 bahāvah sūracakṣaso 'gnijihvā ṛtāvfdhah,
 trīṇi yé yemūr vidāthāni dhṛtibhir viçvāni pāribhūtibhiḥ.
 10.65.7^a (Vasukarṇa Vāsukra ; to Viçve Devāh)
 divākṣaso agnijihvā ṛtāvfdhā rtāsya yōnim vimṛçanta āsate.
 dyām skabhitvy āpā ā cakrur ojasā yajñam janitvī tanvī nī māmṛjuh.
 5.51.8^b (Svastyātreyā Ātreya ; to Viçve Devāh)
 sajuh viçvebhir devébhir açvibhyām uṣāsā sajuh,
 ũ yāhy agne atrivāt sūtē raṇa. ॥ refrain, 5.51.8^c—10^c

The pāda açvibhyām uṣāsā sajuh suits best in 5.51.8, because Agni, the Açvins, and Uṣas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods ; it is a good guess that the longer form, divākṣaso agnijihvā ṛtāvfdhah, 10.65.7^a, is a secondary and later expansion of agnijihvā ṛtāvfdhah.

1.45.4^b (Praskaṇva Kāṇva ; to Agni)
 mähikerava ūtāye priyāmedhā ahūṣata,
 ũ rājantam adhvarāṇām ũ agnim çukreṇa çociṣā. ॥ c : 1.1.8^a ; d : cf. 1.12.12^a

8.8.18^b (Sadhvaṇsa Kāṇva ; to Açvins)
 ũ vām viçvābhir ūtibhiḥ priyāmedhā ahūṣata, ॥ 7.24.4^a
 ũ rājantāv adhvarāṇām ũ açvinā yāmahūtiṣu. ॥ 1.1.8^a
 8.87.3^b (Dyumnrka Vasiṣṭha, or others ; to Açvins)
 ũ vām viçvābhir ūtibhiḥ priyāmedhā ahūṣata, ॥ 7.24.4^a
 tā vartir yātam ūpa vrktābarhiṣo juṣṭam yajñam diviṣṭiṣu.

For the most recent discussion of the ᾤπ. λεγ. mähikeravaḥ (with bibliography) see Oldenberg, RV. Noten, p. 44.

1.45.4^c : 1.1.8^a, rājantam adhvarāṇām ; 8.8.18^b, rājantāv adhvarāṇām ; 1.27.1^c, samrājantam adhvarāṇām.

[1.45.4^d, agnim çukreṇa çociṣā : āgne, &c. ; see under 1.12.12.]

1.45.5^b : 1.26.5^c ; 2.6.1^c, imā u ṣū çrudhī girah.

1.45.6^d (Praskaṇva Kāṇva ; to Agni)
tvām citraçravastama hāvante vikṣú jantávaḥ,
çociṣkeçaṁ purupriyágne havyáya vólhave.

3.29.4^d (Viçvāmitra ; to Agni)
ilāyās tvā padé vayám nábhā prthivýá ádhi,
jútavedo ní dhimahy ágne havyáya vólhave.

2.3.7^d

Cf. 5.14.3^c, agním havyáya vólhave.

1.45.7^c (Praskaṇva Kāṇva ; to Agni)
ní tvā hótāram rtvijaṁ dadhiré vasuvittamam,
çrútkarṇaṁ sapráthastamaṁ víprā agne diviṣṭiṣu.

10.140.6^c (Agni Pāvaka ; to Agni)
ṛtāvānaṁ mahiṣāṁ viçvadarçatam ṽagním sumnáya dadhire puró jánāḥ,
çrútkarṇaṁ sapráthastamaṁ tvā girá dáivyaṁ mánuṣā yugá.

3.2.5^a

The composite character of the repeated pāda in 10.140.6 shows that the stanza is late ; see under 3.2.5^a.

[1.45.8^d, ágne mártāya dāçūse : 1.84.7^b ; 9.98.4^b, vásu mártāya dāçūse : 8.1.22^b,
devó mártāya dāçūse.]

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)
yá dasrá sindhumātārā manotārā rayiṇām,
dhiyá devá vasuvída.

8.8.12^b (Sadhvaṇsa Kāṇva ; to Açvins)
ṽpurumandrā purúvasuṁ manotārā rayiṇām,
stómaṁ me açvínāv imám abhí váhni anuṣātām.

8.5.4^b

1.46.3^c (Praskaṇva Kāṇva ; to Açvins)
vacyānte vām kakuháso jurnáyām ádhi viṣṭápi,
yád vām rátho víbhiṣ pátāt.

8.5.22^c (Brahmatithi Kāṇva ; to Açvins)
kadá vām tægryó vidhat samudré jahitó narā,
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣann iṣukṛteva devá násatyā vahatúm súryāyāḥ, vacyānte vām kakuhá apsú jātá yugá jurnéva váruṇasya bhúreḥ, ' (Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Násatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb ní 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvinā prçhámānāv áyātām tricakreṇa vahatúm súryāyāḥ . . . putráḥ pitárāv avṛṇita pūṣā, ' When,

O Aṇvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr didhiṣṭ (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render iṣukṛtā by 'arrow-maker', in part because VS. 16.46 has nāma iṣukṛdbhyo dhanuṣkṛdbhyaḥ ca. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this čatarudriya formula in TS. 4.5.4.2, nāmo mrgayūbhyah ṇvanibhyaḥ ca vo nāmaḥ (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both iṣukṛt and dhanuṣkṛt (dhanvakṛt); cf. German 'Pfeilschütz' and 'Bogenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṇvins, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that jūrṇā viṣṭāp, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain jūrṇā. The only point in 1.46.3 that is clear is that yád vām rátho vibhiṣ pátāt means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den befügelten flöge.' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Männer, dass euer Wagen flöge rossbespannt?' It will be observed that both translators render the third páda here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of brahmodya in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunaek, KZ. xxxv. 489 f., and especially 506.

1.46.7^c (Praskaṇva Kāṇva; to Aṇvins)

á no nāvā matinām yātām pārāya gántave,
yuñjāthām aṇvinā rátham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

úd irāthām ṛtāyaté yuñjāthām aṇvinā rátham,

ḥánti śád bhūtu vām avāḥ.

refrain, 8.73.1^c—18^c

1.47.1^b (Praskaṇva Kāṇva; to Aṇvins)

ayám vām mádhumatamāḥ sutāḥ sóma ṛtāvṛdhā,

tām aṇvinā pibatām tiróahnyām ḍhattām rátnāni dāṇṣe.

refrain, 8.35.22^e—24^e

2.41.4^b (Grtsamada; to Mitra and Varuṇa)

ayám vām mitrāvaruṇā sutāḥ sóma ṛtāvṛdhā,

máméd ihā ṇrutām hávam.

For 1.47.1^d cf. dádhad rátnāni dāṇṣe under 4.15.3, and the pádas, dádhad rátnā dāṇṣe váryāni, 1.35.8^d; and, dádhad rátnā ví dāṇṣe, 8.93.26^b.

1.47.2^b (Praskaṇva Kāṇva ; to Aṇvins)

trivandhurēṇa trivṛtā supēcasā rāthenā yātam aṇvinā,

kāṇvāso vāṇi brāhma kṛṇvanti adhvaré tēsāṇi sū ṇṛṇtam hāvam.

8.8.11^{ab} (Sadhvaṇsa Kāṇva ; to Aṇvins)

ātaḥ sahāsrānirṇijā rāthenā yātam aṇvinā,

vatsó vāṇi mādhumad vácó 'chaṇsīt kāvyāḥ kaviḥ.

8.8.14^{cd} (Sadhvaṇsa Kāṇva ; to Aṇvins)

ṽyān nāsatyā parāvátī yád vā sthó ādhy āmbare,

cf. 1.47.7^{ab}

ātaḥ sahāsrānirṇijā rāthenā yātam aṇvinā.

The word ātaḥ in 8.8.11^a does not mean quite the same thing as in 8.8.14^c (or in 1.47.7^c, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^c and 1.47.7^c it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskaṇva Kāṇva ; to Aṇvins)

aṇvinā mādhumattamaṇi pātām sómam ṛtāvṛdhā,

āthādyaḥ dasrā vāsu bibhratā rāthe dācṽváṇsam ūpa gachatam.

1.47.5^d (Praskaṇva Kāṇva ; to Aṇvins)

yābhiḥ kāṇvam abhiṣṭibhiḥ prāvataṇi yuvām aṇvinā,

ṽtābhiḥ śv āsmāṇi avataṇi cūbhas patī, pātām sómam ṛtāvṛdhā,

cf. 1.47.5^c

3.62.18^c (Viṇvāmītra, or Jamadagni ; to Mitra and Varuṇa)

ṽgrṇānā jamādagninā yónāv ṛtāsya sīdatam,

cf. 3.62.18^a

pātām sómam ṛtāvṛdhā.

7.66.19^c (Vasiṣṭha ; to Mitra and Varuṇa)

ā yātam mitrāvaruṇā juṣāṇāv āhutim narā,

pātām sómam ṛtāvṛdhā.

8.87.5^d (Dyumnika Vasiṣṭha ; to Aṇvins)

ṽn nūnām yātam aṇvinācṽvebhiḥ prūṣitāpsubhiḥ,

cf. a : 8.8.2^a ; b : 8.13.11^b

ṽdāsra hīraṇyavartanī cūbhas patī, pātām sómam ṛtāvṛdhā. cf. 1.92.18^b

4.46.5^b (Vāmadeva ; to Indra and Vāyu)

ṽrāthena ṽṛthupājasā, dācṽváṇsam ūpa gachatam,

cf. 4.46.5^a

indravāyū īhā gatam.

1.47.3^c, 6^a. āthādyaḥ (6^a, sudāse) dasrā vāsu bibhratā rāthe.

[1.47.4^b, mādhvā yajñām mimikṣatam : 1.22.3^c, tāyā yajñām, &c.]

1.47.4^d (Praskaṇva Kāṇva ; to Aṇvins)

triśadhasṭhé barhiṣi viṇvavedasā mādhvā yajñām mimikṣatam,

cf. 1.22.3^c

kāṇvāso vāṇi sūtāsomā abhiḍyavo yuvām havante aṇvinā.

8.5.17^c (Brahmāṭithi Kāṇva ; to Aṇvins)

jānāso vrktābarhiṣo ṽhaviṣmanto aranīkṛtāḥ,

cf. 1.14.5^c

yuvām havante aṇvinā.

Note the repetition, vām—yuvām, in 1.47.4, as a possible sign of its later date.

[1.47.5^c, tābhīḥ śv āsmān avatām cūbhas pati: 8.59(Val. 11).3^c, tābhīr dācvaṁsam avatām, &c.]

1.47.5^d: 1.47.3^d; 3.62.18^c; 7.66.19^c; 8.87.5^d, pātām sómam ṛtavṛdhā.

1.47.7^{ab+d} (Praskaṇva Kāṇva: to Aṇvins)

yán nāsatyā parāvāti yád vā sthó ādhi turváce,

áto ráthēna suvṛtā na á gataṁ sākám sūryasya raçmibhiḥ.

8.8.14^{ab} (Sadhyāṁsa Kāṇva; to Aṇvins)

yán nāsatyā parāvāti yád vā sthó ādhy āmbare,

átaḥ sahásranirñijā ráthēnā yātam aṇvinā.]

8.8.11^{ab}

1.137.2^c (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

imā á yātam índavaḥ sómāso dādhyāçirah, sūtāso dādhyāçirah,

utá vām usāso budhí sākám sūryasya raçmibhiḥ,

sutó mitráya varuṇāya pītāye cārur ṛtāya pītāye]

1.137.2^c

5.79.8^c (Satyaçravas Ātreya; to Usas)

utá no gómatrī īṣa, á vahā duhitar divaḥ,

5.79.8^a

sākám sūryasya raçmibhiḥ çukráñ çocadbhir arcibhiḥ sūjāte aṇvasūṇṛte.]

refrain, 5.79.1^c—10^c

8.101.2^d (Jamadagni Bhārgava; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucākṣasā nārā rājānā dirghaçruttamā,

5.65.2^b

tā bahūtā nā dānsānā ratharyataḥ sākám sūryasya raçmibhiḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word āmbare in 8.8.14. The Pet. Lex. started by giving the word, which is ἀμ.λεγ. in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from anu-var). Ludwig, 60, renders the two words ādhy āmbare by 'oben im luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ādhi turváce in 1.47.7 by 'über dem Turvaça', he would have rendered, in accord with his usual habits, ādhy āmbare 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7^b, 'ob ihr bei Turvaça verweilt'; but 8.8.14^a, 'wenn in der Nähe ihr verweilt'. Again the parallelism between ādhi turváce and ādhy āmbare is obliterated.

The Nighaṇṭavas have played mischief with āmbara. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (antariksa). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (antika). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also turváce, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvāti 'at a distance'. The enticement lies in the frequent contrast between parāvāti and arvāvāti; e.g. 8.97.4, yác çhakrási parāvāti yád arvāvāti vṛtrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both āmbaram (sic) and turváce were adverbs = antike 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvāti). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṇṭu and Yaska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turváce is beyond doubt an ethnical or geographical term, then āmbare also is the name of a people or a land ('Ye stand over Turvaça, or Ambara'). As such it occurs in the Brhatsamhitā and elsewhere. See Böttlingk's Lexicon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of āmbare. With āmbare in an ethnical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+c+d} (Praskaṇva Kāṇva ; to Aṇvins)

arvāñcā vām sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa,
īsaṃ pñicāntā sukñte sudānava ā barhīḥ sīdataṃ narā.

8.4.14^{cd} (Devatithi Kāṇva ; to Indra)

upa bradhnām vāvātā vñṣaṇā hārī indram apāsu vaksataḥ,
arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa.

1.92.3^c (Gotama Rahugaṇa ; to Uṣas)

ārcanti nārīr apāso nā viññibhiḥ samānéna yójanenā parāvataḥ,
īsaṃ vāhantiḥ sukñte sudānave viçvéd āha yājamānāya sunvaté.

8.87.2^b (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ḷpibatam gharmām mādhumantam aṇvinjā barhīḥ sīdataṃ narā,

8.87.2^a

ḷtā mandasānā mānuṣo duroṇā ājī ni pātām vódasā váyah.

8.87.2^c

8.87.4^b (The same)

ḷpibatam sómarī mādhumantam aṇvinjā barhīḥ sīdataṃ sumát,

8.87.2^a

tā vāvñdhnā ūpa suñtutīm divó gantām gaurāv ivérinam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that *adhvaraçrī* means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlii. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual *hārī* are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural *sāptayah*, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary *ūha* (*arvāñcam tvā*, in place of *arvāñcā vām*), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of *vāvātā* to *vāvātuḥ* in 8.4.14^a (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated *pāda*, ā *barhīḥ sīdataṃ narā* (or, *sumát*) cf. 1.142.7^a, *sīdataṃ barhīr ā sumát*.

1.47.9^{a+b} (Praskaṇva Kāṇva ; to Aṇvins)

téna nāsatyā gatam ráthena sūryatvacā,

yéna çáçvad ūhāthur dāçūse vāsu ḷmādhvaḥ sómasya pītāye.

8.85.1^{c-9^c}

8.22.5^d (Sobhari Kāṇva ; to Aṇvins)

ḷrátho yó vām trivandhuró hīraṇyābhīçur aṇvinā,

8.5.22^{ab}

pāri dyāvāpñthiví bhūṣatí çrutās téna nāsatyā gatam.

8.8.2^b (Sadhvaṇsa Kāṇva ; to Aṇvins)

ā nūnām yātam aṇvinā ráthena sūryatvacā,

bhūjī hīraṇyapeçasā kávi gāmbhīracetasā.

1.47.9^d: 8.85.1^{c-9^c}, *mādhvaḥ sómasya pītāye*.

1.48.1^b (Praskaṇva Kāṇva ; to Uṣas)

sahā vāména na uṣo vy ūchā duhitar divaḥ,

sahā dyumnéna brhatá vibhāvāri rāyā devi dāsvatī.

5.79.3^b (Satyaçravas Atreya ; to Uṣas)

sā no adyābharādvasur vy ūchā duhitar divaḥ,

yó vy āuchaḥ sāhriyasi [satyaçravasi vāyyé] [sujāte āçvasunrte.]

☞ d : refrain, 5.79.1^d-3^d ; e : refrain, 5.79.1^e-10^e

5.79.9^a (The same)

vy ūchā duhitar divo mā cirām tanuthā āpaḥ,

nét tvā stenām yāthā ripūm tāpāti sūro arcisā [sujāte āçvasunrte.]

☞ refrain, 5.79.1^e-10^e

Cf. 5.79.2^b, vy ācho duhitar divaḥ.

1.48.2^d (Praskaṇva Kāṇva ; to Uṣas)

āçvāvatiṛ gomatīṛ viçvasuvīdo bhūri cyavanta vāstave,

ūd iraya prāti mā sūnftā uṣaç cōda rādho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvatī)

ubhé yāt te mahinā çubhre āndhasi adhikṣiyānti pūrāvaḥ,

sā no bodhy avitriṛ marūtsakhā cōda rādho maghónām.

The Padapāṭha treats the awkward compound viçvasuvīdo as viçva-suvīdo, but suvīd does not occur in the language. The word is probably a haplological contraction for viçva-va(su)-vīdo ; cf. vasutvanām in the related stanza 7.81.6, or such an expression as utōṣo vāsva içṣe, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, 'anarchy', for a-ppatissa(va)-vāsa, Ulūka-Jātaka; and maṇḍukaṇṭaka, 'thorn from the maṇḍuka plant', for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546; and cf. under 5.6.10.—For the repeated pāda cf. pārsi rādho maghónām, under 8.103.7^d.

1.48.8^{b+d} (Praskaṇva Kāṇva ; to Uṣas)

viçvam asyā nānāma cākṣase jāgaj jyōtiṣ kṛṇoti sūnāri,

āpa dvēṣo maghóni duhitā divā uṣā uchad āpa sridhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

[prāty u adarçy āyaty] ūchānti duhitā divāḥ,

☞ cf. 7.81.1^a

āpo māhi vyayati cākṣase tāmo jyōtiṣ kṛṇoti sūnāri.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrāvaḥ sūribhyo amftām vasutvanām vājān asmābhyam gómataḥ,

codayitriṛ maghónaḥ sūnftāvaty uṣā uchad āpa sridhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divāḥ, &c.). But the workmanship is equally good in both.

1.48.13^b (Praskaṇva Kāṇva ; to Uṣas)

yāsyā rūçanto arcāyaḥ prāti bhadrá ādrkṣata,

sā no rayīm viçvāvāram supéçasam uṣā dadātu sūgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)

prāti bhadrá ādrkṣata gāvām sárgā ná raçmāyaḥ,

ōṣā aprā urú jrāyaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva : to Uṣas)

yé cid dhī tvām ṣṣayaḥ pūrva ūtāye juhūrē 'vase mahi,
sā na stómāñ abhi gr̥ñhi rādhasóṣaḥ çukrēṇa çociṣā.

8.8.6^{ab} (Sadhvaṇsa Kāṇva ; to Açvins)

yác cid dhī vām purā ṣṣayo juhūrē 'vase narā,

ā yātam açvinā gatam, ūpemām suṣtutīm māmā.

c : refrain, 8.35.22^c–24^c ; d : 8.5.30^c

4.52.7^c (Vamadeva ; to Uṣas)

ā dyām tanosi raçmibhir āntāriksam urū priyām,

ūṣaḥ çukrēṇa çociṣā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^{ab}, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pādas similar to ūṣaḥ çukrēṇa çociṣā see under 1.12.12.

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)

ūṣo yād adyā bhānūnā ví dvārāv ṛṇāvo divāḥ,

prā ño yachatād avṛkām pṛthū chardīḥ prā devi gómātir īṣaḥ.

8.9.1^c (Çaçakarna Kāṇva ; to Açvins)

ā nūnam açvinā yuvām vatsāsyā gantam āvase,

prāsmāi yachatam avṛkām pṛthū chardīḥ yuyutām yā ārātayaḥ.

The archaic form yachatād in 1.48.15^c, as over against yachatam in 8.9.1^c (cf. Whitney, Skt. Gr. § 571 ; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15 ; see Oldenberg, Prol. 262.—Unmetrical chardīḥ for earlier chadiḥ is, I take it, a later blend-word of chadis and çarma which had arisen between the period of the composition of the hymns and that of the diaskeuasis. See the full discussion of this point under 6.15.3.—Cf. the pāda 8.27.4^d, yāntā no 'vrkām chardīḥ.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)

ūṣo bhadrebhir ā gahi divāç cid rocanād ādhi,

vāhantv aruṇāpsava ūpa tvā somīno gr̥hām.

5.56.1^d (Çyāvāçva Ātreya ; to Maruts)

agne çardhantam ā gaṇām piṣṭām rukmēbhir añjībhiḥ,

viço adyā marūtām āva hvaye divāç cid rocanād ādhi.

8.8.7^a (Sadhvaṇsa Kāṇva ; to Açvins)

divāç cid rocanād ādhy ā no gantam svarvida,

dhibhir vatsapracetasā stómēbhir havanaçrutā.

6.59.10^b

Cf. also the pāda, divo vā rocanād ādhi 1.6.9^b, and related matter in 8.1.18 ; 7.7.

1.49.4^b (Praskaṇva Kāṇva ; to Uṣas)

vyuchānti hī raçmibhir viçvam ābhāsi rocanām,

tām tvām usar vasūyāvo gīrbhīḥ kāṇvā ahūṣata.

1.50.4^c (Praskaṇva Kāṇva ; to Sūrya)

tarānir viçvādarçato jyotiṣkfd asi sūrya,

viçvam ā bhāsi rocanām.

3.44.4^b (Viṣvāmitra ; to Indra)
 jajñānó hārito vṛṣā viṣvam ā bhāti rocanām,
 hāryaço hāritaṁ dhatta āyudham ā vājraṁ bāhvōr hārim.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4^c, viṣvam ā bhāsi rocanām : 1.49.4^b, viṣvam ābhāsi rocanām ; 3.44.4^b,
 viṣvam ā bhāti rocanām.

Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3^a (Savya Āṅgīrasa ; to Indra)

tvām gotrām āṅgirobhyo 'vṛṇor āpotātraye çatādureṣu gātuvit,
 sasēna cid vimadāyāvaho vāsv ājāv ādriṁ vāvasānāsya nartāyan.

9.86.23^d (Prçṇayaḥ, alias Ajā Rṣigaṇāḥ ; to Pavamāna Soma)
 ādribhiḥ sutāḥ pavase pavitra ān indav indrasya jathāreṣv āviçān,
 tvām nr̥cūkṣā abhavo vicakṣaṇa sóma gotrām āṅgirobhyo 'vṛṇor āpa.

Cf. 1.132.4^b, yād āṅgirobhyo 'vṛṇor āpa vrajām, which shows that the verb vṛṇor in both stanzas is to be regarded as augmented ('vṛṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6^b, ārandhayo 'tithigvāya çāmbaram : 1.130.7^d, atithigvāya çāmbaram.]

[1.51.8^c, çākī bhava yājamānasya coditā : 10.49.1^c, ahām bhuvan yāja-
 mānasya, &c.]

1.51.13^d (Savya Āṅgīrasa ; to Indra)

ādada ārbhām mahatē vacasyāve kakṣīvate vṛçayām indra sunvatē,
 ménābhavo vṛṣaṇaçvāsya sukrato viçvét tā te sāvaneṣu pravācyā.

8.100.6^a (Nema Bhārgava ; to Indra)
 viçvét tā te sāvaneṣu pravācyā yā cakārtha maghavanā indra sunvatē,
 pāravataṁ yāt purusaṁbhrtām vāsv apāvṛṇoḥ çarabhāya ṛṣibandhave.
 10.39.4^d (Ghoṣā Kakṣīvati ; to Açvins)
 yuvām cyāvanām sanāyam yāthā rātham pūnar yūvanām carāthāya
 taksathuḥ,

nīṣ ṭaugryām ūhathur adbhyās pāri viçvét tā vām sāvaneṣu pravācyā.

Cf. 4.22.5^b, viçveṣv it sāvaneṣu pravācyā.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indragacha.

[1.52.1^d, éndram vavṛtyām āvase suvṛktībhiḥ : 1.168.1^d, mahe vavṛtyām, &c.]

[1.52.2^c, indro yād vṛtrām āvadhīn nadivṛtam : 8.12.26^{ab}, yadā vṛtrām nadivṛtam
 çāvasā vajrinn āvadhīḥ.]

1.52.5^a, 14^c, abhí (14^c, nótá) svávṛṣṭīm máde asya yúdhyatah.

1.52.15^b (Savya Āṅgīrasa ; to Indra)

ārcann átra marútaḥ sásminn ājáu viṣve devāso amadann ānu tvā,
vṛtrasya yád bhr̥ṣṭimátā vadhéna ni tvám indra práty anám jaghántha.

1.103.7^d (Kutsa ; to Indra)

tád indra préva vṛyāṁ cakārtha yát sasántāṁ vājrenābodhayó 'him,
ānu tvā pátnīr hr̥ṣitām váyaç ca viṣve devāso amadann ānu tvā.

Cf. the similar páda 7.18.12^d, tvāyānto yó ámadann ānu tvā.

1.53.11^{ed} (Savya Āṅgīrasa ; to Indra)

yá udfeindra devágopāḥ sákhāyas te çivátamā ásāma,
tvám stoṣāma tváyā suvirā drāghīya āyuh pratarám dádhanāḥ.

10.115.8^{ed} (Upastuta Vār̥ṣṭihavya ; to Agni)

úrjo napāt sahasāvann íti tvopastutásya vandate víṣā vāk,
tvám stoṣāma tváyā suvirā drāghīya āyuh pratarám dádhanāḥ.

[1.54.3^b, svákṣatraṁ yasya dhṛṣatō dhṛṣān mánah : 5.35.4^c, svákṣatraṁ te dhṛṣān mánah.]

1.54.4^b (Savya Āṅgīrasa ; to Indra)

tvám divó bṛhatāḥ sānu kopayó 'va tmánā dhṛṣatā çámbaraṁ bhinat,
yān māyīno vrandīno mandīnā dhṛṣac chitām gūbhastim açánīm prtanyási.

7.18.20^d (Vasiṣṭha Māitravarūni ; to Indra)

ná ta indra sumatāyo ná rāyaḥ samcákṣe púrvā usāso ná nūtnāḥ,
devakāṁ cin mānyamānām jaghanthāva tmánā bṛhatāḥ çámbaraṁ bhet.

Ludwig, 453, renders 1.54.4^{ab} : 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen' ; 7.18.20^{cd}, at 1005 : 'Mānyamāna's sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen.' As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nābhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nābhantām anyaké same, 'may the others, confound them (anyaké), our rivals, burst !' We may note that tmánā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that bṛhatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20 : 'thou didst by thyself cast down Çambara from high heaven' ; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20^d by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmánā, but in 1.57.4^b he has : 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11^c (Savya Āṅgīrasa ; to Indra)

sá çévr̥dham ādhi dhā dyumnám asmé máhi kṣatraṁ janāṣāl indra távyam,
rákṣā ca no maghónaḥ pāhī sūrīn rāyé ca naḥ svapatyā iṣé dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viṣve Devāḥ, here Indra)

ādha tvám indra viddhy asmān mahó rāyé nṛpate vājrabāhuḥ,
rákṣā ca no maghónaḥ pāhī sūrīn anehāsas te harivo abhiṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyāḥ samudriyāḥ prátī gr̥bhṇāti viçrīta vārtimabhiḥ,
indrah sómasya pítāye vṛṣāyate sanāt sá yudhmá ójasā panasyate.

8.12.12^b (Parvata Kāṇva ; to Indra)

sanir mitrásya papratha indrah sómasya pítāye,
práci vāçiva sunvaté mīmīta it.

Cf. indrah sómasya pítāye, under 1.16.3 ; and indra sómasya pítāye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tām gūrtāyo nemannīṣaḥ pārtṇasaḥ sámudrah ná sañcárāṇe sanīṣyávaḥ,
pātīm dákṣasya vidáthasya nū sāho girīm ná venā ádhi roha téjasā.

4.55.6^c (Vāmadeva ; to Viçve Devāḥ)

nū rodasi áhinā budhnyēna stuvitá devī ápyebhir iṣṭāiḥ,
samudráṁ ná sañcárāṇe sanīṣyávo gharhmásvaraso nadyò ápa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pádas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagati among triṣṭubhs) betrays the páda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, *ibid.* ii. 205, 472 ; iii. 24.

[1.56.4^b, indrah síṣakty usásam ná súryaḥ : 9.84.2^d, induh síṣakty usásam, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

ví yát tíro dharúṇam ácyutam rájó 'tiṣṭhipo divá ítāsu barháṇa,
svārmīḥe yán máda indra hársyáhan vṛtrám nír apám āubjo arṇavám.

1.85.9^d (Gotama Rāhugaṇa ; to Maruts, but here Indra)

tvāṣṭā yád vājram súkrtam hiraṇyāyam sahasrabhr̥ṣṭīm svápā ávartayat,
dhattá indro náry apāṇsi kártavé 'han vṛtrám nír apám āubjad
arṇavám.

In 1.85.9^c (as in 8.96.19) Grassmann, s.v. nárya, very properly corrects náry apāṇsi to náryāpāṇsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58–64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama : to Agni)

á svām ádma yuvámāno ajāras triṣv áviṣyānn atasēsu tiṣṭhati,
átayo ná pr̥ṣṭhām prusitāsya rocate divó ná sānu stanáyann acikradat.

9.86.9^a (Akr̥ṣṭāḥ, alias Māsā R̥ṣigaṇāḥ ; to Pavamāna Soma)

divó ná sānu stanáyann acikradad dyáuḥ ca yásya pr̥thiví ca dhārmabhiḥ,
indrasya sakhyám pavate vivévidat sómaḥ punánāḥ kalāçesu sídati.

Even so simple-looking a páda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2^d, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

lator, 876, to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, Ved. Myth. i. 349, to 9.86.9^a, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, SBE. xlvii. 45, to 1.58.2^a, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2^c see last Pischel, Ved. Stud. i. 107.

1.58.4^d (Nodhas Gāutama; to Agni)

vī vātajūto atasēsu tiṣṭhate vṛthā juhūbhīḥ sñya tuviśvāñiḥ,
tṛṣū yād agne vanīno vṛṣāyāse kṛṣṇām ta éma rūcadūrme ajara.

4.7.9^a (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta éma rūcataḥ purō bhāç carīṣṇv ārcir vāpuṣām id ékam.
yād āpravītā dādḥate ha gārbhañi sadyāç cij jāto bhāvasīd u dutāḥ.

The unusual accent of the vocative rūcadūrme (Oldenberg, RV. Noten, p. 58) may perhaps be due to infection from rūcataḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf. Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gāutama; to Agni)

hótarañ sapta juhvō yājīṣṭhañ yām vāghāto vṛṇāte adhvaréṣu,
agnāñ viçveṣāñ aratīñ vāsūnāñ saparyāmi prāyasā yāmi rātnam.

10.30.4^b (Kavaṣa Ailuṣa; to Apaḥ, or Aponaptar)

yō anidhmō dīdayad apsv āntār yām viprāsa īlate adhvaréṣu,
āpāñ napāñ mādhumatīr apō dā yābhīr indro vāvṛdhē vṛyāya.

3.54.3^d (Prajāpati Vāiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ)

yuvōr rātāñ rodasi satyāñ astu mahé sū naḥ suvitāya prā bhūtam,
idāñ divé nāmo agne pṛthivyāi saparyāmi prāyasā yāmi rātnam.

On the synonymy of roots id and vṛ (id = iṣ-d, from root iṣ 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root id', in 'Studies in Honour of Basil L. Gildersleeve', p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, Ved. Stud. ii. 113; Oldenberg, RV. Noten, p. 58 (where older literature on the stanza).

[1.58.8^a, āchidrā sūno sahaso no adyā: 4.2.2^a. ihā tvām sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d, prātār makṣúḥ dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vāiçvānara)

ā sūrye nā raçmāyo dhruvāso vāiçvānaré dadhire 'gnā vāsūni,
yā pārvateṣv oṣadhiṣv apsū yā mānuṣeṣv āsi tāsya rājā.

1.91.4^b (Gotama Rāhugaṇa; to Soma)

yā te dhāmāni divī yā pṛthivyām yā pārvateṣv oṣadhiṣv apsū,
tēbhīr no viçvāñi sumānā āhēlan [rājan soma prāti havyā grbhāya.]

cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vāiçvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgnī divī śthó yāt prthivyaṁ yāt párvateṣv ṣadhiṣv apsu; iii. 22.2, ágne yāt te divī váreṣv prthivyaṁ yād ṣadhiṣv apsv á yajatra; 10.51.3, áichāma tvā bahudhā jātavedaḥ praviṣtam agne apsv ṣadhiṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity cf. the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, yé krimayaḥ párvateṣv váneṣv ṣadhiṣv paçúṣv apsv antāḥ.'

[1.59.5^c, rája kṛṣṇínām asi mánuṣínām: 3.34.2^c, indra kṣitínām asi, &c.]

1.59.5^d (Nodhas Gāutama; to Vaiçvānara)

divāç cit te brható jātavedo vaiçvānara prā ririce mahitvām,

rája kṛṣṇínām asi mánuṣínām, yudhā devébhyo várivaç cakartha. ~~cf.~~ 1.59.5^c

7.98.3^d (Vasiṣṭha; to Indra)

jajñānāḥ sóman śhase papātha prā te mātā mahimānam uvāca,

endra paprāthorv antāriksaṁ yudhā devébhyo várivaç cakartha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^c, yudhéndro mahnā várivaç cakāra devébhyaḥ sátpatiç çarṣaniprah. Thus, since 1.59.5^c is similar to 3.34.2^c, st. 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gāutama; to Agni)

uçik pāvako vásur mánuṣeṣu vārenyo hotādhāyi vikṣu,

dāmūnā grhāpatir dāma ān agnir bhuvad rayipātī rayinām.

1.72.1^c (Parāçara Çaktya; to Agni)

nī kúvya vedhāsaḥ çaçvatas kar hāste dādhāno nāryā purūṇi, ~~cf.~~ 7.45.1^c

agnir bhuvad rayipātī rayinām satrá cakrapó amṛtāni viçva.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Añgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythology. St. 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlv. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1^c:

á devó yātu savitā surātno 'ntariksaḥprā váhamāno áçvāñ,

hāste dādhāno nāryā purūṇi niveçāyañ ca prasuvāñ ca bhāma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24^c, dvitā bhuvad rayipātī rayinām.

[1.61.5^a, asmā íd u sáptim íva çravasyā: 9.96.16^c, abhí vūjam sáptim íva çravasyā.]

1.62.2^c (Nodhas Gāutama; to Indra)

prá vo mahé máhi námo bharadhvam āngūsyām čavasānáya sáma,
yéná naḥ púrve pitáraḥ padajñā árcanto āngiraso gā ávindan.

9.97.39^c (Parāčara Čaktya; to Pavamāna Soma)

sá vardhitá várdhanah puyāmānah sómo mīdhvān abhí no jyótiṣāvit,
yéná naḥ púrve pitáraḥ padajñāḥ svarvido abhí gā ádrim uṣṇán.

SV. 2.709 has iṣṇán for uṣṇán of RV. 9.97.39^c; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested muṣṇán; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, *RV. Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of uṣṇán, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyótiṣā uṣ is natural at any time, and does not really bear upon the expression abhí gā ádrim (m)uṣṇán. I still think that we must read muṣṇán, and that the change from ádrim muṣṇán to ádrim uṣṇán was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words iṣṇán and muṣṇán followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣṇán (above) is really due to interchange between iṣṇán and muṣṇán, and not between iṣṇán and uṣṇán. In other words RV. 9.97.39 seems still to have read muṣṇán at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama; to Indra)

indrasyāngirasām ceṣṭáu vidát sarāmā tánayāya dhāsim,
bḥhaspátir bhinád ádrim vidád gāḥ sām usriyābhir vāvačanta náraḥ.

10.68.11^d (Āyasya Āngirasa; to Bṛhaspati)

abhí čyāvām ná kīčanebhir áčvam náksatrebhiḥ pitāro dyām apiñcan,
rātryām támo ádadhur jyótiṣ áhan bḥhaspátir bhinád ádrim vidád gāḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Pischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āngirasa, Saramā, and Bṛhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bṛhaspati the repeated páda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Bṛhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth páda, to obtain connexion, something like Bṛhaspati cleaving the rock of darkness in order to get out the light cows. The páda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bṛhaspati's) conquest of the cows that are confined by Vala, or the Paṇis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gāutama; to Indra)

sanád evá táva rāyo gābhastau ná kṣíyante nópa dasyanti dasma,
dyumán asi krátumān indra dhíraḥ čikṣā čacīvas táva naḥ čacībhiḥ.

8.2.15^c (Medhātithi Kāṇva, and Priyamedha Āngirasa; to Indra)

má na indra piyatnáve má čárdhate párá dah,
čikṣā čacīvaḥ čacībhiḥ.

On the face of it the metre is in favour of the priority of the long páda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9^d.

1.63.7^d (Nodhas Gāutama ; to Indra)

tvām ha tyād indra saptā yūdhyan pūro vajrin purukūtsāya dardah,
barhīr nā yāt sudāse vṛthā vārg aṅhó rājan vārivah pūrāve kah.

4.21.10^b (Vamadeva ; to Indra)

evā vāsva indrah satyāḥ samrād dhántā vṛtrām vārivah pūrāve kah,
puruṣtuta krátvā nah ṣagdhī rāyó bhakṣīyá té 'vaso dāivyasya.]

cf. 4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 132 ; Benfey, Orient und Occident, i. 590 ; Muir, OST. i. 330 ; Oldenberg, ZDMG. xlii. 219 ; Geldner, Ved. Stud. i. 153 ; Hillebrandt, Ved. Myth. i. 112 ; Foy, KZ. xxxiv. 242 ; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pūru.' Pāda 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukmān ādhi yetire ṣubhé : 5.54.11^b, vākṣassu rukmā maruto
rāthe ṣubhaḥ.]

[1.64.6^d, utsām duhanti stanāyantam ākṣitam : 9.72.6^a, aṅcūm duhanti, &c.]

1.64.12^b (Nodhas Gāutama ; to Maruts)

ghṛṣm pavakām vaninām vicarṣaṇīm rudrāsya sūnūm havāsā grṇimasi,
rajastūram tavāsam mārutaṁ gaṇām rjīṣiṇām vṛṣaṇām śaccata ṣriyé.

6.66.11^b (Bharadvāja ; to Maruts)

tām vṛdhāntām mārutaṁ bhrājadrṣṭīm rudrāsya sūnūm havāsā
vivāse,
divāḥ ṣārdhāya ṣucayo maṇiṣā girāyo nāpa ugrā asprdhran.

Cf. Max Müller, ZDMG. xxxii. 372 ; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tasthāu va utī maruto yām āvata : 1.166.8^b, purbhī raksatā maruto, &c.]

1.64.13^c (Nodhas Gāutama ; to Maruts)

prā nū sá mārtaḥ ṣavasā jānān āti tasthāu va utī maruto yām āvata,]

cf. 1.64.13^b

ārvadbhir vājām bharate dhānā nṛbhir apṛchyaṁ krátum á kṣeti pūsyati.

2.26.3^b (Grtsamada ; to Brahmanaspati)

sá ij jānena sá viṣá sá jānmanā sá putráir vājām bharate dhānā nṛbhiḥ,
devānām yāḥ pitāram āvivāsati ṣraddhāmanā havīṣā brāhmaṇas pátim.

10.147.4^d (Suvedas Čairīsi ; to Indra)

sá in nū rāyāḥ sūbhṛtasya cākānan mādām yó asya rānhyam cīketati,
tvāvṛdhom maghavan dāṣvadhvaro makṣú sá vājām bharate dhānā nṛbhiḥ.

Group 9. Hymns 65-73, ascribed to Parāçara Çäktya**1.66.9, 10^d** (Parāçara Çäktya ; to Agni)

tām vaç carāthā vayām vasatyāstām ná gāvo náksanta iddhām,
sindhur ná kṣódaḥ prá nīcir ānon návanta gāvah svār dṛçike.

1.69.9, 10^d (The same)

uśó ná jaró vibhāvosaḥ sámjñātarnpaç ciketaḍ asmāi,
tmānā váhanto duro vy ṛṇvan návanta víçve svār dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65-70 in dvipadā virāj metre are not repeated in the other Samhitās; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as 'rubbish'. For both these difficult stanzas see Oldenberg's translation with notes in SBE. xlv; RV. Noten, p. 67.

[1.68.9, 10^a, pitúr ná putráḥ krátum juṣanta : 9.97.30^c, pitúr ná putráḥ krátubhir
yatānāḥ.]

[1.69.7^a, nákiṣ ṭa etá vratá minanti : 10.10.5^c, nákir asya prá minanti vratāni.]

1.69.9, 10^d : see 1.66.9, 10^d.**1.70.5, 6^a** (Parāçara Çäktya ; to Agni)

sá hi kṣapāvān agní rayinām dāçad yó asmā áram suktāih,
etá cikitto bhūmā ní páhi devānām jānma mártāṇç ca vidvān.

7.10.5^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)

mandrām hótāram uçijo yáviṣṭham agníḥ víça ṛlate adhvaréṣu,
sá hi kṣapāvān ábhavad rayinām átandro dutó yajāthāya devān.

I render 1.70.5, 'For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns', &c. Here the artificial metre (dvipadā virāj) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated páda is in unquestionable surroundings: 'The Uçijs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.'—The differing accents of kṣapāvān are according to the text.

1.71.4^a (Parāçara Çäktya ; to Agni)

máthid yád im vibhrto mātariçvā grhé-grhe çyetó jényo bhūt,
ád im rájñe ná sáhiyase sácā sánn á dutyām bhfgavaṇo vivaya.

1.148.1^a (Dirghatamas Aucathya ; to Agni)

máthid yád im viṣṭó mātariçvā hótāram viçvāpsuḥ viçvādevyam,
ní yām dadhúr manuṣyaṣu vikṣú svār ná citrām vápuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pádas vary : vibhrto in 1.71.4 ; viṣṭó in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, viṣito ; Ludwig, vi. 92, viṣpito, or viṣṭo, and, finally, viṣhito) ; see Oldenberg, SBE. xlv. 77, 174 ; RV. Noten, 74, 147 ; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions : one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original : as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning' ; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭo in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4 ; see Part 2, chapter 2, class A 6.

1.71.9^c (Parāçara Çāktya ; to Agni)

māno ná yó 'dhvanah sadyā éty ékaḥ satrá súro vásva içe,
rājānā mitrávaruṇā supāṇī goṣu priyām amṛtān rākṣamāṇā.

3.56.7^b (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçe Devah,
here Savitar)

trir á divāḥ savitā soṣaviti rājānā mitrávaruṇā supāṇī,
āpaç cid asya ródasi cid urvī rátnaṁ bhikṣanta savitúḥ savāya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlv. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit : 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^b (Parāçara Çāktya ; to Agni)

mā no agne sakhyā pītryāni prá marṣiṣṭhā abhī vidúḥ kavīḥ sán,
nábhho ná rūpām jarimā mināti purā tāsya abhiçaster ádhrihi.

7.18.2^b (Vasiṣṭha Maitravaruṇī ; to Indra)
rājeva hí jánibhiḥ kṣéṣy evāva dyúbhir abhī vidúḥ kavīḥ san,
piçā giro maghavan góbhir āçvāis tvāyatāḥ piçīhi rāyē asmān.

Ludwig, 266, to 1.71.10, translates the words abhī vidúḥ kavīḥ sán 'da du ein besonders kundiger weiser bist' ; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^c nábhho ná rūpām is surely = nábhaso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note ; Oldenberg, SBE. xlv. 75.

1.72.1^b (Parāçara Çāktya ; to Agni)

ni kāvya vedhásah çāçvatas kar háste dádhanā nāryā purúṇi,
agnir bhuvad rayipátī rayiṇām, satrá cakrāṇo amṛtāni içvā.

☞ 1.60.4^d

7.45.1^c (Vasiṣṭha ; to Savitar)
á devó yātu savitā surátno 'ntariksaṇprá váhamāno āçvāih,
háste dádhanā nāryā purúṇi niveçāyaṇ ca prasuvāṇ ca bhūma.

See under 1.60.4^d.—See also the pāda, nṛvād dádhanā nāryā purúṇi, 3.34.5^b, and cf. 8.96.21^c ; TB. 2.5.8.8^c.

1.72.1^c: 1.60.4^d, agnir bhuvad rayipāti rayinām.

1.72.3^c (Parāçara Çaktya ; to Agni)

tisró yád agne çarádas tvám íc chúcim ghrténa çucayaḥ saparyán,
námāni cid dadhire yajñiyāny āsūdayanta tanvāḥ sūjātāḥ.

6.1.4^c (Bharadvāja Bārhaspatya ; to Agni)

padām devāsya nāmasā vyāntaḥ çravasyāvaḥ çrāva āpann āmr̥ktam,
námāni cid dadhire yajñiyāni bhadryām te raṇayanta sām̐dr̥ṣṭāu.

See Hillebrandt, *Ved. Myth.* iii. 323, note; Pischel, *Ved. Stud.* i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', *AV.* xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4^d, agnīm padé paramé tasthivānsam : 2.35.14^a, asmín padé, &c.]

1.72.5^c (Parāçara Çaktya ; to Agni)

samjānānā ūpa sīdann abhijñū pātnivanto namasyām namasyan.

ririkvānsas tanvāḥ kṛṇvata svāḥ sākḥa sākhyur nimīṣi rāksamāṇāḥ.

4.24.3^b (Vāmadeva ; to Indra)

tām ín náro ví hvayante samíké ririkvānsas tanvāḥ kṛṇvata trām,
mithó yát tyāgām ubháyaśo āgman nāras tokāśya tānayasya sātāu.

4.24.3^d

The second of these stanzas is perfectly clear : 'That very one (namely, Indra) men call to both sides in battle ; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (samsava) for Indra's favour, like countless other competitions in the Vedic literature ; see my article, 'On Conflicting Prayers and Sacrifices', *Johns Hopkins University Circulars*, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5^c svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, *SBE.* xlvii. 84, notes the parallel and remarks pertinently : 'Should svāḥ have supplanted another word, for instance trām ? As the pronoun svā very frequently stands in apposition with tanū, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smane smānam for tmane tmānam, *MS.* 4.8.7 ; see the author, *Am. Journ. Phil.* xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267) : 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73) : 'hinebend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza : 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98 ; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated pāda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother pāda is the impeccable 4.24.3^b ; cf. the cadence kṛṇvata trām also in 1.100.7^b.

1.72.9^b (Parāçara Çaktya ; to Agni)

ā yé víçvā svapatyāni tasthūḥ kṛṇvānāśo amṛtatvāya gātum,
mahná mahādbhiḥ pṛthiví ví tasthe mātā putráir āditir dhāyase vēḥ.

3.31.9^b (Kuçika Āisrathi, or Viçvāmītra; to Indra)
 nī gavyatā mānasā sedur arkūh kṛṇvānāso amṛtatvāya gātum,
 idām cin nū sādānaṁ bhūry eṣāṁ yēna māsān āśiṣāsann ṛtēna.

For 1.72.9 see Pischel, Ved. Stud. i. 217; Oldenberg, SBE. xvi. 83, 86; RV. Noten, p. 76.

1.73.2^a (Parāçara Çaktya; to Agni)

devō nā yāh savitā satyāmanmā krátvā nīpāti vṛjanāni viçvā,
 purupraçastō amātīr nā satyā ātmēva çevo didhiṣāyō bhūt.

9.97.48^d (Kutsa Āṅgīrasa; to Pavamāna Soma)

nū nas tvām rathirō deva soma pāri srava camvōh pūyāmānaḥ,
 apsū svādiṣṭho mādhumān ṛtāvā devō nā yāh savitā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, SBE. xvi. 88; Foy, KZ. xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word ṛtāvā (ṛtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yāh, is shown by the first distich of 1.73.2 (nīpāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharmā, occurs in 10.34.8, and 10.139.3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3^{abc} (Parāçara Çaktya; to Agni)

devō nā yāh pṛthivīm viçvādhāyā upakṣēti hitāmitro nā rājā,
 puraḥsādaḥ çarmāsado nā vīrā anavadyū pātijuṣṭeva nārī.

3.55.21^{abc} (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ, here Indra)

imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣēti hitāmitro nā rājā,
 puraḥsādaḥ çarmāsado nā vīrā mahād devānām asuratvām ekam.]

refrain, 3.55.1^{d-22^d}

Ludwig, 268, renders 1.73.3: 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21: 'und auf diser unserer erde wont der allernärer, als ein könig der gute freunde hat; in des guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vaiçvāmītra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parāçara Çaktya ; to Agni)

yān rāyē mār̥tān sūśūdo agne té syāma mágghavāno vayām ca,
chāyēva viçvām bhūvanam sisakṣy āpaprivān ródasī antárikṣam.

10.139.2^b (Viçvāvasu Devagandharva ; to Surya)

nṛcákṣa eśā divó mādhyā āsta āpaprivān ródasī antárikṣam,
sā viçvācīr abhī caṣṭe ghṛtācīr antará pūrvam āparam ca ketúm.

The metre of 1.73.8^a is dubious (virāj); see Arnold, VM. p. 292; Oldenberg, RV. Noten, p. 76.—For the cadence mágghavāno vayām ca see 1.136.7; 141.13; 7.78.5.

1.73.10^a (Parāçara Çaktya ; to Agni)

etā te agna ucāthānī vedho jūṣṭāni santu mánase hrdé ca,
çakēma rāyāḥ sudhūro yāman té 'dhi çrávo devābhaktaṁ dādhanāḥ.

4.2.20^a (Vāmadeva Gāutama ; to Agni)

etā te agna ucāthānī vedhó 'vocāma kavāye tá juṣasva,
ꣳ uc chocasva kṛṇuhi vāsyaso noꣳ mahó rāyāḥ puruvāra prā yandhi.

cf. 4.2.20^c

Expressions closely parallel to 1.73.10^c at 2.5.1; 3.27.3. Pāda 4.2.20^c has a parallel at 8.48.6^b, prā cakṣaya kṛṇuhi vāsyaso naḥ, which amounts almost to perfect repetition.

Group 10. Hymns 74–93, ascribed to Gotama Rāhūgaṇa

1.74.3^c (Gotama Rāhūgaṇa ; to Agni)

utā bruvantu jantāva úd agnir vṛtrahājani,
dhanamjayó rāṇe-raṇe.

6.16.15^c (Bharadvāja ; to Agni)

tām u tvā pāthyó vṛṣā sām idhe dasyuhántamam,
dhanamjayām rāṇe-raṇe.

1.74.7^c: 1.12.4^b, yád agne yāsi dūtyam.

1.75.4^c (Gotama Rāhūgaṇa ; to Agni)

tvām jāmir jānanam āgne mitró asi priyāḥ,
sákhā sákhibhya íḍyaḥ.

9.66.1^c (Çatām Vāikhānasāḥ ; to Pavamāna Soma)

pāvasva viçvacarṣaṇe ꣳbhī viçvāni kāvyaꣳ,
sákhā sákhibhya íḍyaḥ.

9.23.1^c

1.76.4^c (Gotama Rāhugaṇa ; to Agni)

prajāvatā vācasā vāhnir āsā ca huvē nī ca satsihā devāhi,

vēsi hotrām utā potrām yajatra bodhī prayantar janitar vāsūnām.

10.2.2^a (Trita Āptya ; to Agni)

vēsi hotrām utā potrām jánānām mandhātāsi draviṇodū ṛtāvā,

svāhā vayām kṛṇāvāmā havīṃsi ḥ devó devān yajatv agnir ārhan.

2.3.1^d

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233 ; xviii. 321 ; xx. 69 ; xxvii. 266 ; xxx. 317 ; Oldenberg, SBE. xli. 98 ; RV. Noten, p. 77. It is interesting to observe that subjunctival vēsi in 1.76.4 is followed by the imperative bodhī ; in 10.2.2 by the indicative asi. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1^c (Gotama Rāhugaṇa ; to Agni)

kathā dācemāgnāye kāsmāi devājuṣṭocyate bhāmīne gīh,

yó mārtyeṣv amṛta ṛtāvā hótā yájiṣṭha it kṛṇóti devān.

4.2.1^a (Vāmadeva Gautama ; to Agni)

yó mārtyeṣv amṛta ṛtāvā devó devésv aratír nidhāyi,

hótā yájiṣṭho mahnā śucādhyāi havyāir agnir mānuṣa irayādhyāi.

[1.77.4^d, vājaprasūtā iṣāyanta mánma : 7.87.3^d, prācetaso yá iṣāyanta mánma.]

1.78.1^{a+b} (Gotama Rāhugaṇa ; to Agni)

abhí tvā gótamā girā jātavedo vícarṣaṇe,

ḥ dyumnāir abhí prā ṇonumaḥ.]

refrain, 1.78.1^{c-5^c}

4.32.9^a (Vāmadeva ; to Indra)

abhí tvā gótamā girānūṣata prā dāvāne,

indra vājāya ghíṣvaye.

6.16.29^b (Bharadvāja ; to Agni)

suvíram rayīm ā bhara jātavedo vícarṣaṇe,

ḥ jahí rákṣāṃsi sukrato.]

6.16.29^c

6.16.36^b (Bharadvāja ; to Agni)

bráhma prajāvad ā bhara jātavedo vícarṣaṇe,

agne yád didáyad diví.

8.43.2^b (Virūpa Āṅgīrasa ; to Agni)

āsmāi te pratiháryate jātavedo vícarṣaṇe,

agne jánāmi suṣtútīm.

We may render 1.78.1 : 'O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).' Cf. Oldenberg, SBE. xli. 102. I feel as though there ought to be somewhere in the stanza the word vayām, 'we', especially as the third pāda is a refrain (1.78.1^{c-5^c}). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit : 'The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.'

1.78.1^c-5^c, dyumnāir abhi prā ṇonumaḥ.

1.79.3^c (Gotama Rāhugaṇa ; to Agni)

yád im ṛtasya páyasā piyano nāyann ṛtasya pathibhi rájishāih,
aryamā mitró váruṇaḥ párijmā tvacān prīcanty úparasya yónau.

8.27.17^c (Manu Vāivasvata ; to Viṣve Devāḥ)

ṛte sá vindate yudhāḥ sugébhīr yāty ádhvanah,

aryamā mitró váruṇaḥ sárātayo yām tráyante sajósasah.

10.93.4^b (Tāva Pārtha ; to Viṣve Devāḥ)

té ghā rájāno amṛtasya mandrá, aryamā mitró váruṇaḥ párijmā,

cf. 1.122.11^b

kād rudrō nṛṇām stutó marútaḥ puṣāno bhágaḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505 ; Pischel, Ved. Stud. i. 109 ; Hillebrandt, Ved. Myth. i. 182 ; Geldner, Ved. Stud. iii. 47 ; Oldenberg, SBE. xlv. 103, 106 ; RV. Noten, p. 79.

1.79.4^b (Gotama Rāhugaṇa ; to Agni)

agne vājasya gómata ícānaḥ sahaso yaho,
asmé dhehi jātavedo máhi grávaḥ.

7.15.11^b (Vasiṣṭha Maitravaruṇi ; to Agni)

sá no rádhānsi á bharéṇaḥ sahaso yaho,

bhágaḥ ca dātu vāryam.

Note that 1.79.12^b = 7.15.10^c.—For 1.79.4^c cf. the close parallel, asmé dhehi grávo brhát, under 1.9.8.

1.79.5^b (Gotama Rāhugaṇa ; to Agni)

sá idhānó vásuḥ kavír agnír ilényo girá,
revád asmábhyaṁ purvanika didihi.

10.118.3^b (Uruksaya Āmahiyava ; to Agni Rakṣohan)

sá áhuto ví rocate 'gnír ilényo girá,

srucí prátikam ajyate.

1.79.8^b (Gotama Rāhugaṇa ; to Agni)

á no agne rayīm bhara satrásāhaṁ váreṇyam,
viçvasu prtsú duṣṭāram.

3.34.8^a (Viçvāmitra ; to Indra)

satrásāhaṁ váreṇyaṁ sahodām sasavānsam svār apác ca devīḥ,

sasūna yāḥ prthivīm dyām utémām, indram madanty ānu dhīraṇāsah.

cf. 3.32.11^c

Oldenberg, SBE. xlv. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, prtanāsāham rayim . . á bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23^d). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 satrāsāh and satrāsāhā are invariably epithets of Indra : see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11 : pāvamāna vidā rayīm asmābhyam soma duṣṭāram, yó dūṇāḥo vanuṣyatā, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9^b (Gotama Rāhugaṇa ; to Agni)

ā no agne sucetūnā rayīm viçvāyupoṣasam,
mārdikām dhehi jivāse.

6.59.9^d (Bharadvāja ; to Indra and Agni)
indrāgni yuvór āpi vāsu divyāni pārthivā,
ā na ihā prā yachataṁ rayīm viçvāyupoṣasam.

1.79.12^b (Gotama Rāhugaṇa ; to Agni)

sahasrākṣó vicarṣaṇir agnī rākṣāṁsi sedhati,
hótā gr̥ṇta ukthyāh.

7.15.10^a (Vasiṣṭha Maitravaruṇi ; to Agni)
agnī rākṣāṁsi sedhati çukráçocir āmartyah,
çúciḥ pāvakā ídyah.]

2.7.4^a

Note that 1.79.4^b = 7.15.11^c.

1.80.1^e–16^e, ārcann ānu svarājyam.

1.80.6^b (Gotama Rāhugaṇa ; to Indra)

ādhi sánau ní jighnate vājreṇa çatáparvanā,
mandaná indro ándhasaḥ sákhibhyo gātum ichaty [ārcann ānu svarājyam.]

refrain, 1.80.1^e–16^e

8.6.6^b (Vatsa Kaṇva ; to Indra)
ví cid vṛtrāsya dódhato vājreṇa çatáparvanā,
çíro bibheda vṛṣṇinā.

8.76.2^c (Kurusuti Kaṇva ; to Indra)
ayám indro marútsakhā ví vṛtrásyābhinac chíraḥ,
vājreṇa çatáparvanā.

8.89.3^d (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
prā va indráya bṛhaté marúto bráhmārcata,
vṛtrám hanati vṛtrahá çatákratur vājreṇa çatáparvanā.

Note the correspondence of 8.6.38^a with 8.76.11^a, and also the occurrence of the expression vṛtrásya dódhataḥ in 1.80.5 as well as in 8.6.6.

[1.80.8^c, mahát ta indra víryam : 8.55(Val. 7).1^c, bhúríd indrasya víryam.]

1.80.9^d (Gotama Rāhugaṇa; to Indra)

sahāsam sākām arcata pāri ṣṭobhata viṇṇatīḥ,

catāinam ānv anonavur indrāya brāhmōdyatam [ārcann ānu svarājyam.]

☞ refrain, 1.80.1^e–16^e

8.69.9^d (Priyamedha Āṅgīrasa; to Indra)

āva svarāti gārgaro godhā pāri sanīṣvaṇat,

pīṅgā pāri canīṣkadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^c, mahāt tād asya pāuṇsyam: 8.63.3^c, stuṣe tād, &c.]

1.80.10^d (Gotama Rāhugaṇa; to Indra)

indro vṛtrāsyā tāviṣṭīṇ nīr ahan sāhasā sāhaḥ,

[mahāt tād asya pāuṇsyam] vṛtrām jaghanvāṇ asṛjad [ārcann ānu svarājyam.]

☞ c: cf. 1.80.10^c; e: refrain, 1.80.1^e–16^e

4.18.7^d (Sainvāda Indrādītivāmadevānām)

kim u syid asmāi nivīdo bhanantēdrasyāvadyām didhiṣanta āpaḥ,

māmāitān putrō mahatā vadhēna vṛtrām jaghanvāṇ asṛjad vī sindhūn.

4.19.8^b (Vāmadeva; to Indra)

pūrvīr uśasaḥ ṇarādaḥ ca gūrtā vṛtrām jaghanvāṇ asṛjad vī sindhūn,

pāriṣṭhita atṛṇad badbadhanāḥ sirā indraḥ srāvitave prthivya.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtragetötet liess er fließen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely sindhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5^a, ā paprāu pāṛthivām rājaḥ: 6.61.11^{ab}, āpaprūṣī pāṛthivāny urū rājo antāriṣam.]

1.81.5^{cd} (Gotama Rāhugaṇa; to Indra)

[ā paprāu pāṛthivām rājo] badbadhé rocanā divi,

☞ cf. 1.81.5^a

nā tvāvāṇ indra kác canā ná jātó ná janīṣyaté [ti viṇvām vavakṣitha.]

☞ cf. 1.81.5^e

7.32.23^{ab} (Vasiṣṭha; to Indra)

nā tvāvāṇ anyó divyó ná pāṛthivo ná jātó na janīṣyate,

açvāyānto maghavann indra vājīno gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^{cd} is closely parallel also to 1.102.8^{cd}, atidām viṇvām bhūvanām vavakṣithācātūr indra jānusa sanād asi, which again makes atī viṇvām vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5^e, āti viçvaṃ vavakṣitha: 1.102.8^c, ātīdām viçvaṃ bhūvanam vavakṣitha.]

[1.81.8^e, ātha no 'vitā bhava: see under 1.91.9^c.]

1.81.9^{b+e} (Gotama Rāhūgaṇa; to Indra)

etē ta indra jantāvo viçvaṃ puṣyanti vāryam,

antār hi khyō jānānam aryō vēdo ādācuṣām tēṣām no vēda ā bhara.

5.6.6^b (Vasuçruta Ātreya; to Agni)

prō tyē agnāyo 'gnīṣu viçvaṃ puṣyanti vāryam,

tē hinvire tā invire tā iṣanyanty ānuṣāg [iṣam stotf̥bhya ā bhara.]

¶ 9.20.4^c; also refrain, 5.6.1^e-10^e

10.133.2^d (Sudās Paijavana; to Indra)

tvām sīndhūn āvāsṛjo 'dharāco āhann āhim,

açatrūr indra jajñīṣe viçvaṃ puṣyasi vāryam [tām tvā pāri ṣvajāmahe

nābhantām anyakēṣām jyākā ādhi dhānvasu.]

¶ efg: refrain in 10.133.1 ff.

8.45.15^c (Triçoka Kāṇva; to Indra)

yās te revān ādāçuriḥ pramamārṣa maghāttaye,

tāsyā na vēda ā bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved. Stud. iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that etē ta indra jantāvaḥ refers to worshippers or adherents of Indra. Therefore viçvaṃ puṣyanti vāryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōṣyā vāryāni, 1.113.15; pōṣyaṃ rayim, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Pischel, Ved. Stud. ii. 127, 'sie schaffen güter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xlv. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = poṣyanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pflegest du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou caustest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhūgaṇa borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2^e see under 8.21.13^b.

1.82.1^a-5^e, yōja nv indra te hārti.

1.82.2^d (Gotama Rāhugaṇa; to Indra)

ākṣaṇṇ āmīmadanta hy āva priyā adhūṣata,

āstoṣata svābhānavo viprā nāvīṣṭhayā matī jyōjā nv indra te hāri.

☞ refrain, 1.82.1^e–5^e

8.25.24^b (Viṣvamanas Vaiyaçva; to Mitra and Varuṇa, here Dānastuti)

smādabhiṇ kaccāvanta viprā nāvīṣṭhayā matī,

mahó vājínāv ārvanta sácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Sāyaṇa the sense of 1.82.2 is: yajamānā bhuktavantaḥ trptāḥ cāsan svaklyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaram svāyatadīptayo viprā medhāvinas naviṣṭhayā stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāvīṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rāhugaṇa; to Indra)

susaṁdīṇam tvā vayām māghavan vandiṣimāhi,

prā nūnām pūrvāvandhura stutó yāhi vacān ānu jyōjā nv indra te hāri.

☞ refrain, 1.82.1^e–5^e

10.158.5^a (Cakṣus Sāurya; to Sūrya)

susaṁdīṇam tvā vayām prāti paçyema sūrya,

☞ cf. 10.37.7^d

vī paçyema nṛcākṣasah.

For 10.158.5^b cf. 10.37.7^d, with prefixed four syllables, jyōg jivāḥ prāti paçyema sūrya.

[1.83.1^a, āçvāvati prathamó goṣu gachati: 2.25.4^b, sá sátvabhiḥ prathamó, &c.]

[1.84.2^c, řṣīṇām ca stutír úpa: 8.17.4^b, asmákaṁ suṣtutír úpa.]

SV. 2.380 reads řṣīṇām suṣtutír upa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhugaṇa; to Indra)

ā tiṣṭha vṛtrahan rátham yuktá te brāhmaṇā hāri,

arvācīnaṁ sú te máno grāvā kṛṇotu vagnúna.

3.37.2^a (Viçvāmitra; to Indra)

arvācīnaṁ sú te mána utá cākṣuḥ çatakrato,

indra kṛṇvāntu vāghataḥ.

1.84.4^a (Gotama Rāhugaṇa; to Indra)

imám indra sutám piba jyēṣṭham āmartyam mádam,

çukráśya tvābhy ākṣaran dhārā ṛtāśya sādane.

8.6.36^c (Vatsa Kaṇva; to Indra)

ā no yāhi parāvāto hāribhyaṁ haryatābhyāṁ,
imām indra sutām pibā.

Note the pādas, 8.17.1^b, indra sōmaṁ pibā imām; 8.32.19^c, indra piba sutānām; and, 10.24.1^a, indra sōmaṁ imām piba.

1.84.7^b (Gotama Rāhugaṇa; to Indra)

yā ēka id vidāyate vāsu mātāya dācūṣe,
īcāno āpratiṣkuta indro aṅgā.

☞ 1.7.8^c

9.98.4^b (Ambariṣa Varsāgira, and Rjicvan Bhāradvāja; to Pavamāna Soma)

sā hī tvām deva cācivate vāsu mātāya dācūṣe,
indo sahasrīṇaṁ rayīm cātātmanāṁ vivāsasi.

See under 1.7.8^c.—Cf. āgne mātāya dācūṣe, 1.45.8; and, devō mātāya dācūṣe, 8.1.22.

1.84.7^c, īcāno āpratiṣkuta indro aṅgā: 1.7.8^c, īcāno āpratiṣkutaḥ.

1.84.9^b (Gotama Rāhugaṇa; to Indra)

yāc cid dhī tvā bahubhya ā sutāvāṁ āvivāsati,
ugrām tāt patyate cāva indro aṅgā.

8.97.4^d (Rebha Kācyapa; to Indra)

yāc chakrāsi parāvāti yād arvāvāti vṛtrahan,
ātas tvā gīrbhir dyugād indra keṣibhiḥ sutāvāṁ ā vivāsati.

☞ 8.13.15^{ab}

See under 1.7.8^c.

1.84.10^e–12^e, vāsūr ānu svarājyam.

1.84.11^b (Gotama Rāhugaṇa; to Indra)

tā asya pṛṇāyūvaḥ sōmaṁ ṇṇanti pṇṇayaḥ,
priyā indrasya dhenāvo vājraṁ hinvanti sāyakāṁ vāsūr ānu svarājyam.

☞ refrain, 1.84.10^e–12^e

8.69.3^b (Priyamedha Aṅgīrasa; to Indra)

tā asya sūdadohasaḥ sōmaṁ ṇṇanti pṇṇayaḥ,
jānman devānāṁ viṣas triṣv ā rocané divāḥ.

☞ 1.105.5^b

Sāyana, at 8.69.3, following Nighaṇṭavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasadr̥ṇḍohanāḥ, i.e. 'flowing like a well'. In the light of the aṇvamedha formula, VS. 22.25; TS. 7.4.13.1; KSA. 4.2, this is possible. There sūdyābhyāḥ svāḥ, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömend süsse Milch', however, is equally possible; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyana at 1.84.11 renders pṛṇāyūvaḥ by sparṇakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons; Ludwig, 464; Grassmann, i. 85). Bergaigne also points that way: see the passages in my Index to Bergaigne, under 1.84.11; Grassmann's Lexicon, under pṛṇā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the ἄπ. λεγ. pṛṇāyūvaḥ (Padap. pṛṇāna-yūvaḥ). Note the pun: pṛṇāyūvaḥ:

pñçayah. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣṭ ā rocané divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (góbbih), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānām viṣas (thus! not viṣās) also remains unintelligible to me, even after the translations of Sāyaṇa; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13^c, jaghāna navatīr náva: 9.61.1^c, avāhan navatīr náva.]

1.84.14^b (Gotama Rāhugaṇa; to Indra)
ichānā ācvasya yāc chirāḥ pārvateṣv āpaçritam,
tād vidac charyañvati.

5.61.19^c (Çyāvāçva Ātreya; to Rathavīti Darbhya)
eṣā kṣeti rāthavītir maghāvā gómātir ānu,
pārvateṣv āpaçritah.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañe). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, ná tvād anyó maghavann asti marditā: 8.66.13^{c1}, nahī tvād anyāḥ
puruḥta kāç canā māvahann āsti marditā.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tā ukṣitāso mahimānam āçata: 8.59(Vāl. 11).2^b, īndrāvaruṇā mahimānam
āçata.]

[1.85.5^a, prā yād rātheṣu pñṣatīr āyugdhvam: 1.39.6^a, ūpo rātheṣu pñṣatīr
ayugdhvam.]

1.85.8^c (Gotama Rāhugaṇa; to Maruts)
çūrā ivēd yūyudhaya ná jāgmayaḥ çravyasyāvo ná pñtanāsu yetire,
bhāyante viçvā bhūvanā marūdbhyo rājāna iva tveṣāsamdr̥ço nārah.

1.166.4^c (Agastya Māitrāvaruṇi; to Maruts)
ā yé rājānsi tāviṣibhir āvyata prā va ēvasaḥ svāyatāso adhrajan,
bhāyante viçvā bhūvanāni harmyā citró vo yāmaḥ prāyatāsv rñṣiṣu.

1.85.9^d, āhan vṛtrām nīr apām āubjad arṇavām: 1.56.5^d, āhan vṛtrām nīr apām
āubjo arṇavām.

[1.86.3^c, sá gāntā gómāti vrajé: 7.32.10^d, gāmat sá gómāti vrajé; 8.46.9^d;
51(Vāl. 3).5^d, gamēma gómāti vrajé.]

1.86.4^{b+c} (Gotama Rāhugaṇa; to Maruts)
asyā vīrāsyā barhīsi sutāḥ sómo dīviṣṭiṣu,
ukthām mádaç ca çasyate.

8.76.9^b (Kurusuti Kaṇva ; to Indra)
 píbéd indra marútsakhā sūtām sōmam diviṣṭiṣu,
 | vājraṁ ṣṭāna ójasa. |
 4.49.1^c (Pratiprabha Ātreya ; to Viṣve Devāḥ)
 idām vām asyē havīḥ priyām indrābhraspatī,
 ukthām mádaç ca çasyate.

8.76.9^c

For diviṣṭi see Oldenberg, SBE. xlv. 44 ; for ukthām mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhugaṇa ; to Maruts)
 asyá çrosantv ā bhūvo viçvā yáç carṣaṇīr abhī,
 sūram cit sasrúṣṭr iṣaḥ.

4.7.4^b (Vāmadeva Gāutama ; to Agni)
 açúm dūtām vivásvato viçvā yáç carṣaṇīr abhī,
 ā jabhruḥ ketúm ayāvo bhṡgavāṇaṁ viçé-viçe.
 5.23.1^c (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)
 ágne sáhantam ā bhara dyumnásya prāsāḥ rayīm,
 viçvā yáç carṣaṇīr abhy āsā vūjeṣu sāsāhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection ; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. i. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.—Cf. under 7.15.2^a.

1.87.4^c (Gotama Rāhugaṇa ; to Maruts)
 sá hí svasft pṣadaçvo yūvā gaṇò 'yá iṣnás táviṣṭbhir āvrtāḥ,
 ási satyá ṛṇayāvānedyo 'syá dhiyāḥ pravitāthā vṣā gaṇāḥ.

2.23.11^c (Grtsamada ; to Brahmanaspati)
 anānudó vṣabhó jāgmīr āhavām nīṣṭaptā cātrūm pṭtanāsu sāsahīḥ,
 ási satyá ṛṇayá brahmanas pata ugrásya cid damitā vīluharsīṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6 ; 6.47.16.

[1.89.7^d, viçve no devá ávasá gamann ihá : 10.35.13^c, viçve no devá ávasá gamantu.]

Cf. 1.107.2^a, ūpa no devá ávasá gamantu.

1.91.3 (Gotama Rāhugaṇa ; to Soma) =

9.88.8 (Uçanas Kāvya ; to Pavamāna Soma)
 rájño nú te vāruṇasya vratāni bṛhád gabhirām táva soma dhāma,
 çúciṣ tvām asi priyó ná mitró dakṣáyyo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b : 1.59.3^c, yá párvateṣv ósadhiṣv apsu.

[1.91.4^d, rájan soma práti havýā grbhāya : 6.47.28^d, déva ratha práti, &c.]

[1.91.6^c, priyástotro vānaspátīḥ : 9.12.7^a, nityástotro vānaspátīḥ.]

1.91.8^a (Gotama Rāhugaṇa; to Soma)

tvām naḥ soma viçvato rākṣā rājann aghayatāḥ,
nā riṣyet tvāvataḥ sākḥa.

10.25.7^a (Vimada Āindra, or others; to Soma)

tvām naḥ soma viçvato gopā ādabhyo bhava,
sēdha rājann āpa sridho vī vo mādē mā no duḥçānsa içatā vīvakṣase.]

1.23.9^c

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain pāda 10.25.7 is certainly secondary: see under 1.23.9^c.

[1.91.9^c, tābhir no 'vitā bhava: 7.96.5^c, tébhir no 'vitā bhava.] Cf. 1.81.8^e, āthā no, &c.

1.91.10^{ab}: 10.150.2^a, imām yajñām idām vāco jujusāṇā upāgahi; 1.26.10^b, imām yajñām idām vācaḥ.

[1.91.11^c, sumṛīkō na ā viça: 1.139.6^c, sumṛīkō na ā gahi.]

1.91.12^b: 1.18.2^b, vasuvīt puṣṭivārdhanaḥ.

1.91.13^b (Gotama Rāhugaṇa; to Soma)

sōma rārandhi no hṛdī gāvo nā yāvaseṣv ā,
mārya iva svā okyē.

8.92.12^b (Çrutakakṣa Āṅgīrasa; or Sukakṣa Āṅgīrasa; to Indra)
vayām u tvā çatakṛato gāvo nā yāvaseṣv ā, ukthēsu raṇayāmāsi.

Cf. the pāda, rājan gāvo nā yāvase, under 5.53.16^b. Stanza 1.91.13 is to be translated: 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt!' Cf. Max Müller, SBE. xxxii. 87, 111; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated pāda in 8.92.12—we should prefer gām (or gās) nā, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in *Mélanges Renier*, p. 88.

1.91.16 (Gotama Rāhugaṇa; to Soma) =

9.31.4 (Gotama Rāhugaṇa; to Soma Pavamāna)
ā pyāyasva sām etu te viçvataḥ soma vṛṣṇyam,
bhāvā vājasya saṁgathé.

Aside from the series 1.74-93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhugaṇa Gotama); cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303; ii. 225, 227.

1.91.17 (Gotama Rāhugaṇa; to Soma)

ā pyāyasva madintama sōma viçvebhir aṇçūbhiḥ,
bhāvā naḥ suçrāvastamaḥ sākḥa vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasiṣṭha; to Pavamāna Soma),
prā pyāyasva prā syandasva sōma viçvebhir aṇçūbhiḥ,
devébhya uttamām haviḥ.

Cf. Hillebrandt, Ved. Myth. i. 303; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prā cikitsā gāvīṣṭau : 6.47.20^c, bhāspate prā, &c.]

1.92.3^c, iṣam vāhantīḥ sukṛte sudānave : 1.47.8^c, iṣam prīcāntā sukṛte sudānave.

1.92.4^c (Gotama Rāhugaṇa ; to Uṣas)

ādhi pēcānsi vapate nṛtūr ivāporṇute vākṣa usréva bārjaham,
jyótir viçvasmāi bhūvanāya kṛṇvatī gāvo na vrajām vy uṣā āvar tāmaḥ.

4.14.2^b (Vamadeva Gautama ; to Liṅgoktadevatāḥ, here Savitar)

urdhvām ketūm savitā devō açrej, jyótir viçvasmāi bhūvanāya kṛṇvān,

4.6.2^c

āpra dyāvapṛthivī antāriksam, ví sūryo raçmibhiç cēkitānaḥ.

1.115.1^c

For 1.92.4 cf. Hillebrandt, Ved. Myth. ii. 38 ; Pischel, Ved. Stud. ii. 120 ; Geldner, *ibid.*, p. 286 ; Oldenberg, RV. Noten, p. 91 (where other references).

1.92.6^a (Gotama Rāhugaṇa ; to Uṣas)

ātāriṣma tāmasas pārām asyōṣā uchānti vayūnā kṛṇoti,
çriyé chāndo ná smayate vibhātī suprātikā sāumanasāyājgaḥ.

1.183.6^a (Agastya ; to Açvins) =

1.184.6^a (The same)

ātāriṣma tāmasas pārām asyā prāti vām stōmo açvināv adhāyi,

1.183.6^b

lēhā yātam pathībhir devayānair vidyāmeṣām vṛjānam jirādanum.

1.183.6^d

7.73.1^a (Vasiṣṭha ; to Açvins)

ātāriṣma tāmasas pārām asyā prāti stōmam devayānto dādhanāḥ,
purudānsā purutāmā purajāmartyā havate açvinā gñh.

For 1.92.6 see Bloomfield, Religion of the Veda, p. 66 ; Pischel, Ved. Stud. i. 299 ; Oldenberg, RV. Noten, p. 91.

1.92.7^a (Gotama Rāhugaṇa ; to Uṣas)

bhāsvatī netrī sūnftānām divā stave duhitā gótamebhīḥ,
prajāvato nrvāto açvabudhyān uṣo góagraḥ ūpa māsi vājān.

1.113.4^a (Kutsa ; to Uṣas)

bhāsvatī netrī sūnftānām āceti citrā ví dūro na āvah,

prāpyā jágad vy ū no rāyō akhyad uṣā ajgar bhūvanāni viçvā.

Cf. Oldenberg, RV. Noten, p. 91, who seems to me a little over-cautious in refusing to regard açvabudhyān as metrical or phonetic equivalent of açvabudhnyān ; cf. the author, Indogermanische Forschungen, xxv. 195, and Concordance under, annām me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhugaṇa ; to Uṣas)

vyūrṇvatī divō antān abodhy āpa svāsāram sanutār yuyoti,
praminatī manuṣyā yugāni yōṣā jārāsyā cākṣasā ví bhāti.
paçūn ná citrā subhāga prathānā sīndhur ná kṣōda urviyā vy açvait,
āminatī dāivyāni vratāni sūryasya ceti raçmibhir dṛçanā.

1.124.2^{ab} (Kakṣivat Dairghatamasa; to Uṣas)

áminatī dāivyāni vratāni praminatī manuṣyā yugāni,

īyūṣiṇām upamā cācvatīnām āyatīnām prathamōṣā vy ādyāut.]

I.113.5^{od}

There can be no question that 1.124.2 is the source of the repeated pādas in 1.92.11 and 12. The antithesis between áminatī and praminatī, and īyūṣiṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between áminatī and āyatīnām; and praminatī and īyūṣiṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11: 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugā 'age', i.e. 'period of time', see Bā Gangādhara Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatīnām, and aṇvāt for ādyāut (cf. aṇvāt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between īyūṣiṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose:

āvāhanti pōṣyā vāryāni citrām ketūm kṛṇute cēkitānā,
īyūṣiṇām upamā cācvatīnām vibhātīnām prathamōṣā vy aṇvāt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses áminatī . . . praminatī and īyūṣiṇām . . . āyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion: áminatī : āyatīnām = praminatī : īyūṣiṇām. That is to say: The dawns preserve the laws of the gods (áminatī) by their regular appearance (āyatīnām); the ages of men waste away (praminatī) as the dawns fade day by day (īyūṣiṇām). Or by the diagram:

áminatī	praminatī
.
.
.
.
.
.
īyūṣiṇām	āyatīnām

1.92.13^{b+c} (Gotama Rahugana; to Uṣas)

uṣas tāt citrām ā bharāsmābhyāṃ vājīnīvati,

yéna tokām ca tánayaṃ ca dhāmahe.

4.55.9^c (Vāmadeva; to Viṣve Devāḥ, here Uṣas)

uṣo maghony ā vaha sūnṛte vāryā purū,

asmābhyāṃ vājīnīvati.

9.74.5^d (Kakṣivat Dairghatamasa; to Pavamāna Soma)

ārāvīd aṇcūḥ sácāmāna ūrmīṇā devāvyāṃ mánuṣe pinvati tvācam,

dādhatī gārbham āditer upastha ā yéna tokām ca tánayaṃ ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Bezz. Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity? The word citrā is a kind of a kenning in the Rīg-Veda; a glance at Grassmann's article (citrā 4) shows that some such word as rayī, rādhās, drāviṇam, or the like, must be understood with it. Similarly grūtya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of ā bhara. This parallel shows the extraneous character of the appendage, 1.92.13°. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yéna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sómo retodhāh, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4 : 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79; iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16^c (Gotama Rāhugaṇa ; to Aṇvins)

āṇvinā vartir asmād ā gómad dasrā hiraṇyavat,
arvāg rátham sámanasā ní yachatam.

7.74.2^c (Vasiṣṭha ; to Aṇvins)

yuvām citrām dadathur bhójanam narā códethām sunñtāvate,
arvāg rátham sámanasā ní yachatam ꣳpibatam somyām mādhu.]

6.60.15^d

8.35.22^a (Çyāvācva Ātreya ; to Aṇvins)

arvāg rátham ní yachatam ꣳpibatam somyām mādhu,] 6.60.15^d
ā yātam aṇvinā gatam avasyúr vām ahām huve dhattām rátnāni dāṇṣe.

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17^c (Gotama Rāhugaṇa ; to Aṇvins)

yāv itthā ṇlókam ā divó jyótiṛ jānāya cakráthuh,
ā na ūrjam vahatam aṇvinā yuvām.

1.157.4^a (Dirghatamas Āucathya ; to Aṇvins)

ā na ūrjam vahatam aṇvinā yuvām mādhumatyā nah káçayā mimik-
satam,
ꣳprāyus tārīṣṭam ní rápānsi mṛkṣatām sédhataṁ dvéṣo bhāvataṁ sacā-
bhuvā.] 1.34.11^{cd}

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhugaṇa ; to Aṇvins)

éhá devā mayobhuvā dasrā hiraṇyavartanī,
ꣳuṣarbúdhō vahantu sómapítaye.]

cf. 1.92.18^c

5.75.2^c (Avasyu Ātreya ; to Aṇvins)

atyáyātam aṇvinā tiró víçvā ahām sánā,
dásrā hiraṇyavartanī súsumnā síndhuvāhasā ꣳmādhvi máma çrutam
hávam.] 6.60.15^d

8.5.11^b (Brahmātithi Kāṇva ; to Aṇvins)

vāvṛdhānā ꣳubhas patī, dásrā hiraṇyavartanī,
ꣳpibatam somyām mādhu.] 6.60.15^d

8.8.1^c (Sadhvaṁsa Kaṇva ; to Aṇvins)

ṛā no viṇvābhīr ūtibhīr, ṛāvinā gāchataṁ yuvām,

65 a : 7.24.4^a ; b : 5.75.3^b

dāsā hīraṇyavartanī pibatāṁ somyāṁ mādhu,

65 6.60.15^d

8.87.5^c (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ṛā nūnām yātam aṇvināṇvibhīr prūṣitāpsubhīr,

65 a : 8.8.2^a ; b : 8.13.11^b

dāsā hīraṇyavartanī cūbhas patī pātām sōmam ṛtāvṛdhā,

65 1.47.3^b

Cf. rūdrā hīraṇyavartanī 5.75.3^c. There can be no doubt that the composite pāda 8.87.5^c marks the stanza as late. Note the enclisis of cūbhas patī, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18^c, uṣarūdho vahantu sōmapitaye : 8.1.24^d, vāhantu sōmapitaye.]

1.93.2^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yō adyā vām idāṁ vācaḥ saparyāti,

tāsmāi dhattāni suvīryāṁ gāvāṁ pōṣāṁ svācvyam.

9.65.17^b (Bhrgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

ā na indo ṣatagvīnāṁ gāvāṁ pōṣāṁ svācvyam,

vāhā bhāgattim utāye.

1.93.3^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yā ūhutīm yō vām dāṣād dhaviṣkṛtim,

sā prajāyā suvīryāṁ viṇvam āyur vy ācnavat.

8.31.8^b (Manu Vāivasvata ; Dampatyor āciṣaḥ)

putrīṇā tā kumārīṇā viṇvam āyur vy ācnutāḥ,

ubhā hīraṇyapeṇasā.

10.85.42^b (Surya Śavitrī ; to Surya)

ihūivā stam mū vī yāuṣtāṁ viṇvam āyur vy ācnutam,

kṛṣṇāntāu putrāir nāptṛbhīr mōdamānau svē grhē.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viṇvam āyur, &c.

[1.93.4^a, āgniṣomā cēti tād vīryāṁ vām : 3.12.9^c, tād vām cēti prā vīryam.]

1.93.6^d (Gotama Rāhugaṇa ; to Agni and Soma)

ānyām divō mātariṇvā jabharāmathnād anyām pāri cyeṇō ādreh,

āgniṣomā brāhmaṇā vāvṛdhānōrūṁ yajñāya cakrathur u lokām.

7.99.4^a (Vasiṣṭha ; to Indra and Viṣṇu)

urūṁ yajñāya cakrathur u lokām janayāntā sūryam uśāsam agnīm.

dāsasya cid vṛṣaṇiprāsya māyā jaghnāthur narā pṛtanājyeṣu.

1.93.8^d (Gotama Rāhugaṇa ; to Agni and Soma)
 yó agníṣómā haviṣā saparyád devadrícā mánasā yó ghr̥tēna,
 táśya vratām rakṣatām pátām ánhaso viçé jánāya máhi çárma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)
 indrāvaruṇa yuvám adhvarīya no viçé jánāya máhi çárma yachatam,
 dirghāprayajyum áti yó vanuṣyāti vayám jayema pítanāsu duḍḍyāḥ.

Group 11. Hymns 94–115, ascribed to Kutsa Āṅgīrasa

1.94.1^d–14^d, ágne sakhyé má riṣāmā vayám táva.

1.94.3^b (Kutsa Āṅgīrasa ; to Agni)
 çakéma tvā samídham sādhyā dhiyas tvé devā havir adanty áhutam,
 tvám adityān ū vaha tán hy ūcmāsy ágne sakhyé má riṣāmā vayám táva.]
 65. refrain, 1.94.1^d–14^d

2.1.13^d (Gr̥tsamada Bhārgava Çaunaka, formerly Āṅgīrasa Çaunahotra ; to Agni)
 tvám agna adityāsa āsyām tvám jihvām çucayas cakrire kave,
 tvám rātiṣāco adhvarṣu saçcīre tvé devā havir adanty áhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viçve amftāso adrūha āśā) devā havir adanty áhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrūhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13^c, çarman syāma táva sapráthastame : 5.65.5^b, syāma sapráthastame.]

1.94.16^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ;
 106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ;
 113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tán no mitró váruṇo
 māmahantām áditih sīndhuḥ pṛthiví utá dyāuḥ.

[1.95.5^b, jihmánām urdhvāḥ svāyaça upásthe : 2.35.9^b, jihmánām urdhvó
 vidyútām vásānaḥ.]

1.95.8^a (Kutsa Āṅgīrasa; to Agni)

tveṣāṁ rūpāṁ kṛṇuta ūttaraṁ yāt saṁpr̥cānaḥ śādane góbhir adbhīḥ,
kavir budhnāṁ pāri marmrjyate dhīḥ sá devātātā sámitir babhūva.

9.71.8 (R̥sabha Vaiçvāmītra; to Pavamāna Soma)

tveṣāṁ rūpāṁ kṛṇute vārṇo asya sá yātrāçayat sāmrtā sédhati sridhāḥ,
apsá yāti svadhāya dāivyaṁ jānaṁ sām suṣṭutí násate sām góagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67; Oldenberg, SBE. xlv. 115, 118; RV. Noten, 95; for 9.71.8, Bergaigne, i. 162, 176, 189; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pādas. In 1.95.8^a 'sage prayer' (kavir . . . dhīḥ, hendia-dyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devātātā). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutí . . . góagrayā, pendant to kavir . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa; to Agni)


evā no agne samidhā vṛdhāno revāt pāvaka çrāvase vi bhāhi,
tán no mitró vārṇo māmahantām áditiḥ sindhuḥ pṛthiví utá dyáuḥ.

The second hemistich is refrain in i. 94.16^{cd} ff.

1.96.1^d–7^d, devā agnīm dhārayan draviṇodām.


1.96.6^a (Kutsa Āṅgīrasa; to Agni)

rāyó budhnāḥ saṁgámano vāsūnām yajñásya ketúr manmasādhano véḥ,
amṛtatvām rúksamāṇāsa enaṁ devā agnīm dhārayan draviṇodām.]

 refrain, 1.96.1^d–7^d

10.139.3^a (Viçvāvasu Devagandharva; to Sūrya)

rāyó budhnāḥ saṁgámano vāsūnām viçvā rūpābhi çaste çacibhiḥ,
devā iva savitá satyādharméndro ná tasthāu samaré dhānānām.

 10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodā draviṇasas turásya: 1.15.7^a, draviṇodā draviṇasaḥ.

1.96.9 = 1.95.11.

1.97.1^a, 1^c–8^c, āpa naḥ çóçucad aghām.

[**1.97.3^b,** pr̥ismákāsaç ca sūrāyaḥ : 5.10.6^c, asmákāsaç ca sūrāyaḥ.]

1.97.6^b: 1.1.4^b, viçvātāḥ paribhūr asi.

1.98.2^{a+d} (Kutsa Āṅgīrasa ; to Agni, or Agni Vaiṣvānara)

pr̥ṣṭō divī pr̥ṣṭō agnīḥ pr̥thivyām̐ pr̥ṣṭō víçvā ōsadhīr ā viveça,
vaiṣvānarāḥ sāhasā pr̥ṣṭō agnīḥ sá no divā sá riṣāḥ pátu náktam.

7.5.2^a (Vasiṣṭha ; to Vaiṣvānara)

pr̥ṣṭō divī dhāy agnīḥ pr̥thivyām̐ [nēta sindhunām̐ vṛṣabhā stīyānām̐,
6.44.2^{1b}

sá mānuṣīr abhī víço ví bhāti vaiṣvānaró vāvrdhanó váreṇa.

10.87.1^d (Payu Bhāradvāja ; to Agni Rakṣoḥana)

rakṣoḥāṇām̐ vāj(nam̐ ā jigharmi mitrām̐ prāthiṣṭham̐ ūpa yāmi çárma,
çīçāno agnīḥ krátubhiḥ sámiddhaḥ sá no divā sá riṣāḥ pátu náktam.

Note that a variant of 7.5.2^b, vṛṣā sindhunām̐ vṛṣabhā stīyānām̐, is addressed in 6.44.2^{1b}, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95 ; and note AV. 2.2.2^a, divī spr̥ṣṭō yajataḥ sūryatvak.

[1.99.1^c, sá nah̐ parṣad āti durgāṇi víçvā : 1.89.2^b ; 10.56.7^d, svastībhir āti, &c.]

1.100.1^d–15^d, marútvān no bhavatu indra ūtī.

1.100.11^c (R̥jṛāçva, or others ; to Indra)

sá jāmbhīr yāt samājati mīlho̐ jāmbhīr va puruhūtā évāih,
apām̐ tokásya tánayasya jeṣé [marútvān no bhavatu indra ūtī.]

6. refrain, 1.100.1^d–15^d

6.44.18^c (Çaṇyu Bārhaspatya ; to Indra)

āsū śmā no maghavann̐ indra pr̥tsv̐ [asmábhyaḥ māhi vārivaḥ sugām̐
kaḥ,]

6. 1.102.4^o

apām̐ tokásya tánayasya jeṣé indra sūrīn̐ kṛṇuhi śmā no ardham̐.

For the meaning of the repeated páda see Bergaigne, ii. 177, note, 185, note ; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12^b (R̥jṛāçva Varsāgira, and others ; to Indra)

sá vajrabhéd̐ dasyuhū bhīmá ugrāḥ sahásracetāḥ çatánītha f̐bhvā,
camr̥ṣó ná çávasā páñcajanyo [marútvān no bhavatu indra ūtī.]

6. refrain, 1.100.1^d–15^d

10.69.7^b (Sumitra Badhryaçva ; to Agni)

dirghátantur̐ br̥háuksāyām̐ agnīḥ sahásrastariḥ çatánītha f̐bhvā,
dyumān̐ dyumátsu n̐bhīr̐ mf̐jyamānaḥ sumitrēsu didayo devayátsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahásracetāḥ çatánīthaḥ in 1.100.12 is superior and prior to the insipid sequence sahásrastariḥ çatánīthaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of br̥háuksā in páda a. The case is one of the clearest in relative chronology.

[1.100.15^b, apāç canā çávaso ántam̐ apūḥ : 1.167.9^b, ar̥átāc̐ cic çávaso, &c.]

1.100.19 (Rjraçva; to Indra) =

1.102.11 (Kutsa; to Indra)

viçvâhëndro adhivaktâ no astv âparihvṛtâḥ sanuyâma vâjam,
[tân no mitrô vâruṇo māmahantām âditiḥ sīndhur prthivī utā dyâuḥ.]

☞ refrain, 1.94.16^{cd} ff.

For pāda b cf. 1.101.11^b, vayām indreṇa sanuyâma vâjam.

1.101.14^d–7^d, marūtvantām sakhyāya havāmahe.

1.101.8^d, 9^b, tvayā havīç cakṛmā satyarādhaḥ (9^b, brahmavāhaḥ).

1.102.4^c (Kutsa; to Indra)

vayām jayema tvāya yujā vṛtam asmākam āñcam úd avā bhāre-bhare,
asmábhyam indra vārivaḥ sugám kṛdhi prā çātrūṇām maghavan vṛṣṇya ruja.

6.44.18^b (Çamyu Bārhaspatya; to Indra)

asú smā no maghavann indra prtsv āsmábhyam máhi vārivaḥ sugám
kaḥ,

[apām tokāsa tánayasya jeśā] indra sūrīn kṛṇuhī smā no ardhām.

☞ 1.100.11^c

[1.102.8^c. ātīdām viçvam bhūvanam vavakṣitha: 1.81.5^e, āti viçvam vavakṣitha.]

1.102.8^d (Kutsa; to Indra)

triviṣṭidhātu pratimānam ōjasas tistrô bhūmīr nrpate trīṇi rocanā,
[ātīdām viçvam bhūvanam vavakṣith] āçatrūr indra janúṣā sanād asi.

☞ cf. 1.102.8^c

8.21.13^b (Sobhari Kāṇva; to Indra)

abhrātṛvyô anū tvām ānāpir indra janúṣā sanād asi,
yudhéd āpitvām ichase.

RV.10.133.2^c (Sudās Paijavana; to Indra)

tvām sīndhūr āvasrjo 'dharāco āhann āhim,

āçatrūr indra jajñiṣe [viçvam puṣyasi vāryam] tām tvā pári ṣvajāmahe
[nābhantām anyakéṣām jyākū ādhi dhāvasu.]

☞ d: 1.89.9^b; fg: refrain, 10.133.1^{fg}

Grassmann renders 8.21.13: 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra. und Verwandtschaft auch; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nämlich, ohne genossen, Indra, bist du von jeher; im kampf suchst du den gefährten'; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent: ānāpiḥ, as well as āçatrūḥ, expresses Indra's solitary greatness as a warrior god from his birth on; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary; the stanza continues the thought very aptly and effectively: 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8^{cd} see under 1.81.5^{cd}; for the repeated pāda cf. also 8.15.10^b, mánhiṣṭha indra jajñiṣe.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sá dhārayat prthivīm papráthac ca vājreṇa hatvá nír apāḥ sasarja,
 āhann āhim ābhīnad rūhiṇām vy āhan vyaṅsaṁ maghāvā śacībhiḥ.

2.15.2^o (Gr̥tsamada ; to Indra)

avaṅcé dyām astabhāyad brhāntam á ródasi apr̥nad antárikṣam,
 sá dhārayat prthivīm papráthac ca sómasya tá máda índraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhiṇa ; Maghavan slew Vyaṅsa with might.' The theme of the first pāda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same pāda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2: 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antárikṣam, prthivīm intentional and original.

1.103.7^d : 1.52.15^b, víçve deváso amadann ánu tvā.1.104.1^a (Kutsa ; to Indra)

yóniḥ ṭa indra niṣáde akāri tám á ní śīda svānó nárivā,
 vimúcyā váyo 'vasūyāçvān doṣā vástor váhiyasah prapitvė.

7.24.1^a (Vasiṣṭha Māitravaruṇi ; to Indra)

yóniḥ ṭa indra sádane akāri tám á nřbhiḥ puruhuta prá yāhi,
 áso yāthā no 'vitā vřdhé ca dādo vāsūni mamádaç ca sómāih.

On sundry aspects of 1.104.1 (especially the word prapitvė) see Geldner, Ved. Stud. ii. 177 ; Bloomfield, JAOS. xvi. 31 ; Bartholomae, Bezz. Beitr. xv. 206 ; Oldenberg, RV. Noten, p. 98.

1.104.8^a (Kutsa ; to Indra)

má no vadhir indra má párá dā má naḥ priyá bhójanāni prá moṣih,
 aṇḍá má no maghavañ chakra nír bhen má naḥ pátrā bhet sahājānuṣāni.

7.46.4^a (Vasiṣṭha ; to Rudra)

má no vadhi rudra má párá dā má te bhūma prásitāni hřitāsyā,
 á no bhaja barhiṣi jřvaçaṅsė yūyām pāta svastībhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

One may fancy that the repeated pāda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the pāda 10.128.8^d, indra má no ririṣo má párá dāḥ.

[1.104.9^c, uruvyācā jaṭhāra á vřsasva ; 10.96.13^d, satrá vřsañ jaṭhāra, &c.]1.105.1^e-18^e, vittām me asyá rodasi.

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amí yé devā sthāna triṣv ā rocané divāḥ,

kād va ṛtām kād ānṛtaḥ kvā prasnā va āhutir ṽ vittām me asyā rodasī.]

☞ refrain, 1.105.1^e–18^e

8.69.3^d (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasah ṽ sōmaḥ ṛṇanti pṛṇayah.]

☞ 1.84.11^b

jānman devānām viṣas triṣv ā rocané divāḥ.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāḥ is frequent cadence, 8.10.1; 82.4; 97.5; 9.86.27.

1.105.8^{ab+cd} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sām mā tapanty abhitaḥ sapātnīr iva pārçavaḥ,

mūṣo ná çinā vy ādanti mādhyā stotāraḥ te çatakrato ṽ vittām me asyā rodasī.]

☞ refrain, 1.105.1^e–18^e

10.33.2^{ab} (Kavaṣa Āiluṣa; to Indra)

sām mā tapanty abhitaḥ sapātnīr iva pārçavaḥ,

nī bādhatē āmatir nagnātā jāsur vér ná veviyate matīḥ.

10.33.3^{ab} (The same)

mūṣo ná çinā vy ādanti mādhyā stotāraḥ te çatakrato,

sakṛt sū no maghavann indra mṛṇayādha pītēva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruçravaṇa has a Purohita, named Kavaṣa Āiluṣa. The king dies. His wicked heir, Upamaçravaṣa, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kuruçravaṇa is dead; he is 'out of a job', and therefore appeals to Upamaçravaṣa, the son and successor of Kuruçravaṇa, to remember that he was his father's devoted priest (stanzas 7–9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmins in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Guṇādhyā et la Brhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17–19) of the same hymn. To me, as to Oldenberg, RV. Noten, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifier could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet :

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god Indra), who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me.'

Ludwig, *Nachrichten des Rig- und Atharvaveda*, p. 16, 'wie die mäuse çignafrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, *Bezz. Beitr.* xxvi. 107 ff., takes çignā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains çignā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçām eṣa svabhāvo yac chepaṁ bhakṣayanti. Cf. Zimmer, *Altindisches Leben*, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912) :

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa ; to Viçve Devāḥ, here Agni)

agne tāva tyād ukthyāṁ devéṣv asty ápyam,

sá naḥ sattó manuṣvād á devān yakṣi viduṣṭaro ṽvittām me asya rodasī.

refrain, 1.105.1^a—18^e

8.10.3^d (Pragātha Kāṇva ; to Aṇvins)

tyā nv aṇvinā huve sudānsasā grbhē kṛtā,

yāyor ásti prá naḥ sakhyāṁ devéṣv ádhy ápyam.

Cf. the pāda 8.27.10^b, dévāso ásty ápyam.

1.105.14^{cd} (Trita Āptya, or Kutsa ; to Viçve Devāḥ, here Agni)

sattó hótā manuṣvād á devān áchā viduṣṭarah,

agnír havyā suṣūdati devó devéṣu médhīro ṽvittām me asyā rodasī.

refrain, 1.105.1^a—18^e

1.142.11^{cd} (Dirghatamas Āucathya ; to Agni)

avasṛjānn ūpa tmānā devān yakṣi vanaspate,

agnír havyā suṣūdati devó devéṣu médhīrah.

1.188.10^c (Agastya ; Āpra, here to Vanaspati)
 ūpa tmānyā vanaspate pātho devébhyah sṛja,
 agnir havyāni siṣvadat.

For pāda 1.105.14^d cf. 8.29.2^b, antār devēṣu mēdhiraḥ.

1.105.16^b (Trita Āptya, or Kutsa ; to Viṣve Devāḥ)

asāu yāḥ pānthā ādityo divi pravācyam kṛtāḥ,
 nā sā devā atikrāme tām martāso nā paçyatha 〔vittām me asyā rodasī〕

☞ refrain, 1.105.1^e–18^e

2.22.4^c (Grtsamada ; to Indra)

tāva tyān nāryam nṛtō 'pa indra prathamām pūrvyām divi pravācyam
 kṛtām,

yād devāsyā çavasā prāriṇā āsum riṇānn apāḥ,

bhūvad viçvam abhy ādevam ojasā vidād ūrjam çatākṛatur vidād iṣam.

For the metre of 2.22.4 see Oldenberg, Prol. 115 ; RV. Noten, p. 206 ; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda ; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divi pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Über Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iii. 173, renders 1.105.16 : 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias : 'jener pfad des Āditya am himmel ist zu etwas berümdem gemacht ; ihr götter, ihr überschreitet ihn nicht ; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise' : 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pāñca ukṣāno . . . devatrā nū pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{cd}–6^{cd}, rātham nā durgād vasavaḥ sudānavo viçvasmān no āñhaso niṣ
 pipartana.

1.106.2^a (Kutsa ; to Viṣve Devāḥ)

tā ādityā ā gatā sarvātātaye bhūtā devā vṛtraturyeṣu çambhūvaḥ,

〔rātham nā durgād vasavaḥ sudānavo viçvasmān no āñhaso niṣ pipartana.〕

☞ refrain, 1.106.1^{cd}–6^{cd}

10.35.11^a (Luça Dhānaka ; to Viṣve Devāḥ)

tā ādityā ā gatā sarvātātaye vṛdhē no yajñām avatā sajoṣasaḥ,
 bḥaspātim puṣānam açvīnā bhāgam svasty agnīm samidhānām īmahe.

1.106.7^{ab} (Kutsa ; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,

〔tān no mitrō vāruṇo māmahanām āditih sindhuḥ pṛthivī utā dyāuḥ.〕

☞ refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,
nahī mitrāsya varuṇasya dhāsm, ārhāmasi pramiyaṁ sāv agnēh.

cf. 4.55.7^c

[1.107.2^a, ūpa no devā āvasā gamantu : 10.35.13^c, viṣve no devā, &c.]

Cf. 1.89.7^d.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

ūpa no devā āvasā gamantv, āṅgīrasaṁ sāmabhi stūyamānāḥ, cf. 1.107.2^a
indra indriyāir marūto marūdbhir ādityāir no āditiḥ çarma yaṁsat.

4.54.6^d (Vāmadeva ; to Savitar)

yé te trir āhan savitaḥ savāso divé-dive sāubhagam āsuvānti,
indro dyāvaprthivī sindhur adbhīr ādityāir no āditiḥ çarma yaṁsat.

10.66.3^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

indro vāsuhīḥ pāri pātu no gāyam ādityāir no āditiḥ çarma yachatu,
rudrō rudrēbhir devō mṛṣayāti nas tvāṣṭā no gnābhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to ā suvanti : 'die trankopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like; cf. yaṁsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated pāda cf. 4.25.5^b, urv āsmā āditiḥ çarma yaṁsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tān na indras tād varuṇas tād agnis tād aryamā tat savitā cāno dhāt,
tān no mitrō varuṇo māmahantām āditiḥ sindhuḥ prthivī utā dyāuḥ.

cf. refrain, 1.94.16^{cd} ff.

6.49.14^b (Rijīvan Bhāradvāja ; to Viṣve Devāḥ)

tān nō 'hīr budhnyō adbhīr arkāis tāt pārvatas tāt savitā cāno dhāt,
tād ōsadhrbhir abhī rātiśāco bhāgaḥ pūramdhīr jinvatu prā rāyē.

1.108.1^b (Kutsa ; to Indra and Agni)

yā indragñi citrātamo rātho vām abhī viçvāni bhūvanāni cāṣṭe,
tēnā yātām sarāthām tasthivāns, āthā sōmasya pibatām sutāsya.

cf. refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām cākṣur varuṇa supratīkaṁ devāyor eti sūryas tatanvān,
abhī yō viçvā bhūvanāni cāṣṭe sā manyūm mārtyeṣv ā ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18°, vīṣvāny anyō bhūvanābhiḡṣṭe.

1.108.1^d, 6^d–12^d, āthā sōmasya pibatam sūtasya; 1.108.5^d, tébhiḥ sōmasya, &c.

1.108.3^d (Kutsa; to Indra and Agni)

cakrāthe hī sadhryāñ náma bhadram sadhrīcinā vṛtrahaṇā utā sthaḥ,
tāv indrāgni sadhryāñcā niśādyā vṛṣṇaḥ sōmasya vṛṣṇā vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya vṛṣṇaḥ sōmasya vṛṣṇā vṛṣethām,
idam vām āndhaḥ pāriṣiktam asme śāsadyāsmīn barhīsi mādayethām.]

6.52.13^d

1.108.4^d (Kutsa; to Indra and Agni)

sāmiddheṣv agniṣv ānajanā yatāsrucā barhī u tistirāñ,
tivrīñ sōmāñ pāriṣiktebhir arvāg éndrāgni sāumanasāya yātam.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

imām u śu sōmasutim ūpa na éndrāgni sāumanasāya yātam,
nū cid dhī parimamnathe asmān ā vām ṣaṇvadbhir vavṛtiya vājñiḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c–12^c, ātaḥ pāri vṛṣṇāv ā hī yātam.

1.108.12^b (Kutsa; to Indra and Agni)

yād indrāgni ūditā sūryasya mādhye divāḥ svadhāyā mādāyethe,
ātaḥ pāri vṛṣṇāv ā hī yātam āthā sōmasya pibatam sūtasya.]

6^c c: refrain, 1.108.1^d, 6^d–12^d; d: refrain, 1.108.7^c–12^c

10.15.14^b (Ṣaṅkha Yāmāyana: to the Fathers)

yé agnidagdḥā yé ānagnidagdḥā mādhye divāḥ svadhāyā mādāyante,
tébhiḥ svarīñ āsunītim etām yathāvācam tanvām kalpayasva.

Possibly, though by no means certainly, the repeated pāda is secondary in 1.108.12, because, as a rule, svadhā is leitmotif of pitṛaḥ, rather than devāḥ, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7^c (Kutsa; to R̥bhus)

r̥bhūr na indraḥ cāvasā nāvīyān r̥bhūr vājebhir vāsuhir vāsūr dadīḥ,
yuṣmākam devā āvasāhani priyē 'bhī tiṣṭhema prtsutīr āsunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṣmākam devā āvasāhani priyā ījanās taratī dvīṣaḥ,
prā sā kṣāyam tirate vī mahīr īṣo yō vo vārāya dācati.]

7.59.2^{od}

[1.110.9^a, vājebhir no vājasātāv aviddhi : 6.44.9^d, dhānasya sātāv asmān aviddhi.]

Cf. 2.30.8.

1.112.1^d–23^d, tābhir ū śū utibhir açvinā gatam.

1.112.5^b (Kutsa ; to Açvins)

yābhi rebhām nīvṛtam sitām adbhyā ūd vāndanam āirayataṁ svār dṛçé,

yābhiḥ kāpvaṁ prā sisāsantam āvataṁ tābhir ū śū utibhir açvinā gatam.]

☞ refrain, 1.112.1^d–23^d

1.118.6^a (Kakṣivat Dairghatamasa ; to Açvins)

ūd vāndanam āirataṁ daṁśanābhir ūd rebhām dasrā vṛṣaṇā çacrbhiḥ,

niṣ ṭaugryām pārayathaḥ samudrāt pūnaç cyāvanām cakrathur yūvanam.

[1.112.8^c, yābhir vārtikām grasitām āmuñcatam : 10.39.13^d, yuvām çacrbhir grasitām amuñcatam.]

1.112.20^b (Kutsa ; to Açvins)

yābhiḥ çāmtati bhāvatho dadāçuse bhujoyūṁ yābhir āvatho yābhir ādhrigum,

omyāvatiṁ subhārām ṛtastūbham tābhir ū śū utibhir açvinā gatam.]

☞ refrain, 1.112.1^d–23^d

8.22.10^a (Sobhari Kāṇva ; to Açvins)

yābhiḥ pakthām āvatho yābhir ādhrigum yābhir babhrūṁ vijoṣasam,

tābhir no makṣū tūyam açvinā gataṁ bhiṣajyātām yād āturam.

1.112.24^d : 1.34.12^d, vṛdhé ca no bhavataṁ vājasātau.

1.113.4^a : 1.92.7^a, bhāsvati netrī sūñtānām.

1.113.4^d–6^d, uṣā ajīgar bhūvanāni vīçvā.

1.113.7^{a+d} (Kutsa ; to Uṣas)

eṣā divó duhitā práty adarçi vyuchānti yuvatiḥ çukrávāsāḥ,

vīçvasyēçānā pūrthivasya vāsva ūṣo adyéhā subhage vy ūcha.

1.124.3^a (Kakṣivat Dairghatamasa ; to Uṣas)

eṣā divó duhitā práty adarçi jyótiṛ vāsānā samanā purástāt,

ṛtāsyā pānthām ānv eti sādhu prajānatīva ná diço mināti.] ☞ 1.124.3^{ed}

1.123.13^c (Kakṣivat Dairghatamasa ; to Uṣas)

ṛtāsyā raçmīm anuyāchamānā bhadraṁ-bhadraṁ krátum asmāsu dhehi,

ūṣo no adyā suhāvā vy ūchāsmāsu ráyo maghavātsu ca syuh.

For 1.113.7^a cf. 4.52.1 ; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15, and cf. also 1.113.1^d with 1.124.8^a.

1.113.14^d (Kutsa ; to Uṣas)

vy āñjibhir divā útāv adyāud āpa kṛṣṇām nirñijam devy āvaḥ,

prabodhayānty aruṇēbhir açvāir oṣā yāti suyújā ráthena.

4.14.3^d (Vamadeva Gautama ; to Uṣas)
 avāhanty aruṇī jyōtiṣṭgān mahī citrā raçmibhiç cēkitānā,
 prabodhāyanty suvitāya devy ūṣā iyate suyūjā rāthēna.

1.113.15^{ed} (Kutsa ; to Uṣas)
 āvāhanti pōṣyā vāryāni citrām ketūm kṛṇute cēkitānā,
 iyūṣiṇām upamā çāçvatīnām vibhātīnām prathamōṣā vy āçvāit.

1.124.2^{ed} (Kakṣivāt Dairghatamasa ; to Uṣas)
 āminati dāivyāni vratāni praminatī manuṣyā yugāni,
 65 a : 1.92.12^c ; b : 1.92.11^c

iyūṣiṇām upamā çāçvatīnām āyatīnām prathamōṣā vy ādyāut.

See under 1.92.11 and 1.113.14.

1.113.16^d (Kutsa ; to Uṣas)
 ūd irdhvām jīvō āsur na āgād āpa prāgāt tāma ā jyōtir eti,
 ārāik pānthām yātave sūryāyāganma yātra pratirānta āyuh.

8.48.11^d (Pragātha Kāṇva ; to Soma)
 āpa tyā asthur ānirā āmivā nīr atrasan tāmiṣṭir ābhāiṣuḥ,
 ā somo asmān aruhad vihāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa ; to Rudra)
 idām pitrē marūtām ucyate vācaḥ svādōḥ svādīyo rudrāya vārdhanam,
 rāsvā ca no amṛta martabhojanām, tmāne tokāya tānayāya mṛṣa.

65 cf. 7.45.3^d

2.33.14^d (Grtsamada ; to Rudra)
 pāri ṇo hetī rudrāya vṛjyāḥ, pāri tveṣāya durmatīr mahī gāt,
 65 2.33.14^d
 āva sthirā maghāvadbhyas tanuṣva mīdhvas tokāya tānayāya mṛṣa.

Cf. 7.45.3^d martabhojanam ādha rāsate naḥ, and 7.16.4 ; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9^a, ūpa te stōmān paçupā ivākaram : 10.127.8^a, ūpa te gā ivākaram
 (. . . stōmam).]

[1.114.10^c, mṛṣā ca no ādhi ca brūhi deva : 1.35.11^d, rākṣā ca, &c.]

1.115.1^{c+d} (Kutsa ; to Sūrya)
 citrām devānām ūd āgād ānikām cākṣur mitrāya vāruṇasyāgnēḥ,
 āprā dyāvāpṛthivī antārikṣām sūrya ātmā jāgatas tasthūṣaç ca.

4.14.2^c (Vamadeva Gautama ; to Savitar-Sūrya)
 irdhvām ketūm savitā devō açrej jyōtir viçvasmāi bhūvanāya kṛṇvān,
 65 1.92.4^c

āprā dyāvāpṛthivī antārikṣām vī sūryo raçmibhiç cēkitānāḥ.

7.101.6^b (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

śā retodhā vṛṣabhāḥ ṣāṣvatīnām, tāsminn ātmā jāgatas tasthūṣaḥ ca,
 3.56.3^d

tān ma ṛtām pātu ṣatāṣarādāya juyām pāta svastibhiḥ sādā naḥ.

refrain, 7.1.20^d ff.

1.115.3^d (Kutsa; to Uṣas)

bhadrá ācāvā haritāḥ sūryasya citrā étagvā anumādyasah,

namasyānto divā ā prṣṭhām asthuh pári dyāvāprthivī yanti sadyāḥ.

3.58.8^d (Viṣvāmitra; to Aṣvins)

ācvinā pári vām ísah puruśr iyúr gtrbhír yátamānā amṛdhrāḥ,

rātho ha vām ṛtajā ádrijuṭaḥ pári dyāvāprthivī yāti sadyāḥ.

For 3.58.8 cf. Geldner, Ved. Stud. iii. 14; yátamānā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritāḥ sadhásthāt : 7.60.3^a, áyukta saptá haritāḥ, &c.]

Group 12. Hymns 116–126, ascribed to Kakṣivāt Dāirghatamasa

1.116.7^{a+d} (Kakṣivāt Dāirghatamasa; to Aṣvins)

yuvām narā stuvaté pajriyāya kakṣivāte aradatām pūramdhim,

kārotarīc chaphād ācvasya vṣṇaḥ ṣatām kumbhān asiñcatām sūrāyāḥ.

1.117.7^a (The same)

yuvām narā stuvaté kṛṣṇiyāya viṣṇāpvaṁ dadathur viçvakāya,

ghóṣāyāi cit pitṛśāde duronē pātīm jūryantya aṣvināv adattam.

1.117.6^d (The same)

tād vām narā cānsyaṁ pajriyēna kakṣivātā nāsatyā párijman,

çaphād ācvasya vājino jānāya ṣatām kumbhān asiñcatām mādhnām.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18. Cf. also the páda 1.116.23^a, avasyatē stuvaté kṛṣṇiyāya.—See Geldner, Rigveda Kommentar, p. 18.

1.116.16^a (Kakṣivāt Dāirghatamasa; to Aṣvins)

ṣatām meṣān vṛkyē cakṣadānām ṛjṛācvaṁ tām pitāndhām cakāra,

tasma ākṣi nāsatyā vicákṣa ádhattām dasrā bhiṣajāv anarvān.

1.117.17^a (The same)

ṣatām meṣān vṛkyē māmahanām tāmāḥ prāñītam ācivena pitṛā,

ākṣi ṛjṛācve aṣvināv adhattām jyōtir andhāya cakrathur vicákṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2^c (Kakṣivat Dairghatamasa ; to Aṣvins)

yó vām aṣvinā mánaso jáviyān ráthaḥ sváçvo víça ajígati,
yéna gáçhathaḥ sukṛto duroṇám téna narā vartír asmábhyaṁ yātam.

1.118.1^c (Agastya ; to Aṣvins)

tām yuñjathām mánaso yó jáviyān trivandhuró vṛṣaṇā yás tricakráh,
yénapayātháh sukṛto duroṇám tridhātunā patatho vir ṇá parṇāḥ.

Cf. yātām aṣvinā sukṛto duroṇám, 4.13.1^c.—For the expression mánaso jáviyān see under 1.118.1^d.

1.117.6^d, çatām kumbhán asiñcataṁ mádhūnām : 1.116.7^d, çatām kumbhán
asiñcataṁ sūrāyāḥ.

1.117.7^a, yuvām narā stuvaté kṛṣṇiyāya : 1.116.7^a, yuvām narā stuvaté pajriyāya.

1.117.9^b (Kakṣivat Dairghatamasa ; to Aṣvins)

purú várpaṇsy aṣvinā dádhanā ní pedáva ūhathur āçúm āçvam,
sahasrasām vajīnam āpratitam ahihānaṁ çravasyāṁ tárutram.

7.71.5^b (Vasiṣṭha ; to Aṣvins)

yuvām cyāvānam jarāso 'mumuktaṁ ní pedáva ūhathur āçúm āçvam,
nir ānhasas tāmasa spartam ātriṁ ní jāhuṣām çithiré dhātam antāḥ.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^{ab}, 'vile gestalten schaffend, O Aṣvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means: 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3 ; for the repeated pāda cf. under 1.118.9.

1.117.17^a, çatām meṣān vṛkyè māmahanām : 1.116.16^a, çatām meṣān vṛkyè
caksādanām.

1.117.20^d (Kakṣivat Dairghatamasa ; to Aṣvins)

ādhenum dasrā staryām viśaktām āpinvataṁ çayāve aṣvinā gām,
yuvām çacibhir vimadāya jāyām ny ūhathuḥ purumitrāsya yósām.

10.39.7^b (Ghoṣā Kakṣivat ; to Aṣvins)

yuvām rāthena vimadāya çundhyúvam ny ūhathuḥ purumitrāsya
yóṣaṇām,

yuvām hávaṁ vadhrimatyaḥ agachataṁ yuvām sūṣutim cakrathuḥ
púramdhaye.

For sūṣutim in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṣvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1^c.—Note also that 1.118.9^c = 10.39.10^a.

1.117.21^d (Kakṣīvat Dāirghatamasa; to Aṇvins)

yāvaṁ vīkeṇāçvīnā vāpantēsaṁ duhāntā mānuṣāya dasrā,
abhī dāsyuṁ bākureṇā dhāmāntorū jyōtiḥ cakrathur āryāya.

7.5.6^d (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

tvé asuryāṁ vāsavo ny īṇvan krātuṁ hī te mitramaho juṣānta,
tvām dāsyūṁr ōkaso agna āja urū jyōtir janāyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21^a cf. 8.22.6^b, yāvaṁ vīkeṇa karṣathah; for the repeated pāda, 6.3.1^b.

1.117.23^d (Kakṣīvat Dāirghatamasa; to Aṇvins)

sādā kavi sumatim ā cake vām viçvā dhiyo aṇvīnā prāvataṁ me,
asmé rayim nāsatyā bṛhāntam apatyasācāṁ çrūtyāṁ rarāthām.

6.72.5^b (Bharadvāja; to Indra and Soma)

indrāsoma yuvām aṅgā tātutram apatyasācāṁ çrūtyāṁ rarāthe,
yuvām çuṣmanā nāryāṁ carṣanibhyaḥ sām vivyathuḥ pṛtanāśāham ugrā.

Grassmann translates 6.72.5^{ab}, 'Ihr, Indra-Soma, ihr allein verliehet siegreiche kraft, berühmte, kinderreiche', that is, he makes the adjectives in pāda b agree with çuṣman in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayim with these adjectives: 'Indra und Soma, ihr fürwar gebt sigenden, auf die kinder übergehenden, ruhmvollen [reichtum].' Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. çrūtya, Grassmann also correctly supplies rayim in 6.72.5. The word çrūtya, something like German 'protzig', is a kind of kenning of rayi (cf. also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayi, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tātutram with rayim in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (Kakṣīvat Dāirghatamasa; to Aṇvins)

etāni vām aṇvīnā vīryāṇi prā pūrvyāṇy āyāvo 'vocaṇ,
brāhma kṛṇvānto vīṣaṇā yuvābhyām suvirāso vidātham ā vadema.

2.39.8^a (Gr̥tsamada; to Aṇvins)

etāni vām aṇvīnā vārdhanāni brāhma stōman gr̥tsamadāso akran,
tāni narā juṣaṇāṇōpa yātām [bṛhād vadema vidāthe suvirāḥ]

☞ refrain, 2.1.16^d ff.

2.12.15^d (Gr̥tsamada; to Indra)

yāḥ sunvaté pācate dudhrā ā cid vājam dārdarṣi sá kilāsi satyāḥ,
[vayām ta indra viçvāha priyāsaḥ] suvirāso vidātham ā vadema.

☞ 2.12.15^c

8.48.14^d (Pragātha Kāṇva; to Soma)

trātāro devā ādhi vocatā no mā no nidrā içata mótā jālpīḥ,
[vayām sōmasya viçvāha priyāsaḥ] suvirāso vidātham ā vadema.

☞ 2.12.15^c

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16^d ff., bṛhād vadema vidāthe suvirāḥ.

1.118.1^b: 1.35.10^b, *sumṛīkāḥ svāvaṇ yātv arvāṇ*.

1.118.1^d (Kakṣivat Dairghatamasa ; to Aṣvins)

ā vām rātho aṣvinā cyeṇāpatvā *[sumṛīkāḥ svāvaṇ yātv arvāṇ]*, 1.35.10^b
yó mártasya mánaso jávīyān trivandhuró vṛṣaṇā vātaraṇhāḥ.

1.183.1^b (Agastya ; to Aṣvins)

tām yuñjāthām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráḥ,
yénopayāthāḥ sukṛto duronām, tridhātunā patatho vír ná parṇāḥ.

1.117.2^c

See under 1.35.10^b.—For the expression mánaso jávīyān see under 1.117.2^c.

1.118.3^{abed} (Kakṣivat Dairghatamasa ; to Aṣvins)

pravádyāmanā suvṛtā ráthena dásrāv imám cṛṇutam ḥlókam ádreḥ,
kím aṅgá vām práty ávartim gámiṣṭhāhúr viprāso aṣvinā purājāḥ.

3.58.3^{abed} (Viṣvāmitra ; to Aṣvins)

suyúgbhir ácāvāḥ suvṛtā ráthena dásrāv imám cṛṇutam ḥlókam
ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr viprāso aṣvinā purājāḥ.

For pravádyāmanā . . . ráthena cf. 1.181.3 ; 5.31.1.

1.118.4^d (Kakṣivat Dairghatamasa ; to Aṣvins)

ā vām cyeṇāso aṣvinā vahantu ráthe yuktāsa ācāvāḥ patamṅāḥ,
yé aptúro divyāso ná gḍhrā abhí práyo nāsatyā váhanti.

6.63.7^b (Bharadvāja ; to Aṣvins)

ā vām váyo 'cāvāso váhiṣṭhā abhí práyo nāsatyā vahantu,

prá vām rátho mánojavā asarjī, sáḥ prkṣá śiṣḍho ānu pūrvāḥ. 6.63.7^c

For the difficult páda 6.63.7^d cf. 8.23.3, and Oldenberg, RV. Noten, p. 408 ; for prkṣá Fischel, Ved. Stud. i. 96.

1.118.6^a, úd vándanam āirataṁ dānsānābhīḥ : 1.112.5^b, úd vándanam āirayataṁ
svār dr̥cē.

1.118.9^a (Kakṣivat Dairghatamasa ; to Aṣvins)

yuvám cvetám pedáva indrajūtam ahihánam aṣvinādhattam ácavam,
johútram aryó abhībhutim ugrám sahasrasám vṛṣaṇam vídvaṅgam.

10.39.10^a (Ghoshā Kakṣivatī ; to Aṣvins)

yuvám cvetám pedáve 'cvinācavam navābhir vājair navatí ca vajīnam,
oarkṛtyam dadhathur drāvayātsakham bhágam ná nṛbhyo hávyam
mayobhuvam.

The problem of interpretation is johútram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Sāyana had previously indicated the same translation, and accounted for it by atīcayena saṁ-grāmeṣv āhvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. *pātra* 'instrument of drinking'; *johūtra* means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel *carkṣtyam* 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression *johūtram aryāḥ* is paralleled even more closely by *carkṣtyam aryāḥ* in 4.38.2; cf. also *havyo aryāḥ* in 1.116.6. I cannot agree with Geldner, *Ved. Stud.* iii. 77, that *carkṣtyam aryāḥ* means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that *havyo aryāḥ* means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG.* liv. 178, are right in translating *johūtram aryāḥ*, and *carkṣtyam aryāḥ* by 'he is to be praised or called by the poor'. *ari* is in these passages synonymous with *sūri* and *maghāvan*: *carkṣtyam aryāḥ* 'fit to be praised by the rich (sacrificer)'; *johūtram aryāḥ* 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^d = 10.39.7^b.—For the repeated *pāda* cf. 1.117.9^b.

1.121.5^{cd} (*Kakṣīvat Dāirghatamasa*; to Indra, or *Viṣve Devāḥ*)
tūbhyām pāyo yāt pitarāv ānītām rādhaḥ surétaḥ turāṇe bhuranyū,
ḡuci yāt te rékṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

10.61.11^{cd} (*Nabhanedistha Mānava*; to *Viṣve Devāḥ*)
makṣū kanāyāḥ sakhyām nāvīyo rādho ná réta rām it turanyan,
ḡuci yāt te rékṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a *pāda* almost identical with 10.61.11^a *makṣū kanāyāḥ sakhyām nāvagyāḥ*.

1.121.13^b (*Kakṣīvat Dāirghatamasa*; to Indra, or *Viṣve Devāḥ*)
tvām sūro harito rāmāyo nṛṇ bhārac cakrām étaḡo nāyām indra,
prāśya pāram navatīm nāvyanām āpi kartām avartayō 'yajyun.

5.31.11^c (*Avasyu Ātreya*; to Indra)
sūraḡ cid rātham pāritakmyāyām pūrvam karad ūparam jūjuvāṇsam,
bhārac cakrām étaḡaḡ sām rināti purō dādhat saniṣyati krātum naḡ.

6^a 4.20.3^b

Pāda 5.31.11^d is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with *nṛṇ* in 1.121.13^a (why, after all, not accusative, if such expressions as *hārayo vṛṣaṇaḡ*, 6.44.19, 10.112.2, are to be trusted?); with *nāyām* in 1.121.13^b; and, above all, with the difficult legend of *Étaḡa* and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Pischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161–163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3^d, 14^b, *tān no viṣve varivasyantu devāḥ.*

1.122.6^a (*Kakṣīvat Dāirghatamasa*; to *Viṣve Devāḥ*, here *Mitra* and *Varuṇa*)
ḡrutām me mitrāvaruṇā hāvemótā ḡrutām sādane viḡvātaḡ sīm,
ḡrōtu naḡ ḡrōturātīḡ suḡrōtuḡ suḡṣétrā sīndhur adbhīḡ.

7.62.5^d (Vasiṣṭha; to Mitra and Varuṇa)

prā bhāhāvā sisṛtaṁ jivāse na ॥^ā no gāvyyūtim ukṣataṁ ghr̥tēna,[॥]
cf. 3.62.16^{ab}

ā no jāne çravayataṁ yuvānā çrutām me mitrāvaruṇā hāvemā.

Grassmann renders 1.122.6^{cd}, 'Der gern erhört, Gehör uns schenkt, erhört uns, der wiesenreiche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der ser berühmte Sindhu mit schönem gefilde mit den Äpas'. The entire stanza with its hysterical repetition of root çru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksētrā naḥ çṛavat sīndhur adbhīḥ (cf. also RV. Noten, p. 124); Arnold VM., who would supply çrōtu naḥ before suksētrā. Neither compels. It is quite probable that such a versifex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11^b, çrōtā rājāno amṛtasya mandrāḥ; 10.93.4^a, té ghā rājāno, &c.]

1.123.5^b (Kakṣivat Dairghatamasa; to Uṣas)

bhāgasya svāsā vāruṇasya jāmīr uṣaḥ sūnṛte prathamā jarasva,
paçcā sā daghyā yó aghāsya dhātā jāyema tām dākṣiṇayā rāthēna.

7.76.6^d (Vasiṣṭha; to Uṣas)

prāti tvā stōmair īlate vasiṣṭhā uṣarbūdhaḥ subhage tuṣṭuvānsaḥ,
gāvām netrī vājapatnī na uchōṣaḥ sujāte prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten, p. 127, whom I cannot join in supporting Grassmann's change of dākṣiṇayā to dākṣiṇāyā(h), notwithstanding the expression rātho dākṣiṇāyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot baksheesh'. The expression paçcā (or paçcād) dagh is the equivalent of English slang 'get left'; āpaçcā(d)-daghvan is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4; 120.17; ApÇ. 7.28.2. In st. 1.123.1 dākṣiṇāyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: baksheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣivat Dairghatamasa; to Uṣas)

āçvāvātir gōmatir viçvāvārā yātamānā raçmībhiḥ sūryasya,
pārā ca yānti pūnar ā ca yānti bhadrá nāma vāhamānā uṣāsaḥ.

5.4.4^b (Vasuçruta Ātreya; to Agni)

juśāsvāgna īlayā sajōṣā yātamāno raçmībhiḥ sūryasya,
juśāsya naḥ samidham jātaveda ॥^ā ca devān havirādyāya vakṣi.[॥]

cf. 5.1.11^d

1.123.13^c, uṣo no adyā suhāvā vy ūcha: 1.113.7^d, uṣo adyēhā subhage vy ūcha.

1.124.2^a: 1.92.12^c, āminatī dāivyāni vratāni.

1.124.2^b: 1.92.11^c, praminatī manuṣyā yugāni.

1.124.2^{cd}: 1.113.15^{cd}, iyūṣiṇām upamā çāçvatīnām āyatnām (1.113.15^c, vibhātī nām) prathamōṣā vy adyāt (1.113.15^d, āçvāt).

1.124.3^a: 1.113.7^a, eṣā divō duhitā prāty adarçi.

1.124.3^{cd} (Kaksīvat Dairghatamasa ; to Uṣas)

ḷeṣā divō duhitā prāty adarçi, jyōtir vāsānā samanā purāstāt, 1.113.7^a
ṛtāsyā pānthām ānv eti sādhu prajānatīva nā diço mināti.

5.80.4^{cd} (Satyaçravasa Ātreya ; to Uṣas)

eṣā vyēnī bhavati dvibārḥā aviskṛṇvānā tanvaṁ purāstāt,
ṛtāsyā pānthām ānv eti sādhu prajānatīva nā diço mināti.

10.66.13^b (Vasukarṇa Vāsukra ; to Viçve Devāḥ)

ḷdāivyā hōtārā prathamā purōhita, ṛtāsyā pānthām ānv emi sādhuṣā,

[1.113.7^a 2.3.7^a]

ksētrasya pātim prātiveçam īmahe viçvān devān amṛtān āprayuchataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain : the two pādas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of ṛtā (divine law) ; as one who knows (the way) she does not miss the directions'. Now 10.66.13^b (with sādhuṣā, neat jagati variant for the tristubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^{ab} in one construction : 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241 : 'Je suis exactement les deux sacrificeurs divins, les premiers purohita sur le chemin du ṛta.' I do not regard these translations as correct, first, because they impose a different meaning upon ānv emi in 10.66.13 from that of ānv eti in 1.124.3 ; 5.80.4 ; secondly, because ānv+i does not govern two accusatives ; cf. in addition 3.12.7 (where there are two verbs, ūpa prā yanti, and ānu yanti) ; 7.44.5 ; and 8.12.3. The facts are these : in 10.66.13 ṛtāsyā pānthām ānv emi sādhuṣā is a parenthesis suggested by the ritualistic dāivyā hōtārā prathamā purōhita, who are stock figures in the seventh or eighth stanzas of the apri-hymns : see 2.3.7 ; 3.4.7 = 3.7.8 ; 10.110.7, and cf. of the more recent literature on the apri-sūktas, Bergaigne, *Recherches sur l'Histoire de la Liturgie védique*, *Journal Asiatique*, 1889, pp. 13 ff. ; Oldenberg, *SBE*. xlvī, p. 9. The stanza 10.66.13, therefore, is to be rendered : 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing.' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivyā hōtārā, otherwise apri-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kaksīvat Dairghatamasa ; to Uṣas)

pūrve ārdhe rājaso apyāsyā gāvān jānītry akṛta prā ketum,
vy ù prathate vitarām vāriya obhā prṇānti pitrōr upāsthā.

10.110.4^c (Jamadagni Bhārgava, or Rāma Jāmadagnya ; Āpriyaḥ, here Barhis)

prācinām barhiḥ pradīçā pṛthivyā vāstor asyā vṛjyate āgre āhnām,
vy ù prathate vitarām vāriyo devēbhya āditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (✓varj, 'work', cf. I.E. qerǵ = Avestan varež, Gr. *φέρω*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives vāstor asyāḥ as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, vāstor asyāḥ (sc. uṣāsaḥ), because this brings on the motif of Uṣas. So, correctly, Grassmann, ii. 389; Geldner, Ved. Stud. i. 153; cf. also Bergaigne, iii. 160. Now the remaining barhis-stanzas of the Āprī hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, vāstor asyā vṛjyate āgre āhnām, which introduces Uṣas in person. See vāstor uṣāsaḥ, or uṣāsām 1.79.6; 7.10.2; and āgre āhnām in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (devabarhis, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5^b cf. 1.92.1^{ab}.

1.124.7^c (Kakṣivāt Dāirghatamasa; to Uṣas)

abhrātēva puṇsā eti pratičī gartārūg iva sanāye dhānānām,
jāyēva patyā uṇatī suvāsā uṣā hasrēva nī riṇite āpsaḥ.]

cf. 1.124.7^d

4.3.2^b (Vāmadeva Gāutama; to Agni)

ayām yōniḥ cakrmā yām vayām te jāyēva patyā uṇatī suvāsāḥ,
arvācināḥ pārvito nī śidemā u te svapāka pratičīḥ.

10.71.4^d (Bṛhaspati Āngirasa; to Jñāna)

utā tvaḥ pācyan nā dadarça vīcam utā tvaḥ ṛṇvān nā ṛṇoty enām,
utō tvasmāi tanvām vi sasre jāyēva patyā uṇatī suvāsāḥ.

10.91.13^d (Aruṇa Vāitahavya; to Agni)

imām prasnāya suṣṭutīm nāvīyasīm vocēyam asmā uṇatē ṛṇōtu naḥ,
bhūyā āntarā ṛdy āsya nispīṇe jāyēva patyā uṇatī suvāsāḥ.

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholomae, *Bezz. Beitr.* xv. 2; Pischel, *Ved. Stud.* i. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme vāc, 'the holy word', precursor of brāhma: 'There are some who are able to see, yet do not see Vāc; yea there are some who are able to hear Vāc, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, *SBE.* xlii. 325 renders, 'This is the home which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, yōni) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda: 1.124.7; 10.71.4; 10.91.13; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^d, uṣā hasréva ní riṇṭe āpsaḥ : 5.80.6^b, yóṣeva bhadrā ní riṇṭe āpsaḥ.]

1.124.10^b (Kakṣīvat Dāirghatamasa; to Uṣas)

prā bodhayosaḥ prṇatō maghony ābudhyamānāḥ paṇāyaḥ sasantu,
revād ucha maghāvadbhyo maghoni revāt stotrē sunṛte jārāyanti.

4.51.3^c (Vāmadeva; to Uṣas)

uchāntīr adyā citayanta bhojān rādhodéyāyosaḥ maghōnīḥ,
acitrē antāḥ paṇāyaḥ sasantv ābudhyamānās tāmāso vimadhye.

The obscure word jārāyanti (Sāyana, sarvapraṇīnaḥ kṣapayanti!) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, uṣāsam . . . prāti viprāso matibhir jarante, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', revāt stotrē jārāyanti. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem jārāya in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root gar (jāgar) never shows initial j. For other suggestions, none of them alluring, see Oldenberg, *RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transmute the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kakṣīvat Dāirghatamasa; to Uṣas) =

6.64.6 (Bharadvāja; to Uṣas)

ūt te váyaç cid vasatér apaptan náraç ca yé pitubhājo vyūṣṭāu,
amā saté vahasi bhūri vāmām ūṣo devi dāçūṣe mārtyāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix; Grassmann, ii. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8^d, ní sunvaté vahati bhūri vāmām.

Group 13. Hymns 127–139, ascribed to Parucchepa Dāivodāsi

[1.127.1^b, vāsum sunūm sāhaso jātāvedasam : 8.71.11^a, agnīm sunūm, &c.]

1.127.2^{c+e} (Parucchepa Dāivodāsi; to Agni)

yājīṣṭham tvā yajamānā huvema jyēṣṭham āngirasām vipra mánmabhir vípre-
bhiḥ çukra mánmabhiḥ,
párijmānam iva dyūm hótāram carṣaṇínām,
çociṣkeçam vṛṣaṇam yām imā víçāḥ právantu jūtāye víçāḥ.

8.60.3^d (Bhargha Pragātha; to Agni)

agne kavir vedhā asi hótā pāvaka yāksyaḥ,

mandrō yajistho adhvarēsv īdya, viprebhiḥ çukra mánmabhiḥ. 4.7.1^b

8.23.7^b (Viçvamanas Vāiyaçva; to Agni)

agnīm vaḥ pūrvyām huve hótāraṁ carṣaṇinām,

tām ayā vācā gr̥ṇe tām u va stuṣe.

8.60.17^d (Bhargha Pragātha; to Agni)

agnīm-agnīm vo ādhrigum huvēma vr̥ktābarhiṣaḥ,

agnīm hitāprayasaḥ çaçvatīṣv ā hótāraṁ carṣaṇinām.

Oldenberg, SBE. xlv. 129, translates the first tristich of 1.127.2: 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Añgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sängern, O heller, mit gedenkenden lieder'. Grassmann, like Oldenberg, 'mit weisen lieder, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ çukra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For īdya with the instrumental of person performing the reverence, cf. 1.1.2; 3.29.2. The same statement in the active at 8.23.25, viprā agnīm . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hótāraṁ carṣaṇinām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7^b = 17^d; 22^b = 2^d; 27^a = 14^d.

1.127.8^d (Parucchepa Dāivodāsi; to Agni)

viçvāsām tvā viçām pātiṁ havāmahe sārvasām samānām dāmpatiṁ bhujé satyá-

gīrvāhasām bhujé,

átithiṁ mānuṣāṇām pitúr na yasyāsayā,

amī ca viçve amītāsa ā váyo havyā devēṣv ā váyaḥ.

8.23.25^a (Viçvamanas Vāiyaçva; to Agni)

átithiṁ mānuṣāṇām sūnūm vānaspátinām,

viprā agnīm āvase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçveṣām átithir mānuṣāṇām.

1.127.9^{de} (Parucchepa Dāivodāsi; to Agni)

tvām agne sáhasā sáhantamaḥ çuṣmíntamo jayase devátātaye rayir ná devátātaye,

çuṣmíntamo hí te mádo dyumníntama utá krátuḥ,

ádha smā te pári caranty ajara çruṣṭívāno nájara.

1.175.5^{ab} (Agastya; to Indra)

çuṣmíntamo hí te mádo dyumníntama utá krátuḥ,

vr̥traghnā varivovidā mañsisṭhā açvasátamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of máda and krátu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, Prol., p. 69.

1.127.10^e (Paruccheпа Dāivodāsi ; to Agni)

prā vo mahé sāhasā sāhasvata uṣarbūdhe paçuṣé nāgnāye stómo babhūtv agnāye,
prāti yād im haviṣmān viçvāsu kṣāsu jóguve,
āgre rebhó ná jarata ṛṣṇāīm jūrñir hóta ṛṣṇāīm.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bahāvā sucetūnā prā yantam asmā ārcate,
çévañm hí jaryām vām viçvāsu kṣāsu jóguve.

The repeated pāda is used in slightly different constructions. The passage 1.127.10^{de} is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2^d, 'for your praiseworthy kindness has been praised in all places'. The word sucetūnā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{ab} cf. Pischel, Ved. Stud. i. 91; its metre, Oldenberg, RV. Noten, p. 132.

1.128.2^b (Paruccheпа Dāivodāsi ; to Agni)

tām yajñasādham āpi vātayāmasy ṛtāsya pathā nāmasā haviṣmatā devātātā
haviṣmatā,
sā na ūrjām upābhṛty ayā kṛpā ná jūryati,
yām mātariçvā mánave parāvato devām bhāh parāvataḥ.

10.70.2^c (Sumitra Bādhryaça ; Āpra, here to Nārāçaṇsa)

ā devānām agrayāvehá yātu nārāçaṇso viçvārūpebhīr ācvāñh,
ṛtāsya pathā nāmasā miyédho devébhyo devātamah suṣūdat.

10.31.2^b (Kavaṣa Āiluṣa ; to Viçe Devāḥ)

pāri cin mārto draviṇaṁ mamanyād ṛtāsya pathā nāmasā vivāset,
utā svena krātunā sām vadeta çréyāṇsaṁ dākṣaṁ mánasā jagṛbhyāt.

For 1.128.2 see Oldenberg, SBE. xlv. 137; RV. Noten, p. 132; Max Müller, SBE. xxxii. 202, 437; for 10.70.2, Hillebrandt, Ved. Myth. ii. 104; ii. 448.—The cadence nāmasā vivāset also in 6.16.4^d.

1.128.6^{es} (Paruccheпа Dāivodāsi ; to Agni)

viçvo vihāyā aratīr vāsud dadhe hāste dākṣiṇe tarāñir ná çirathac chravasyāyā
ná çirathat,
viçvasmā id iṣudhyatē devatrā havyām ōhiṣe,
viçvasmā it sukṛte vāram ṛṇvaty agnīr dvārā vy ṛṇvati.

8.19.1^c (Sobhari Kāṇva ; to Agni)

tām gūrdhayā svārṇaraṁ devāso devām aratīm dadhanvire,
devatrā havyām ōhire.

8.39.6^d (Nābhāka Kāṇva ; to Agni)

agnīr jātā devānām agnīr veda mātānām apīçyam,
agnīḥ sā draviṇodā agnīr dvārā vy ūrṇute svāhuto nāvīyasā nābhantām
anyaké same.] ☞ refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in ōhiṣe (Padapāṭha, ā + ūhiṣe) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive ā + ūhiṣe to wit: 'für jeden flehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel ōhire (Padapāṭha, ā + ūhire) does not go to support that view; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xli. 140, proposes the radical change to *viśvā vihāya aratir vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viśvo vihāya aratir vāsūr* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, *vāsū*, which is to be supplied with punning allusion to the nominative *vāsūr*). So Sāyana; differently Mādhava to TB. 2.5.4.4. For *iśudhyaté* see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratir* and *aratim*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas te dhūma ṛṇvati (ūrṇotu)*.

1.128.8^{a+b} (Parucchepa Dāivodāsi; to Agni)

**agnīm hótāram ṛlate vāsudhitim priyām cētiṣṭham aratim ny èrīre havya-
vāhaṁ ny èrīre,**

**viçvāyurṁ viçvāvedasaṁ hótāraṁ yajatām kavim,
devāso raṇvām āvase vasūyāvo gīrbhī raṇvām vasūyāvaḥ.**

5.1.7^b (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)

**prā nū tyām vipram adhvarēsu sādhum agnīm hótāram ṛlate nāmobhiḥ,
ā yās tatāna rōdasi ṛtēna nītyam mṛjanti vājinaṁ ghṛtēna.**

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)

**agnir id dhī prāceta agnir vedhastama ṛṣiḥ,
agnīm hótāram ṛlate yajñesu mānuṣo viçah.**

7.16.1^c (Vasiṣṭha Maitravaruṇi; to Agni)

**enā vo agnīm nāmas, orjō nāpātām ā huve,
priyām cētiṣṭham aratim svadhvarām viçvasya dūtām amṛtam.**

It is obvious that 1.128.8^a is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, *agne hótāram ṛlate*. It does not seem necessary with Arnold, VM., p. 124, to read *vāsūdhitim*; cf. under 1.1.2^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.3^g, *prkṣām ātyam nā vājinaṁ*: 1.135.5^c, *āçum ātyam*, &c.]

1.129.3^g (Parucchepa Dāivodāsi; to Indra)

**dasmō hī śmā vṛṣaṇaṁ pinvasi tvācam kām cid yāvīr arāruṁ çūra mārtyam
parivṛṇāksi mārtyam,**

**indrotā tūbhyam tād divē tād rudrāya svāyāçase,
mitrāya vocam vāruṇāya saprāthaḥ sumṛṇikāya saprāthaḥ.**

1.136.6^{bc} (Parucchepa Dāivodāsi; Liṅgoktadevatāḥ)

**nāmo divē brhatē rōdasibhyam mitrāya vocam vāruṇāya mīlhūse
sumṛṇikāya mīlhūse,**

**[indram agnīm ūpa stuhi] dyukṣām aryamānaṁ bhāgam, cf. 1.12.7^a
jyōg jīvantāḥ prajāya sacemahi sōmasyotī sacemahi.**

For 1.129.3^a cf. Max Müller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3^{abc}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhīr ugrotibhiḥ: 1.7.4^c, ugrā ugrābhīr utibhiḥ.

1.129.9^{a+g} (Paruccheṇa Dāivodāsi; to Indra)

tvām na indra rāyā pārīṇasā yāhi pathān anehāsā purō yāhi arakṣāsā,
sācasva naḥ parākā ā sācasvāstamkā ā,
pāhi no durād ārād abhiṣtibhiḥ sādā pāhy abhiṣtibhiḥ.

4.31.12^b (Vāmadeva; to Indra)

asmān aviddhi viçvāhendra rāyā pārīṇasā,
asmān viçvābhīr utibhiḥ.

8.97.6^d (Rebha Kāçyapa; to Indra)

sā naḥ sōmeṣu somapāḥ sūtēṣu çavasas pate,
mādāyasva rādhasā sūnītavātendra rāyā pārīṇasā.

10.93.11^c (Tānva Partha; to Viçve Devāḥ, here Indra)

etām çānsam indrāsmayūṣ tvām kūcit sāntam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapāṅkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣtibhiḥ sādā pāhy abhiṣtibhiḥ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1^c, prā no rāyā pārīṇasā.

1.130.1^s (Paruccheṇa Dāivodāsi; to Indra)

endra yāhy ūpa naḥ parāvāto nāyām āchā vidāthānīva sātpatir āstām rūjeva
sātpatih,
hāvāmahe tvā vayām prāyasvantaḥ sūtē sādā,
putrāso nā pitāraṁ vājasātaye mánhiṣṭhām vājasātaye.

8.4.18^d (Devātithi Kāṇva; to Indra or Pūṣan)

parā gāvo yāvasam kác cid āghrṇe nītyam rékṇo amartya,
asmákam pūṣann avitā çivó bhava mánhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gāutama; to Indra)

nākih páriṣṭir maghavan maghāsyā te yád dāçūṣe daçasyāsi,
asmákam bodhy ucāthasya coditā mánhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyām āchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37; Über Methode, p. 23.

1.130.6^b (Paruccheṇa Dāivodāsi; to Indra)

imām te vācam vasūyānta āyāvo rátham ná dhīraḥ svápā atakṣiṣuḥ sumnāya
tvām atakṣiṣuḥ,
çumbhānto jēnyam yathā vājeṣu vipra vājinam,
ātyam iva çāvase sātaye dhānā viçvā dhānāni sātaye.

5.2.11^b (Kumāra Ātreya, or Vṛṣa Jāna; to Agni)

etām te stōmam tuvijāta vipro rátham ná dhīraḥ svápā atakṣam,
yádíd agne prāti tvām deva hāryaḥ svārvatir apā enā jayema.

5.29.15^d (Gaurivīti Caktya ; to Indra)

indra brāhma kriyāmāṇā juṣasva yā te çaviṣṭha nāvya ākarma,
vāstreva bhadra sūkrta vasuṣyū rātham nā dhīraḥ svāpā atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6^c, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigvāya çambaram : 1.56.6^b, ārandhaya 'tithigvāya çambaram ;
cf. 9.61.2^b.]

1.130.8^e (Parucchepa Daivodāsi ; to Indra)

indrah samātsu yajamānam āryam prāvad viçveṣu çatāmūtir ājiṣu svārmilheṣv
ājīṣu,

mānave çasad avratān tvācam kṛṣṇām arandhayat,
dākṣan nā viçvam tatṛṣṇānam oṣati ny ārçasānam oṣati.

8.12.9^b (Parvata Kāṇva ; to Indra)

indrah sūryasya raçmibhir ny ārçasānam oṣati,
agnir vāneva sāsahih prā vāvṛdhe.

Cf. Muir, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9^d (Parucchepa Daivodāsi ; to Indra)

sūraç cakrām prā vrhaj jātā ojasā prapitvā vācam aruṇo muṣāyatīçānā ā muṣāyati,
uçānā yāt parāvātó 'jagann ūtāye kave,
sumnāni viçvā mánuseva turvāṇir āhā viçveva turvāṇih.

8.7.26^a (Punarvatsa Kāṇva ; to Maruts)

uçānā yāt parāvāta ukṣṇó rāndhram āyātana,
dyāur nā cakradad bhiyā.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : ' When, (O Maruts) ye came with Uçānā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Müller, SBE. xxxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçānā as instrumental. Uçānā (later Uçanas) Kāvya is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçānā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps over- sceptically, by Bartholomae, Altiranisches Wörterbuch, s.v. 2. usant.

[1.131.1^f ; 8.12.22^b, devāso dadhire purāḥ : 5.16.1^d, mātāso dadhiré purāḥ :
8.12.25^b, devās tvā dadhiré purāḥ.]

[1.131.4^b, pūro yād indra çāradir avātiraḥ : 1.174.2^b ; 6.20.10^c, saptā yāt pūraḥ çārma çāradir dārt.]

1.132.1^{bc} (Parucchepa Dāivodāsi ; to Indra)

tvāyā vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-
yāma vanuṣyatāḥ,

nédhiṣṭhe asmīnn āhany ādhi vocā nū sunvaté,

asmīn yajñé ví cayemā bhāre kṛtām vājayānto bhāre kṛtām.

8.40.7^{de} (Nabhāka Kāva ; to Indra and Agni)

yād indragñí jānā imé vihváyante tánā girá,

asmākebbhir nṛbbhir vayām sāsahyāma pṛtanyatō vanuyāma vanuṣyatō

ṇābhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136 ; Ludwig, Über Methode, p. 25. The pāda, sāsahyāma pṛtanyatāḥ also in 1.8.4^c (q.v.) ; 9.61.29^c ; the cadence vanavad vanuṣyatāḥ at 2.25.1^a, 2^a ; 26.1^a.

[1.132.4^b, yād āngirobhyō 'vr̥ṇor āpa vrajām : 1.51.3^c, tvām gotrām āngirobhyo 'vr̥ṇor āpa.]

1.132.5^e (Parucchepa Dāivodāsi ; to Indra)

sām yāj jānān krātubhiḥ çūra iksáyad dhāne hité taruṣanta çravasyávaḥ prá
yaksanta çravasyávaḥ,

tāsmā áyuh prajāvad id bādhe arcanty ójasā,

indra okyām didhiṣanta dhītáyo devān áchā ná dhītáyāḥ.

1.139.1^e (Parucchepa Dāivodāsi ; to Viçve Devāḥ)

ástu çráuṣaṭ puró agnīm dhiyá dadha á nū tác chárdho divyām vr̥ṇmahe
indravāyú vr̥ṇmahe,

yād dha kraṇá vivāsvati nābhā samdāyi návyasí,

ádha prá sú na úpa yantu dhītáyo devān áchā ná dhītáyāḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137 ; for 1.139.1, Pischel, Ved. Stud. i. 69, 70 ; Hillebrandt, Ved. Myth. i. 488 ; Ludwig, Kritik, pp. 12, 19 ; Über Methode, p. 24 ; Oldenberg, RV. Noten, p. 141.

1.133.7^e (Parucchepa Dāivodāsi ; to Indra)

vanóti hí sunvān kṣāyam pármasaḥ sunvānó hí śmā yājaty áva dvīṣo devānām
áva dvīṣaḥ,

sunvāná ít siṣāsati sahasrā vājy ávr̥taḥ,

sunvanáýendro dadāty abhúvam rayīm dadāty abhúvam.

8.32.18^b (Medhātithi Kāva ; to Indra)

pānya á dardirac chatú sahasrā vājy ávr̥taḥ,

índro yó yājvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2^{a-e} (Paruccheṣa Daivodāsi; to Vāyu)māndantu tvā mandīno vāyav indavo 'smāt krāṇāsah sūkrta abhidyavo góbhih
krāṇā abhidyavaḥ,yād dha krāṇā irādhyai dākṣaṁ sácanta ūtāyaḥ,
sadhricinā niyūto dāvāne dhīya ūpa bruvata īm dhīyaḥ.2.11.11^b (Grtsamada; to Indra)

pībā-pibéd indra çura sōmaṁ, māndantu tvā mandīnaḥ sutāsah,

2.11.11^a

prñantas te kuksī vardhayantv itthā sutāḥ pāurā indram āva.

3.13.2^b (Rṣabha Vaiçvāmītra; to Agni)rtāvā yāsyā ródasī dākṣaṁ sácanta ūtāyaḥ,
haviṣmantas tām īlate tām saniṣyántó 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of krāṇā by 'mixed'. This suggestion, as well as the comparison with *κεράω*, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hilfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣam with ródasī. Oldenberg, SBE. xlvii. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of ródasī and ūtāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣaṁ sácanta ūtāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3^{bc} (Paruccheṣa Daivodāsi; to Vāyu)vāyūr yuñkte rōhitā vāyūr aruṇā vāyū rāthe ajirā dhurī vólhave vāhiṣṭhā
dhurī vólhave,

prā bodhaya pūramdhiṁ jārā ā sasatīm iva,

prā cakṣaya ródasī vāsayośasaḥ çrāvase vāsayośasaḥ.

5.56.6^{cd} (Ḷyāvāḱva Atreya; to Maruts)

yūṅgdhvām hy āruṣi rāthe, yūṅgdhvām rātheṣu rohitaḥ, 1.14.12^a
yūṅgdhvām hāri ajirā dhuri vólhave váhiṣṭhā dhuri vólhave.

For the relation of the repeated pádas see under 1.14.12^a.

1.134.6^{cs} (Parucchepa Dāivodāsi; to Vāyu)

tvām no vāyav eṣām āpūrvyaḥ sómānām prathamāḥ pítim arhasi sutānām
pítim arhasi,

utó vihútmatinām viçām vavarjūṣinām,

viçvā it te dhenāvo duhra āçiram ghṛtām duhrata āçiram.

4.47.2^b (Vāmadeva; to Indra and Vāyu)

Ḷndraç ca vāyav eṣām, sómānām pítim arhathaḥ, 4.47.2^a

yuvām hi yántindavo Ḷnimnām āpo ná sadhryāk, 4.47.2^d

5.51.6^b (Svastyātreyā Atreya; to Viçve Devāḥ)

Ḷndraç ca vāyav eṣām, sutānām pítim arhathaḥ, 4.47.2^a

tāñ juṣethām arepāsāv abhi prāyaḥ.

8.6.19^b (Vatsa Kāṇva; to Indra)

imās ta indra pñçnayo ghṛtām duhata āçiram,

enām ṛtasya pipyūṣiḥ.

The difficult word vavarjūṣinām, 1.134.6, in the light of vihútmatinām suggests the common use of root varj in connexion with barhis; viçām vavarjūṣinām would then mean, 'of people that have prepared (the barhis)'. In AV. 7.50.2 avarjūṣinām looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣinām, something like 'impious' (cf. āsunvant, and the like). Cf. Geldner, Ved. Stud. i. 144; Ludwig, Ueber Methode, p. 28; Oldenberg, RV. Noten, p. 138. In 8.6.19 the páda, ghṛtām duhata āçiram, is apparently a modernized and metrically less fit version of ghṛtām duhrata āçiram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, note, remarks whimsically and pertinently anent 1.134.6^{abc}: 'Was hat der gute Parucchepa dabei gedacht als er die beiden Adjectiva (meaning āpūrvyaḥ and prathamāḥ) setzte? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2^{af} (Parucchepa Dāivodāsi; to Vāyu)

túbhyāyám sómaḥ páripūto ádribhiḥ sparhá vásānaḥ pári kóçam arṣati çukrá
vásāno arṣati,

tāvāyám bhāgá āyūṣu sómo devēṣu hūyate,

vāha vāyo niyúto yāhy asmayúr juṣāṇó yāhy asmayūḥ.

8.82.5^a (Kusidin Kāṇva; to Indra)

túbhyāyám ádribhiḥ suto góbhiḥ çṛtō mādāya kām,

prá sóma indra hūyate.

7.90.1^c (Vasiṣṭha; to Vāyu)

prá virayá çúcayo dadrire vām adhvaryúbhir mādhumantaḥ sutásah,

vāha vāyo niyúto yāhy áchā Ḷpiba sutásyāñdhaso mādāya, 5.51.5^c

Oldenberg, ZDMG. lxi. 825, is struck by the unfitness of the combination páripūto ádribhiḥ in 1.135.2^a: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^a and 7.90.1^o suggests the praūgaçāstra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^{ab+c} (Parucchepa Dāivodāsi; to Vāyu)

ā no niyúdbhiḥ çatinībhir adhvaram sahasrīṇibhir ūpa yāhi vitāye vāyo
havyāni vitāye,

tāvayām bhāgā rtviyaḥ saraçmiḥ sūrye saccā,

adhvaryūbhir bhāramāṇā ayaṇsata, vāyo çukrā ayaṇsata.

cf. 1.135.3^f

7.92.5^{ab} (Vasiṣṭha; to Vāyu)

ā no niyúdbhir çatinībhir adhvaram sahasrīṇibhir ūpa yāhi yajñām,

vāyo asmīn sāvane mādayasva, yūyām pāta svastībhiḥ sādā nah.

cf. c: cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^c is repeated in the next stanza 1.135.4^c. Ludwig, Der Rig-Veda, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagati line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e.g. asmīn chūra sāvane mādayasva, 7.23.5^d; asmīn ū sū sāvane mādayasva, 7.29.2^c. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagati to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the praūgaçāstra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, vāyo havyāni vitāye.

1.135.3^f, 8^b, adhvaryūbhir bhāramāṇā ayaṇsata.

1.135.4^{b+c} (Parucchepa Dāivodāsi; to Vāyu)

ā vām rātho niyūtvaṇ vakṣad āvase 'bhī prāyāṇsi sūdhitāni vitāye vāyo
havyāni vitāye,

pībatam mādhuvo āndhasaḥ pūrvapēyaṁ hī vām hitam,

vāyav ā candréṇa rādhasā gatam, indraç ca rādhasā gatam.

cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

āchā no yāhy ā vahābhi prāyāṇsi vitāye,

ū devān sōmapitaye.

cf. 1.14.6^c

Pāda 1.135.4^c is identical with 1.135.3^c.—Oldenberg, SBE. xlvii. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^a.

[1.135.4^f, vāyav ā candréṇa rādhasā gatam: 4.48.1^o–4^o, vāyav ā candréṇa rāthēna.]

[1.135.5^c, āçum ātyam nā vājīnam: 1.129.2^g, prkṣām ātyam, &c.]

1.135.6^a (Paruccheṣa Dāivodāsi ; to Vāyu)

imé vām sómā apsr̥ á sutá ih[ādhvaryúbhir bhāramāṇā ayaṁsata, váyo cūkrá
ayaṁsata, 1.135.3^b

eté vām abhy asr̥ksata tiráḥ pavítram ācāvah,
yuvāyávo 'ti rómāny avyáyā sómāso áty avyáyā.

9.62.1^b (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asr̥gram índavas tiráḥ pavítram ācāvah,
vícvaṇy abhi sáubhagā.

9.67.7^b (Gotama ; to Soma Pavamāna)

[pávamānāsa índavas, tiráḥ pavítram ācāvah,
índraṁ yámebhir ācata. 9.24.1^b

It seems natural to suppose that the repeated páda, tiráḥ pavítram ācāvah, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^c (Paruccheṣa Dāivodāsi ; to Vāyu and Indra)

áti váyo sasatō yāhi cācvato yátra grāvā vādati táttra gachatam gr̥hám índraç ca
gachatam,

ví sūnftā dādṛçe r̥iyate ghṛtām á pūrṇayā niyútā yátho adhvarām índraç ca yátho
adhvarām.

4.49.3^b (Vāmadeva ; to Indra and Bṛhaspati)

á na indrabṛhaspati gr̥hám índraç ca gachatam,

[somapá sómapiṭaye.] 1.23.3^c

8.69.7^b (Priyamedha Āṅgīrasa ; to Indra)

úd yád bradhnāsyā viṣṭāpaṁ gr̥hám índraç ca gánvahi,
mādhvah pítvā sacevahi triḥ sapta sákhyuḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3^{ab} shows that páda b is employed here formulaically and secondarily. Cf. 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1^d (Paruccheṣa Dāivodāsi ; to Mitra and Varuṇa)

prá sú jyēṣṭham nicirābhyām br̥hān nāmo havyaṁ matīm bharatā mṛṇayādbhyaṁ
svādiṣṭham mṛṇayādbhyaṁ,

tá samrājā ghṛtāsuti yajñé-yajña upastutā,

áthainoh kṣatrām ná kútaç canādhf̥se devatvām nú cid ādhf̥se.

2.41.6^a (Gr̥tsamada ; to Mitra and Varuṇa)

tá samrājā ghṛtāsuti [adityā dānunas patī,]

sácete ánavahvaram. 1.136.3^f

Cf. 8.29.9^b, samrājā sarpīrāsuti ; and 8.8.16^d, vasūyád dānunas patī. Note that 2.41.6^b = 1.136.3^f.

1.136.2^e (Paruccheṣa Dāivodāsi ; to Mitra and Varuṇa)

ádarçi gātūr urāve várīyasi pánthā ṛtāsyā sám ayaṁsta raçmibhiç cáksur bhágasya
raçmibhiḥ,

dyuksām mitrásyā sádanam aryamṇó várūṇasya ca,

átha dadhāte br̥hád ukthyaṁ váya upastútyam br̥hád váyah.

8.47.9^d (Trita Āptya; to Ādityas)

āditir na uruṣyatv [āditih čarma yachatu,]

6.75.12^d

mātā mitrāsya revāto aryamṇó varuṇasya cā, nehāso va utāyah suūtāyo
va utāyah.] 6.47.1^{ef}—18^{ef}

1.136.3^e (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

jyótismatim āditim dhārayātkṣitim svārvatim ā sacete divé-dive jāgrvānsā divé-
dive,

jyótismat kṣatrām açate ādityā dānunas pāti,

mitrás tāyor varuṇo yātayājjanō 'ryamā yātayājjanah.

2.41.6^b (Gṛtsamada; to Mitra and Varuṇa)

[tā samrāja ghr̥tāsutī, ādityā dānunas pāti,

1.136.1^d

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas patī. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayām mitrāya varuṇāya čāntamah: 9.104.3^c, yāthā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocam varuṇāya mīlhūse sumṛīkāya mīlhūse: 1.129.3^{fg},
mitrāya vocam varuṇāya saprāthah sumṛīkāya saprāthah.

1.137.1^e, 3^d, asmatrā gantam ūpa nah.

1.137.1^s (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

suṣumā yātam ādribhir gōcṛitā matsarā imé sōmāso matsarā imé,

ā rājānā diviṣpr̥c̥asmatrā gantam ūpa nah,]

1.137.1^e

imé vām mitravaruṇā gāvāçiraḥ sōmāḥ çukrá gāvāçiraḥ.

9.64.28^c (Kaçyapa Mārīca: to Soma Pavamāna)

dāvidyutatyā rucā pariṣṭōbhantya kṛpā,

sōmāḥ çukrá gāvāçiraḥ.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, versehen mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2^b: 1.5.5^c; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sōmāso dādhy-
açiraḥ.

1.137.2^c: 1.47.7^d; 5.79.8^c; 8.101.2^d, sākām sūryasya raçmībhiḥ.

1.137.2^s (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

imā ā yātam indavaḥ [sōmāso dādhyaçiraḥ,] sūtāso dādhyaçiraḥ,

1.5.5^c

utā vām uśāso budhi [sākām sūryasya raçmībhiḥ,]

1.47.7^d

sutō mitrāya varuṇāya pitāye cārur ṛtāya pitāye.

9.17.8^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
mādhor dhārām ānu kṣara tivrāḥ sadhāstham āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, aṅcūm duhanty ādribhiḥ sōmam duhanty ādribhiḥ : 9.65.15^b, tivrām
duhānti ādribhiḥ.]

1.139.1^s : 1.132.5^s, devān āchā nā dhrtāyaḥ.

[1.139.3^d, yuvōr viçvā ādhi çriyaḥ : 8.92.20^a, yāsmiṇ viçvā, &c.]

[1.139.6^s, sumṛṭikō na ā gahi : 1.91.11^c, sumṛṭikō na ā viça.]

Group 14. Hymns 140-164, ascribed to Dirghatamas Āucathya

1.140.10^a (Dirghatamas Āucathya ; to Agni)

asmākam agne maghāvatsu didihy ādha çvāsivān vṛṣabhō dāmūnāḥ,
avāsyā çṭumatir adīder vārmeva yutsū pariārbhurāṇaḥ.

6.8.6^a (Bharadvāja Barhaspatya ; to Vāiçvānara)

asmākam agne maghāvatsu dhārāyānāmi kṣatram ajaram suvīryam,
vayām jayema çatīnam sahasrīnam vāiçvānara vājam agne tāvotibhiḥ.

[1.141.9^d, arān nā nemih paribhūr ājāyathāḥ : 1.32.15^d, arān nā nemih pari tā
babhūva.]

Cf. 5.13.6.

1.142.1^c (Dirghatamas Āucathya ; Āpra, here Agni)

sāmidho agna ā vaha devān adyā yatāsruce,
tāntum tanuṣva pūrvyām sutāsomāya dāçuṣe.

8.13.14^c (Goṣūktin Kāṇvayana, and Açvasūktin Kāṇvayana ; to Indra)

ā tū gahi prā tū drava mātṣvā sutāsya gómataḥ, 8.13.14^b
tāntum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetra-syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2, class B 3.

1.142.2^b : 1.13.2^a, mādhumantam tanūnapāt.

[1.142.2^c, yajñām viprasya māvataḥ : 1.17.2^b, hāvam viprasya. &c.]

1.142.3^a (Dirghatamas Āucathya ; Āpra, here Naraçāṁsa)

gūciḥ pāvako ādbhuto mādhvā yajñām mimikṣati,
naraçāṁsaḥ trīr ā divō devō devēṣu yajñīyaḥ.

8.13.19^c (Nārada Kāṇva ; to Indra)
 stotā yāt te ānuvrata ukthāny ṛtuthā dadhē,
 çūciḥ pāvakā ucyate sō ādbhutaḥ.
 9.24.6^c (Viçvamanas Vaiyaçva ; to Pavamāna Soma)
 pāvasva vṛtrahantamokthēbhīr anumādyah,
 çūciḥ pāvako ādbhutaḥ.
 9.24.7^a (The same)
 çūciḥ pāvakā ucyate sōmah sūtāsya mādhvah,
 1devāvīr aghaçaṇsahā.]

9.24.7^c

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, çūciḥ pāvakā ucyate sō ādbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, çūci, pāvakā, ādbhuta ; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19^c has in sō ādbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19^c : 'Wer ? der Stotr oder Indra ? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyaṇa, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

1.142.4^{ab} (Dirghatamas Āucathya ; Āpriyaḥ)
 īlito agna ā vahēndraṁ citrām ihā priyām,
 iyām hī tvā matir māmāchā sujihva vacyāte.

5.5.3^{ab} (Vasuçruta Ātreya ; Āpra)
 īlito agna ā vahēndraṁ citrām ihā priyām,
 sukhāi rāthebhīr utāye.

For 1.142.4^{cd} cf. 3.39.1, and Geldner, Ved. Stud. ii. 259 ; for citrām see under 1.92.13. The two hymns share also 1.142.7^c and 5.5.6^b.

1.142.6^{a+d} : 1.13.6^{a+b}, vī çrayantām ṛtāvīdhaḥ, dvāro devīr asaçcātah.

1.142.7^b : 1.13.7^a, nāktosāśa supēçasā.

1.142.7^{c+d} (Dirghatamas Āucathya ; Āpriyaḥ)
 ā bhādamāne upāke 1nāktosāśa supēçasā,
 yahvī ṛtāsya mātārā sīdatām barhīr ā sumāt.

1.13.7^a

5.5.6^b (Vasuçruta Ātreya ; Āpra)
 suprātike vayovīdhā yahvī ṛtāsya mātārā,
 doṣām uṣāsam imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhī brāhmīr anūsata yahvīr ṛtāsya mātārāḥ,
 marmṛjyānte divāḥ çīçum.

9.102.7^b (Trita Āptya ; to Soma Pavamāna)

samīcīnē abhī tmānā yahvī ṛtasya mātārā,

tanvānā yajñām ānuśāg yād añjatē.

10.59.8^b (Bandhu Gopāyana, or others ; to Dyāvapṛthivyāu)

çām ródasī subāndhave yahvī ṛtasya mātārā,

bháratām ápa yád rápo dyāuḥ pṛthivi kṣamā rápo | mó sú te kíṁ caná-
mamat. | ☞ refrain, 10.59.8^c ff.

8.87.4^b (Dyumntika Vāsiṣṭha, or others ; to Aṇvins)

pībatām sōmān mādhumantam aṇvinā barhiḥ sīdatām sumát,

tā vāvṛdhānā ūpa suṣṭutīm divó gantām gaurāv ivérīṇam.

The dual form, yahvī ṛtasya mātārā, to Day and Night, 1.142.7 ; 5.5.6 ; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2 ; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhiḥ sīdatām narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc} ; 1.188.7^{bc}, hótārā dāivyā kavī, yajñām no yakṣatām imām.

1.142.8^d (Dirghatamas Āucathya ; Āpra, here Divine Hotars)

mandrājīhvā jugurvānī | hótārā dāivyā kavī, |

| yajñām no yakṣatām imām | sidhrām adyā divispṛçam.

☞ 1.13.8^b

☞ 1.13.8^c

2.41.20^b (Grtsamada ; to Dyāvapṛthivyāu, or Havirdhāne)

dyāva naḥ pṛthivī imām sidhrām adyā divispṛçam,

yajñām devēsu yachatām.

5.13.2^b (Sutāmbhara Ātreya ; to Agni)

agné stōmān manāmahe sidhrām adyā divispṛçam,

devāsya dravīṇasyāvaḥ.

The question of interpretation involved is this : Is divispṛçam, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe ? The translators, Ludwig, 351 ; Grassmann ; Oldenberg, SBE. xlvī. 395, take the first view. The last mentioned scholar, in a note, definitely : 'divispṛçam, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stōma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stōma and yajñā see RV. 1.156.1 ; 2.5.7 ; 5.52.4 ; 6.16.22 ; 8.6.3 ; çg. 10.9.17. We may accept this conclusion notwithstanding that divispṛç is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2 : 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnīr havyā suṣṭudati devó devēsu mēdhirah ; 1.188.10^c, agnīr havyāni siṣvadat.

1.143.2^a (Dirghatamas Āucathya ; to Agni)

sá jáyamānaḥ paramé vyòmany ávir agnir abhavan mātariçvane,
asyá krátvā samidhanāsya majmāna prá dyāvā çocīḥ prthiví arocayat.

6.8.2^a (Bharadvāja Barhaspatya ; to Vaiçvānara)

sá jáyamānaḥ paramé vyòmani vratāny agnir vratapá arakṣata,
vy antárikṣam amimīta sukrátur vaiçvānaró mahinā nákam asprçat.

7.5.7^a (Vasiṣṭha Maitrāvaruṇi ; to Vaiçvānara)

sá jáyamanaḥ paramé vyòman vāyur ná páthaḥ pári pási sadyāḥ,
tvām bhúvanaḥ janáyann abhí krann ápatyāya jātavedo daçasyān.

For the metrical modulation of the repeated páda, see Part 2, chapter 2, class A 1.

[1.143.8^{cd}, ádadbhebbhir ádrpitebbhir iṣṭe 'nimīṣadbhīḥ pári páhi no jáḥ: 6.8.7^{ab},
ádadbhebbhis tava gopábbhir iṣṭe 'smákam páhi triṣadhasṭha surín.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samāne yonā mithunā sámokasā: 1.159.4^b, jámī sáyoni mithunā
sámokasā.]

1.144.5^b (Dirghatamas Āucathya ; to Agni)

tām im hinvanti dhītáyo dáça vrīço devám mártāsa útāye havāmahe,
dhānor ádhi praváta á sá ṛṇvaty abhivrájadbhir vayúnā návādhita.

3.9.1^b (Viçvāmitra Gāthina ; to Agni)

sákhāyas tvā vavṛmahe devám mártāsa útāye,

ḥapám nápatām subhágam sudítim, ḥsupráturtim anehásam.]

☞ c: 3.9.1^c; d: 1.40.4^d

5.22.3^b (Viçvasāman Ātreya ; to Agni)

cikitvinmanasaḥ tvā devám mártāsa útāye,

vāreṇyasya té 'vasa iyānáso amanmahi.

8.11.6^b (Vatsa Kāva ; to Agni)

vípraḥ vípraso 'vase devám mártāsa útāye,

ḥagnīm gírbhir havāmahe.]

☞ 8.11.6^c

For 1.144.5 cf. Pischel, Ved. Stud. i. 300 ; ii. 69 ; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+d} (Dirghatamas Āucathya ; to Agni)

ágne juṣásva prāti harya tát váco mándra svádhāva řtajāta súkrato,
yó viçvataḥ pratyāññ ási darçató raṇvāḥ sámđrřṣāu pitumāñ iva kṣáyāḥ.

8.74.7^c (Gopavana Ātreya ; to Agni)

iyām te návyasi matir ágne ádhāy asmád á,

mándra sújāta súkrato 'mūra dāsmātithe.

10.64.11^a (Gaya Plāta ; to Viçve Devāḥ, here Maruts)

raṇvāḥ sámđrřṣāu pitumāñ iva kṣáyō bhadrá rudráṇām marútām
upastutīḥ,

góbhīḥ syāma yaçāso jáneṣv á sádā devāso řlaya sacemahi.

We render I.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sū[ādhāva ṛta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with I.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of I.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in I.144.7 is guaranteed by the correspondence of darṣatō and sāndrṣṭāu; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhī saṁcāranti: 3.33.3^d; 10.17.11^c, samānām yōnim ānu saṁcāranti (10.17.11^c, saṁcārantam).]

1.147.1^d (Dirghatamas Āucathya; to Agni)

kathā te agne çucāyanta āyō dadāçūr vājebhir āçuṣāñāḥ,
ubhé yāt toké tánaye dādhānā ṛtāsya sāmān raṇāyanta devāḥ.

4.7.7^b (Vāmadeva Gāutama; to Agni)

sasāsya yād víyutā sāsminn ūdhann ṛtāsya dhāman raṇāyanta devāḥ,
mahāñ agnir nāmasā rātāhavyo vér adhvarāya sādām id ṛtāvā.

See Oldenberg, SBE. xli. 170, 343; RV. Noten, pp. 147, 273. Agni is āyū, as well as men are āyavāḥ (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōḥ in I.147.1^a to āyavāḥ.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)

yé pāyāvo māmāteyāñ te agne pāçyanto andhām duriṭād ārakṣan,
rarākṣa tñ sukṛto viçvāvedā dīpsanta id ripāvo nāha debhuḥ.

Since māmāteyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^o (té pāyavāḥ . . . yé pāyavāḥ). Cf. Oldenberg, SBE. xli. 171, 334; RV. Noten, p. 147.

1.148.1^a, máthid yād im viṣṭō mātariçvā: 1.71.4^a, máthid yād im vibhṛto mātariçvā.

1.148.4^c (Dirghatamas Āucathya; to Agni)

purūñi dasmó ní rināti jāmbhāir ād rocate vāna ā vibhāvā,
ād asya vāto ānu vāti çocír āstur ná çāryām asanām ānu dyūñ.

7.3.2^c (Vasiṣṭha Māitravaruñi; to Agni)

próthad āçvo ná yāvase 'viṣyāñ yadā mahāḥ samivāraṇād vy ásthāt,
ād asya vāto ānu vāti çocír ādha sma te vrājanām kṣṇām asti.

Very similar lines are: 4.7.10^b, yād asya vāto anuvāti çociḥ, and 10.142.4^c, yadā te vāto anuvāti çociḥ, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya ; to Agni)

mahāḥ sá rāyá éṣate pátir dán̄n iná inásya vásunaḥ padá á,
 úpa dhṛāntam ādrayo vidhān̄n ít.

10.93.6^c (Tāva Pārtha ; to Viṣve Devāḥ)

utá no devāv aṣvínā ṣubhás pátri dhāmabhir mitrávaruṇā uruṣyatām,
mahāḥ sá rāyá éṣaté 'ti dhānveva duriṭá.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán̄n from 1.149.1^a, and placing it with pāda b; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person: 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author *IF.* xxv. 190, 193); the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6: 'Further, the divine Aṣvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer; see Oldenberg's perfectly good translation, *SBE.* xlii. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄n (cf. 1.120.6; 153.4; 10.99.6; 105.2); and, to match, the sense of the pāda fits more primarily the yajamāna in 10.93.6.

1.151.4^b (Dirghatamas Āucathya ; to Mitra and Varuṇa)

prá sá kṣitír asura yá máhi priyá řtāvānāv řtám á ghoṣatho bṛhát,
yuvām̄ divó bṛható dākṣam ābhúvam̄ gām̄ ná dhury úpa yuñjāthe apāḥ.

8.25.4^c (Viṣvamanas Vāiṣṭva ; to Mitra and Varuṇa)

mahānta mitrávaruṇā samrāja devāv ásurā,
řtāvānāv řtám á ghoṣato bṛhát.

For 1.151.4 see Oldenberg, *SBE.* xlii. 224; *RV.* Noten, p. 149.

1.152.1^d, řtēna mitrávaruṇā sacethe: 1.2.8^a, řtēna mitrávaruṇāu.

[1.152.4^d, priyām̄ mitrásya varuṇasya dhāma; 7.61.4^a, ṣānsā mitrásya, &c.; 10.10.6^c, bṛhān̄ mitrásya, &c.; 10.89.8^c, prá yé mitrásya, &c. Cf. also under 2.27.7^c and 4.5.4^c.]

1.152.5^a (Dirghatamas Āucathya ; to Mitra and Varuṇa)

anaṣvó jātó anabhiṣúr árvā kánikradat patayad ūrdhvāsānuḥ,
acittam̄ bráhma jujusur yúvānaḥ prá mitré dhāma varuṇe grñántaḥ.

4.36.1^a (Vāmadeva ; to Rbhus)

anaṣvó jātó anabhiṣúr ukthyò ráthas tricakráḥ pári vartate rájah,
mahát tát vo devyāsya pravācanam̄ dyām̄ řbhavaḥ pṛthivīm̄ yác ca
pūṣyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the Rbhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Aṅvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne ross geboren, ohne zügel der renner, wiehernd fliegt er mit aufgerichtetem rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5^a will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1^a; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, ā vām mitrāvaruṇā havyājuṣṭim: 7.65.4^a, ā no mitrā^o; see under 3.62.16.]

1.153.1^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

yājāmahe vām mahāḥ sajoṣā havyēbhir mitrāvaruṇā nāmobhiḥ,
ghṛtāir ghṛtasnū ādha yād vām asmé adhvaryāvo ná dhītibhir bhāranti.

4.42.9^b (Trasadasyu Pāurukutsya; to Indra and Varuṇa)

purukūtsāni hī vām ādāṇad dhavyēbhir indrāvaruṇā nāmobhiḥ,
āthā rājanam trasādasyum asyā vṛtrahānaṁ dadathur ardhadevām.

7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājanāv adhvaré vavṛtyām hávyebhir indrāvaruṇā nāmobhiḥ,
prā vām ghṛtācī bāhvór dādhānā pāri tmānā viṣurupā jigāti.] 5.15.4^d

1.154.2^b (Dirghatamas Āucathya; to Viṣṇu)

prā tād viṣṇu stavate vīryeṇa mrgó ná bhīmāḥ kucaró giriṣṭhāḥ,
yāsyorūṣu triṣū vikrámaṇeṣv adhikṣiyānti bhūvanāni vícva.

10.180.2^a (Jaya Āindri; to Indra)

mrgó na bhīmāḥ kucaró giriṣṭhāḥ parāvāta ā jaganthā párasyaḥ,
srkām sañcāya pavim indra tigamām ví çātrūn tālhi ví mṛdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mrgó na bhīmāḥ kucaró giriṣṭhāḥ, parāvāta ā jagamyāt párasyaḥ. Just such processes without doubt preceded the Rig-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5^b (Dirghatamas Āucathya; to Viṣṇu)

tād asya priyām abhī pátho aṅyām náro yātra devayāvo mādanti,
urukramāsyā sá hī bāndhur itthā viṣṇoḥ padé paramé mādha útsaḥ.

7.97.1^b (Vasiṣṭha; to Indra)
yajñē divó nr̥śádane pr̥thivyā náro yátra devayávo mādanti,
indrāya yátra sávanāni sunvé gáman mādāya prathamān̄ váyaç ca.

For 1.154.5 cf. Fischel, Ved. Stud. ii. 88; Hillebrandt, Ved. Myth. iii. 354, note 1.

1.155.3^{cd} (Dirghatamas Āucathya; to Viṣṇu and Indra)
tā īm vardhanti máhy asya páuṇsyam̄ ní mātārā nayati rétase bhujé,
dádhāti putrō 'varam̄ páram̄ pitúr náma tṛtīyam̄ ádhi rocané divāḥ.

9.75.2^{cd} (Kavi Bhārgava; to Pavamāna Soma)
r̥tāsyā jihvá pavate mādhu priyām̄ vaktā pátir dhiyó asyā ádabhyāḥ,
dádhāti putrāḥ pitrór apīcyām̄ náma tṛtīyam̄ ádhi rocané divāḥ.

Cf. Muir, Original Sanskrit Texts, iv. 75; Bergaigne, i. 238; ii. 108, 124, 125 note, 476, 418; Ludwig, Kritik, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{cd}: 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{cd}: 'The son sets the lower and higher (form) of the father (upon the lower and middle planes); the third name (form) upon the luminous space of the heavens.' In 1.155.3 tā (tāh) is difficult: Sāyaṇa, 'oblations of soma'. If we only knew who is the son (putrō) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyaṇa, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, Kritik, 45, ingeniously, but without convincing me, regards vaktā pátir dhiyāḥ and dhīḥ herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Āucathya; to Viṣṇu)
tāt-tad̄ id̄ asya páuṇsyam̄ gr̥ṇimas̄ Ināsya trātúr avrk̄asya m̄lhúṣaḥ,
yāḥ pāṛthivāni tribhír id̄ vígāmabhir urú kramīṣṭorugāyāya jīvāse.

8.63.9^b (Pragātha Kāṇva; to Indra)
asyā v̄ṣṇo vyódana urú kramīṣṭa jīvāse,
yavām̄ ná paçvā á dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres überquellen schritt er weit aus zum leben, wie getreide empfind ich vieh'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated pāda, v̄ṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers v̄ṣṇo to Soma, and takes the subject of urú kramīṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya; to Aṇvins)
ábodhy agnír jmā úd eti sūryō vy usāç candrá mahy āvo arcīṣa,
áyukṣātām̄ aṇvīnā yátave rátham̄ prāsāvīd̄ devāḥ savitā jāgāt pṛthak̄.

10.35.6^c (Luça Dhānāka; to Viçve Devāḥ)
anamivā usāsa á carantu na úd agnāyō jihatām̄ jyótiṣā br̥hāt,
áyukṣātām̄ aṇvīnā tūtujīm̄ rátham̄ svasty agnīm̄ samidhanām̄ imahe.

1.157.4^a: 1.92.17^c, ā na ūrjañ vahatam aṇvīṇā yuvām.

1.157.4^{cd}: 1.34.11^{cd}, prāyus tāristam nī rāpānsi mṛkṣatam sēdhatam dvēṣo bhāvatañ sacābhūva.

1.159.1^a (Dirghatamas Āucathya; to Dyāvapṛthivyāu)
prā dyāvā yajñāñ prthivī ṛtāvṛdhā mahī stuse vidātheṣu prācetasā,
devēbhīr yē devāputre sudānsasetthā dhiyā vāryāni prabhūṣataḥ.

7.53.1^a (Vasiṣṭha; to Dyāvapṛthivyāu)
prā dyāvā yajñāñ prthivī nāmobhīḥ sabādha īle bṛhatī yājatre,
tē cid dhī pūrve kavāyo gṛhātāḥ purō mahī dadhirē devāputre.

[1.159.4^b, jāmi sāyonī mithunā sāmokasā: 1.144.4^b, samānē yonā mithunā sāmokasā.]

[1.159.4^d, samudrē antāḥ kavāyaḥ sudītāyaḥ: 10.177.1^c, samudrē antāḥ kavāyo vī cakṣate.]

1.159.5^d (Dirghatamas Āucathya; to Dyāvapṛthivyāu)
tād rādho adyā savitūr vāreṇyām vayām devāsya prasavē manāmahe,
asmābhyāñ dyāvapṛthivi sucetūnā rayīm dhattam vāsumentam ṇatagvīnam.

4.34.10^b (Vāmadeva; to Ṛbhus)
yē gōmantam vājavantam suvīram rayīm dhattā vāsumentam puru-
kṣūm,

tē agrepā ṛbhavo mandasānā asmē dhatta yē ca rātīm gṛhānti.

4.49.4^b (Vāmadeva; to Indra and Bṛhaspati)
asmē indrābṛhaspati rayīm dhattam ṇatagvīnam,
āṇvāvantam sahasrīnam.

6.68.6^b (Bharadvāja; to Indra and Varuṇa)
yām yuvām dāṇvadhvarāya devā rayīm dhattō vāsumentam purukṣūm,
asmē sā indrāvaruṇāv āpi ṣyāt prā yō bhanākti vaniṣām āṣasthī.

7.84.4^b (Vasiṣṭha; to Indra and Varuṇa)
asmē indrāvaruṇā viṇvāvaram rayīm dhattam vāsumentam purukṣūm,
prā yā ādityō āṇṛtā mināty āmitā gūro dayate vāsuni.

See for these parallel pādas, with reference to purukṣūm, 'containing much cattle', Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmanī dhiṣāṇe antār iyate: 1.35.9^b, ubhē dyāvapṛthivī antār iyate.]

See the context of each stanza.

1.160.4^c (Dirghatamas Āucathya; to Dyāvapṛthivyāu, here Sūrya)
ayām devānām apāsām apāstamo yō jajāna ródasī viṇvācāmbhuvā,
vī yō mamē rājasī sukratūyāyājārebhi skāmbhanebhiḥ sām āṇroce.

6.7.7^a (Bharadvāja Barhaspatya; to Vaiṣṇanara)

vī yó rájáñsy ámimīta sukrátur vāiṣṇanaró vī divó rocaná kavīh,

cf. 6.6.7^b

pári yó viṣvā bhūvanāni paprathé 'dabdhō gopā amṛtasya rakṣitā.

Cf. 6.49.13^a, yó rájáñsi vimamé párthivāni, of Viṣṇu; and 6.8.2^c, vy ántárikṣam amimīta sukrátuh, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3; for sám ānṛce in 1.160.4^d, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakṛvānsa (13^a, suṣupvānsa) ṛbhavas tát aprchata.

1.161.7^a (Dirghatamas Āucathya; to Ṛbhus)

niṣ cārmaṇo gām ariṇīta dhītibhir yá járantā yuvaṣā tákrṇotana,
sāudhanvanā ácvād ácvam atakṣata yuktvá rátham úpa devān ayātana.

4.36.4^b (Vamadeva; to Ṛbhus)

ékam vī cakra camasām cāturvayam, niṣ cārmaṇo gām ariṇīta dhītī-
bhih,

4.35.2^d

áthā devésv amṛtatvām ānaça çruṣṭí vājā ṛbhavas tát va ukthyām.

1.162.1^{ab} (Dirghatamas Āucathya; Aṣvastutiḥ)

mā no mitró váruṇo aryamáyūr indra ṛbhukṣā marútaḥ pári khyan,
yád vājīno devájatasya sápteh pravakṣyāmo vidáthe vīryāni.

5.41.2^{ab} (Atri Bhāuma; to Viṣve Devāḥ)

té no mitró váruṇo aryamáyūr indra ṛbhukṣā marúto juṣanta,
nāmobhir vā yé dádhate suvṛktīm stóman rudráya mīlhūse sajóṣāh.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^c, méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó téṣām abhígūrtir na invatu.

1.162.8^d, 9^d, 14^d, sárvā tá te ápi devésv asti.

[1.162.22^c, anāgastvām no áditiḥ kṛnotu: 4.39.3^c, ānāgasam tám áditiḥ kṛnotu.]

1.163.7^c (Dirghatamas Āucathya; Aṣvastutiḥ)

átra te rūpām uttamām apacyam jígīsamānam isā á padé góh,
yadā te máрто ánu bhógam ānaḥ ád id grásiṣṭha ósadhīr ajigah.

10.7.2^c (Trita Āptya; to Agni)

imā agne matáyas túbhyam jatā góbhir ácvair abhí grṇanti rádhaḥ,
yadā te máрто ánu bhógam ānaḥ vāso dádhāno matībhiḥ sujāta.

Cf. Oldenberg, RV. Noten, p. 156; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10^c (Dirghatamas Āucathya; Aṣvastutiḥ)

irmántāsaḥ ślikamadhyaṁśaḥ sám cūraṇāso divyāso átyāḥ,
hañśé iva çreṇiqō yatante yád áksīṣur divyām ájnam ácvāh.

3.8.9^a (Viṣvāmitra Gāthina; to the Yupa)

haṁsā iva creniqō yātānāḥ cūkrā vāsānāḥ svāraṇa āguḥ,
unniyāmānāḥ kavibhiḥ purāstād devā devānām āpi yanti pāthah.]

3.8.9^d

In the light of anta and madhyama, cūranāso, in 1.163.10, may perhaps harbour a compound cūra-nās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13; cf. especially Mahidhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: Irmāntāsah, 'broad-haunched'; silikamadhyamāsah, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, saptā svāsāro abhi sām navante: 10.71.3^d, tām saptā rebhā abhi sām navante.]

[1.164.21^c, ino viṣvasya bhūvanasya gopāḥ: 2.27.4^b, devā viṣvasya, &c.]

1.164.30^d, 38^b, āmartyo mārtyenā sāyonih.

1.164.31 (Dirghatamas Āucathya; to Viṣve Devāḥ) =

10.177.3 (Pataṅga Prajāpatya; Mayābhedaḥ)

āpaçyaṁ gopām ānipyamānam ā ca pārā ca pathibhiḥ cārantam,
sā sadhrīciḥ sā viṣūcīr vāsāna ā varivarti bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, Les Livres viii et ix de l'Atharva-Véda, pp. 112, 152; Deussen, Geschichte der Philosophie, vol. i, part 1, p. 115.

[1.164.40^b, ātho vayām bhāgavantāḥ syāma: 7.41.5^b, téna vayām, &c.]

1.164.43^d, 50^b, tāni dhārmanī prathamāny āsan.

1.164.50 (Dirghatamas Āucathya; Sadhyāḥ) =

10.90.16 (Nārāyaṇa; to Puruṣa)

yajñēna yajñām ayajanta devās tāni dhārmānī prathamāny āsan,
tē ha nākām mahimānaḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (Dirghatamas Āucathya; to Sarasvat, or Sūrya)

divyām suparnām vāyasām brhāntam apām gārbhaṁ darçatām oṣadhīnām,
abhipatō vṛṣṭibhis tarpāyantaṁ sārāsvantaṁ āvase jōhavimī.

3.1.13^a (Viṣvāmitra Gāthina; to Agni)

apām gārbhaṁ darçatām oṣadhīnām vānā jājana subhāgā vīrupam,
devāsaç cin mānasā sām hī jagmūḥ pāniṣṭham jātām tavāsam duvasyan.

Bergaigne, i. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha ṣadhinām (als mond, divyaḥ suparnaḥ) bezeichnet werden.' The words vṛṣabhām ṣadhinām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbham darṣatām ṣadhinām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyām suparnām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165–191, ascribed to Agastya Māitrāvaruṇi

[1.165.13^d eṣām bhūta nāvedā ma ṛtānām; 4.23.4^c, devó bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)

eṣā va stómo maruta iyām gīr mändāryāsya mānyāsya kārōḥ,
eṣā yāsiṣṭa tanvé vayām vidyāmeṣām vṛjānam jirādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^a ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjānam
jirādānum.

1.166.4^a, bhāyante vīṣvā bhūvanāni harmyā: 1.85.8^c, bhāyante vīṣvā bhūvanā
marūdbhyaḥ.

[1.166.8^b, pūrbhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va ūtī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasriṇa ūpa no yantu vājāḥ: 7.26.5^c, sahasriṇa ūpa no māhi vājān.]

[1.167.9^b, arāttāc cic chāvaso āntam āpuḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahé vavṛtyām āvase suvṛktībhiḥ: 1.52.1^d, éndram vavṛtyām, &c.]

1.168.9^d (Agastya Māitrāvaruṇi; to Maruts)

āsuta pṛçñir mahatē rāṇaya tveṣām ayāsām marūtām ānikam,
té sapsarāso 'janayantābhvam ād it svadhām iṣirām pāry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāuvana; to Viṣve Devaḥ)
 pratyāñcam arkām anayañ chācibhir
 ād it svadhām iṣirām páry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té śu no marúto mṛṣayantu: 1.171.3^a, stutāso no marúto, &c.]

1.170.5^a (Agastya; to Indra)

tvám iṣiṣe vasupate vásūnām tvám mitráñām mitrapate dhésthah,
 indra tvám marúdbbhiḥ sám vadasvādha práçana ṛtuthá havīñsi.

8.71.8^c (Sudṛiti Āngirasa, and Purumīḥa Āngirasa; to Agni)
 āgne mákiṣ te devāsya rātim ádevo yuyota,
 tvám iṣiṣe vásūnām.

[1.171.3^a, stutāso no marúto mṛṣayantu: 1.169.5^c, té śu no marúto, &c.]

1.174.2^b (Agastya; to Indra)

dāno víça indra mṛdhrāvācaḥ saptá yát púraḥ çárma çáradir dārt,
 ṛpór apó anavadyārnā yúne vṛtrām purukutsāya randhriḥ.

6.20.10^c (Bharadvāja; to Indra)
 sanéma té 'vasá návyā indra prá pūrāva stavanta enā yajñāñiḥ,
 saptá yát púraḥ çárma çáradir dārd dhán dāsīḥ purukutsāya çíkṣad.

The expression hán dāsīḥ, in 6.20.10^c, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by víçaḥ in 1.174.2^b: 'thou didst slay the Dāsa clans'. For dāno in 1.174.2^b, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, *RV. Noten*, p. 173. The parallelism with hán in 6.20.10^c is obvious, and supported by 1.131.4^b, pūro yád indra çáradir avātiraḥ. The word dāno has suggested both to native commentators and to Westerners the root *dam* 'tame'. Perhaps it is a more or less nonce formation blended together out of *dam* and *han*; cf. *adamāyo dāsýūn* in 6.18.3. The connexion of dāno with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff.; Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5^a, váha kútsam indra yásmiñ cākán: 1.33.14^a, ávaḥ kútsam indra yásmiñ cākán.

1.174.5^c (Agastya; to Indra)

[váha kútsam indra yásmiñ cākán] syumanyú ṛjrá vátasyáçvā, 1.33.14^a
 prá súraç cakráñ vṛhatād abhíke 'bhí spēdho yāsisaḍ vājrabāhuḥ.

4.16.12^d (Vāmadeva Gāutama; to Indra)
 kútsāya çúṣṇam açuṣam ní barhiḥ prapitvé áhnaḥ kúyavam sahasrā,
 sadyó dāsýūn prá mṛṇa kutseyéna prá súraç cakráñ vṛhatād abhíke.

Stanza 1.174.5 shares its first páda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 171; Oldenberg, *RV. Noten*, p. 278.

1.174.8^d (Agastya ; to Indra)

sānā tā ta indra nāvya āguḥ sāho nābhō 'viraṇāya pūrvīḥ,
bhinat pūro nā bhīdo ādevīr nanāmo vādhār ādevasya pīyōḥ.

2.19.7^d (Gṛtsamada ; to Indra)

evā ta indrocātham ahema ṇravasyā nā tmānā vājāyantah,
aṇyāma tāt sāptam āṇṣāṇā nanāmo vādhār ādevasya pīyōḥ.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of nā bhīdo to anabhido, which aims to make away with the at least clumsy expression nā bhīdo, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvām dhūnir indra dhūnimatīr ṇṇōr apāḥ sīrā nā srāvantiḥ,
prā yāt samudrām āti cūra pārṣi pārāyā turvācam yādum svastī.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^c.

[1.175.2^b, vṛṣā mādō vāreṇyaḥ : 8.46.8^a, yās te mādō vāreṇyaḥ.]

[1.175.3^c, sahāvān dāsyum avratām : 9.41.2^c, sahāvāso dāsyum, &c.]

1.175.5^{ab} : 1.127.9^{de}, ṇṣmīntamo hī te mādō dyumnīntama utā krātuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yāthā pūrvebhyo jaritṭfbhya indra māya ivāpo nā tṛṣyate babbhūtha,
tām ānu tvā nivīdam johavīmi 1 vidyāmeśām vṛjānam jīrādānum.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mātsi no vāsyaiṣṭaya indram indo vṛṣā viṇa,
rghāyāmāna invasi, cātrum ānti nā vindasi.

☞ 1.10.8^b

9.2.1^c (Medhātithi Kāṇva ; to Soma Pavamāna)

pāvasva devavīr āti, pavitram soma rāñhyā,
indram indo vṛṣā viṇa.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1 : 'Freu dich am tranke, bestes uns zu suchen, [sag] Indu als stier fliess ein, tobend stürzest du, findest in der nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second pāda, and therefore supplies the imperative 'say', construing 'the second pāda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first pāda, and coordinates the two pādas by making mātsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit : 'Berauscht zur Schatzerlangung ihn, in Indra dringe, Indu, Held.' But the pāda indram indo vṛṣā viṇa in the Pavamāna hymn is in faultless connexion ; its extraneous and parenthetic character in 1.176.1 is due to borrowing : 'Intoxicate thyself (O Indra) in order to get us greater riches —O bull Indu (Soma), enter Indra !—Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second pāda of 1.176.1 also is repeated in 1.10.8^b (q.v.) : both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2 :

sá váhniḥ soma jāgrviḥ pávasva devavír āti, abhi kóṣaṁ madhuçútam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genieusst], hin in das madhutiefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír āti to devavír iti; in his note (cf. also *Der Rig-Veda*, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, r̥ghāyāmāṇa invasi: 1.10.8^b, r̥ghāyāmāṇam invataḥ.

1.176.2^b: 1.7.9^a, yá ékaç carsaṇInám.

[1.176.2^d, yávam ná carkṛṣad víṣā: 1.23.15^c, góbhir yávam ná carkṛṣat.]

1.176.3^a (Agastya; to Indra)

yásya víçvāni hástayoḥ páñca ksitiInám vásu,

spāçayasva yó asmadr̥g divyévāçānir jahi.

6.45.8^a (Çamyu Bārhaspatya; to Indra)

yásya víçvāni hástayor ūcúr vásūni ní dvitá,

virásya prtanāśāhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vájeṣu vājInam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

á carsaniprá vṛṣabhó jánānām rájá kṛṣṭInám puruhūtá indrah,

stutáḥ çravyasānn ávasópa madrig yuktvá hári vṛṣaṇá yāhy arvān. ^{cf. 1.177.1^d}

4.17.5^b (Vamadeva Gāutama; to Indra)

yá éka íc cyāváyati prá bhúmā rájá kṛṣṭInám puruhūtá indrah,

satyám enam ánu víçve madanti rātīm devásya gr̥nató maghónaḥ.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vṛṣan and vṛṣabhá furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hári vṛṣaṇá yāhy arvān: 5.40.4^c, yuktvá hāribhyām úpa yasad arvān.]

1.177.3^b (Agastya; to Indra)

á tiṣṭha rátham vṛṣaṇam vṛṣā te sutáḥ sómah páriṣiktá mádhūni,

yuktvá vṛṣabhyām vṛṣabha ksitiInám hāribhyām yahi pravatópa madrik.

7.24.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

gr̥bhītām te mána indra dvibárhāḥ sutáḥ sómah páriṣiktá mádhūni,

visṛṣṭadhenā bharate suvṛktír iyám indram jóhuvati manisá.

See the preceding item. For visṛṣṭadhenā see Geldner, *Ved. Stud.* iii. 39; Oldenberg, *Vedaforschung*, p. 98; Oliphant, *JAOS.* xxxii. 410.

1.177.5° (Agastya ; to Indra)

ó sústūta indra yahy arvāñ ūpa brāhmaṇi mānyāsya kārōh,
vidyāma vāstor āvasā gr̥ṇānto [vidyāmeṣām vr̥jānaṁ jirādānum.]
☞ refrain, 1.165.15^d ff.

6.25.9° (Bharadvāja ; to Indra)

evā na sp̥ṛdhaḥ sām ajā samātsv indra rārandhī mithatīr ādevih,
vidyāma vāstor āvasā gr̥ṇānto [bharadvāja utā ta indra nūnām.]
☞ 6.25.9^d

10.89.17° (Reṇu Vaiṣvāmitra ; to Indra)

evā te vayām indra bhuñjatnām [vidyāma sumatnām nāvānām.]
☞ 1.4.3^b
vidyāma vāstor āvasā gr̥ṇānto [viṣvāmitrā utā ta indra nūnām.]
☞ 6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late; cf. under 1.177.1^b. For the construction of āvasā gr̥ṇānto see Oldenberg, RV. Noten, p. 176; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff.; Oldenberg, *ibid.* p. 79.

1.179.2° (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa āsan sākām devēbhir āvadann ṛtāni,
té cid āvasur nahy āntam āpuḥ sām ū nū pātnr vṛṣabhir jagamyuh.

10.154.4° (Yami ; Bhāvaṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāv̐dhaḥ,
pit̐n tāpasvato yama tāñ cid evāpi gachatāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff.; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5° (Pupil of Agastya ; to Rati)

imām nū sōmam āntito hr̥tsū pitām ūpa bruve,
yāt sīm āgaç cakṛmā tát sū mṛ̐latu pulukāmo hī mārtyaḥ.

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyām varuṇa mitryām vā [sākhayām vā sādām id bhrūtaram vā.]
☞ 1.185.5^b

veçām vā nītyām varuṇāraṇām vā yāt sīm āgaç cakṛmā çirāthas tát.

7.93.7° (Vasiṣṭha ; to Indra and Agni)

só agna enā nāmasā samiddhó 'chā mitrām vāruṇam indraṁ voçeh,
yāt sīm āgaç cakṛmā tát sū mṛ̐la tād aryamāditih çirathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10° (Agastya ; to Aṇvins)

tām vām rātham vayām adyā huvema stōmair aṇvinā suvitāya nāvyaṁ,
āriṣṭanemim pāri dyām iyanām [vidyāmeṣām vr̥jānaṁ jirādānum.]
☞ refrain, 1.165.15^d ff.

4.44.1^a (Purumiḷha Sāuhotra and Ajamiḷha Sāuhotra ; to Aṇvins)
 tām vām rátham vayám adyá huvēma pṛthujráyam aṇvinā sámgaṭim
 góh,
 yáḥ sūryám váhati vandhuráyúr gírvāhasam purutámaṁ vastúyim.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent ; see Grassmann's *Lex.*, s. v. náva.

1.182.6^b (Agastya ; to Aṇvins)
 ávavidham táugryám apsv antár anārambhané támasi práviddham,
 cátsaro návo játhalasya júṣṭa úd aṇvibhyám íṣitāḥ párayanti.

7.104.3^b (Vasiṣṭha ; to Indra and Soma)
 indrásomā duṣkṛto vavré antár anārambhané támasi prá vidhyatam,
 yáthā nátaḥ púnar ékaḥ canódáyat tát vām astu sáhase manyumác chávah.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhalasya in 1.182.6^c see Oldenberg, *RV. Noten*, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣaṇā yás tricakráḥ: 1.118.1^d, trivandhuró vṛṣaṇā vāta-
 ranhāḥ.

1.183.3^{cd} (Agastya ; to Aṇvins)
 á tiṣṭhataṁ suvṛtaṁ yó rátho vām ánu vratāni vartate havīṣmān,
 yéna narā nāsatyēṣayádhyāi vartir yāthás tánayāya tmáne ca.

1.184.5^c (The same)
 eṣá vām stómo aṇvināv akāri mánēbhir maghavānā suvṛkti,
 yātām vartís tánayāya tmáne cāgástye nāsatyā mādantā.
 6.49.5^{cd} (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)
 sá me vāpuḥ chādāyad aṇvīnor yó rátho virīkman mánasā yujānāḥ,
 yéna narā nāsatyēṣayádhyāi vartir yāthás tánayāya tmáne ca.

Note the curious awkward separation by pāda ending of the articular yó from its noun rátho in 6.45.5^{cd}, and compare yó rátho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{cd} (Agastya ; to Aṇvins)
 má vām vṛko má vṛkír á dadharshīn má pári varktam utá máti dhaktam,
 ayám vām bhāgó níhita iyám gír dásráv imé vām nidhāyo mádhūnām.

8.57 (Val. 9).4^a (Medhya Kāṇva ; to Aṇvins)
 ayám vām bhāgó níhito yajatremá gíro nāsatyópa yātam,
 píbataṁ sómam mádhumantam asmé prá dāṇvānsam avatān cācibhiḥ.

3.58.5^d (Viçvāmitra; to Açvins)

tirāḥ purū cid açvinā rājāṅsy āṅguṣō vām maghavānā jāneṣu,

éhā yātaṁ pathibhir devayānāir, dāsrāv imé vām nidhāyo mādhunām.

☞ 1.183.6^c

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^a in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Açvins)

yuvām gótamaḥ purumīḥó átrir dāsrā hávaté 'vase havisṁān,

dīçam na diçtām ṛjuyéva yántā me hávaṁ nāsatyópa yātam.

8.85.1^a (Kṛṣṇa Āṅgīrasa; to Açvins)

á me hávaṁ nāsatyāçvinā gáchataṁ yuvám,

☞ 5.75.3^b

mādhvaḥ sómasya pītāye.

☞ 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^c cf. under asyá sómasya pītāye in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, átāriṣma támasas pārām asyá.

1.183.6^c = 1.184.6^c (Agastya; to Açvins)

átāriṣma támasas pārām asyá, prāti vām stómo açvināv adhāyi, ☞ 1.93.6^a

éhā yātaṁ pathibhir devayānāir vidyāmeṣám vṛjānaṁ jīrādānum.

☞ refrain, 1.165.15^d ff.

3.58.5^c (Viçvāmitra; to Açvins)

tirāḥ purū cid açvinā rājāṅsy āṅguṣō vām maghavānā jāneṣu,

éhā yātaṁ pathibhir devayānāir dāsrāv imé vām nidhāyo mādhunām.

☞ 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^d, and the cadence pathibhir devayānāih, 5.43.6^d.

[1.184.2^a, asmé ũ sū vṛṣaṇā mādayetham: 4.14.4^d, asmín yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartis tánayāya tmāne ca: 1.183.3^{cd}; 6.49.5^{cd}, yéna narā nāsa-
tyeṣayādhyai vartir yāthás tánayāya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^{d-8^d}, dyāvā rákṣataṁ pṛthivi no ábhvāt.

1.185.8^b (Agastya; to Dyāvapṛthivyāu)

devān vā yác cakṛmā kác cid ágaḥ sákhāyaṁ vā sádam ij jáspatiṁ vā,

iyām dhír bhuyā avayānam eṣām dyāvā rákṣataṁ pṛthivi no ábhvāt.

☞ refrain, 1.185.2^{d-8^d}

5.85.7^b (Atri Bhāuma ; to Varuṇa)

aryamyaṁ varuṇa mitryaṁ vā sākḥāyaṁ vā sādā id bhrātaraṁ vā,
veçāṁ vā nityaṁ varuṇāraṇaṁ vā yāt sm āgaç cakrṁā çirāthas tāt.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Cf. 2.27.14 ; 4.12.4.

1.186.2^b (Agastya ; to Viçve Devāḥ)

ā no viçva āskrā gamantu devā mitrō aryamā vāruṇaḥ sajōṣāḥ,
bhūvan yāthā no viçve vṛdhāsaḥ kāran suśāhā vithurāṁ nā çāvaḥ.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vāṁ prkṣāso mādhumanto asthur, ā sūryo aruhac chukrām āraṇaḥ,
a : 4.45.2^a ; b : 5.45.10^a
yāsmā adityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōṣāḥ.

The list of the gods in the repeated pāda fits primarily the designation ādityāḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For āskra in 1.186.2 see KZ. xxv. 71 ; for prkṣā in 7.60.4, Fischel, Ved. Stud. i. 96.

1.186.3^a (Agastya ; to Viçve Devāḥ, here Agni)

prēṣṭhaṁ vo ātithiṁ grñiṣe 'gnīṁ çastibhir turvāniḥ sajōṣāḥ,
āsad yāthā no vāruṇaḥ suktīr it iṣaç ca paṛsad arigūrtāḥ sūrīḥ.

8.84.1^a (Uçanas Kavya ; to Agni)

prēṣṭhaṁ vo ātithiṁ stuṣe mitrām iva priyām,
agnīṁ rātham nā vēdyam.

8.19.8^b

Pāda 8.84.1^a, prēṣṭhaṁ vo ātithiṁ, followed by stuṣe, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, ProI., pp. 38, note 5, 69, note 3, 187, note 5 ; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, ProI. 288 ; SBE. xlv. 195 ; Fischel, Ved. Stud. i. 93, 105 ; for 1.186.3, Geldner, Ved. Stud. iii. 79.—A similar sequence of words in 8.103.10, prēṣṭhaṁ u priyāṇāṁ stuyh . . . agnīm . . .

1.186.4^b (Agastya ; to Viçve Devāḥ, here Uṣāsānaktā)

ūpa va eṣe nāmasā jigīṣoṣāsānāktā sudūgheva dhenūḥ,
samāne āhan vimāṁso arkām viṣurūpe pāyasi sāsminn ūdhan.

7.2.6^b (Vasiṣṭha Māitrāvaruṇi ; Āpra, to Uṣāsānaktā)

utā yōsaṇe divyē mahī na uṣāsānāktā sudūgheva dhenūḥ,
barhiṣādā puruhūtē maghōnī ā yajñīye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6^b contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you . . . Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : ūpa va eṣe vāndyebhiḥ çuśāḥ . . . arkāiḥ, uṣāsānāktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6^b, content to take it as it is, because the slight alteration to uśāsānāktā sudūghām iva dhenūm is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183 : 'Bewegte sich der R̥ṣi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass uśāsānāktā hier akkusative sind ?'

1.188.4^a (Agastya ; Āpra, to Barhis)

prācīnaṁ barhīr ōjasā sahasravātram astr̥ṇan,
yātrādityā virājatha.

9.5.4 (Asita Kaçyapa, or Devala Kaçyapa ; Āpra, to Barhis)
barhīḥ prācīnam ōjasā pāvamaṇa str̥ṇān hāriḥ,
devēṣu devā iyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194 ; and our p. 17. The Pavamāna stanza is accordingly late.

1.188.7^{bc} : 1.13.8^{bc} ; 1.142.8^{bc}, hótārā dāivyā kavī, yajūām no yakṣatām imām.

1.188.10^c, agnīr havyāni siṣvadat : 1.105.14^c ; 142.11^c, agnīr havyā suṣūdati.

1.189.1^b (Agastya ; to Agni)

agne nāya supāthā rayē asmān viçvāni deva vayūnāni vidvān,
yuyodhy asmāj juhuraṇām eno bhūyīṣṭhaṁ te nāmauktīm vidhema.

3.5.6^b (Viçvāmītra Gathina ; to Agni)
ṛbhūç cakra īdyaṁ cāru nāma viçvāni deva vayūnāni vidvān,
sasāsya cārma ghṛtāvat padām vés tād id agnī rakṣaty āprayuchan.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2^b (Agastya ; to Agni)

agne tvām pārayā nāvyo asmān svastibhir āti durgāni viçvā,
pūç ca pṛthivī bahulā na urvī bhāvā tokāya tānayāya çām yōḥ.

10.56.7^b (Bṛhaduktha Vāmadevya ; to Viçve Devāḥ)
nāvā nā kṣodāḥ pradīçaḥ pṛthivyāḥ svastibhir āti durgāni viçvā,
svām prajāṁ bṛhaduktho mahitvāvareshv adadhād ā parēṣu.

Cf. 1.99.1^c, sá nah̥ parṣad āti durgāni viçvā.

[1.190.2^b, sárgo ná yó devayatām ásarji : 9.97.46^d, kámo ná, &c.]

1.190.8^c (Agastya ; to Bṛhaspati)

evā mahás tuvijátás tūviṣmān bṛhaspátir vṛṣabbhó dhāyi devāḥ,
sá na stutó virávad dhātu gómad 1 vidyāmeṣām vṛjānam jirādānum.]

☞ refrain, 1.165.15^d ff.

7.23.6^c (Vasiṣṭha Maitrāvaruṇi ; to Indra)

1 evéd indraṁ vṛṣaṇaṁ vājrabāhum, vasiṣṭhāso abhy arcanty arkāiḥ,

☞ cf. 7.23.6^a

sá na stutó virávad dhātu gómad 1 yuyám pāta svastibhiḥ sádā nah̥.]

☞ refrain, 7.1.20^d ff.

For 7.23.6^a cf. 9.97.4^d, abhīndraṁ vṛṣaṇaṁ vājrabāhum.

1.191.1^d, 4^d, ny adṛṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)

ni gāvo goṣṭhē asadan nī mrgāso avikṣata,

nī ketāvo jánānām ॥ ny adṛṣṭā alipsata. ॥

64 1.191.1^d

5.66.4^c (Rātaḥavya Ātreya ; to Mitra and Varuṇa)

ādḥā hī kāvyā yuvām dākṣasya pūrbhir adbhutā,

nī ketúnā jánānām cikéthe pūṭadakṣasā.

1.191.5^a (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)

etā u tyé prāty adṛṇan pradosām tāsakarā iva,

॥ adṛṣṭā viṇvadrṣṭāḥ ॥ prātibuddhā abhutana.

65 1.191.5^c

7.78.3^a (Vasiṣṭha ; to Usas)

etā u tyāḥ prāty adṛṇan purástāj jyōtir yāchantir usāso vibhātīḥ,

॥ ājījanan sūryām yajñām agnim ॥ apācinām támō agād ājuṣṭam. 66 7.78.3^c

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, ii. 462 ; Henry, Mémoires de la Société de Linguistique, ix. 239. The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dṛṇan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5^c, 6^c, adṛṣṭā viṇvadrṣṭāḥ.

1.191.10^{c-f}, 11^{c-f}, só cin nú ná marāti nó vayām marāmāre asya yójanam hariṣṭhā

mādhū tvā madhulā cakāra ; 1.191.12^{c-f}, tāc cin nú ná maranti nó

vayām, &c. ; 1.191.13^{de}, āre asya yójanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions) ; Bloomfield, Concordance ; Oldenberg, RV. Noten, p. 187. For pāda f see Concordance under madhū tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gr̥tsamada Bhārgava Çaunaka, formerly Çaunahotra ; to Agni) =

10.91.10 (Aruṇa Vāitahavya ; to Agni)

tāvāgne hotrām táva potrām ṛtviyaṁ táva neṣṭrām tvám agnīd
ṛtāyatāh,
táva praçāstrām tvám adhvariyaṣi brahmā cāsi gr̥hāpatiḥ ca no dāme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, *Proceedings of the Berlin Academy*, June 14, 1900, p. 603, note 1, 606.

2.1.13^d: 1.94.3^b, tvé devá havir adanty áhutam.

2.1.16 (Gr̥tsamada, &c., as above ; to Agni) =

2.2.13 (The same)

yé stotṛbhyo góagrām áçvapeçasam ágne rātīm upasr̥jánti sūrāyaḥ,
asmāñ ca tāñç ca prá hi néṣi vāsyā á br̥hád vadema vidátthe suvīrāḥ.

The fourth pāda is refrain: see the next item.—Cf. Oldenberg, *Prol.* p. 431; *RV. Noten*, p. 189; *Pischel, Ved. Stud.* ii. 114.

2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d; 16.9^d; 17.9^d; 18.9^d; 20.9^d;
23.19^d; 24.16^d; 27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, br̥hád vadema vidátthe suvīrāḥ.

2.2.2^b (Gr̥tsamada, &c., as above ; to Agni)

abhí tva náktir usáso vavāçiré 'gne vatsám na svásareṣu dhenávaḥ,
divá ivéd aratír mánuṣa yugá kṣápo bhāsi puruvāra samyátāḥ.

8.88.1^c (Nodhas Gāutama ; to Indra)

tām vo dasmām ṛtṣāham vásor mandānām ándhasaḥ,
abhí vatsám ná svásareṣu dhenáva índram gr̥rbhír navāmahe.]

8.76.5^c

Cf. Geldner, *Ved. Stud.* iii. 114, who renders erroneously náktir usáso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhí vavāçiré; cf. 9.94.2.

[**2.2.4^d**, pāthó ná pāyúm jánasi ubhé ánu: 9.70.3^b, ádābhyāso janúṣi ubhé ánu.]

2.2.8^c (Gr̥tsamada, &c., as above; to Agni)

sá idhānā usáso rámyā ánu svār ná dīdēd aruṣēna bhānūnā,

hótrābhīr agnir mānuṣaḥ svadhvaró rája viçám átithiç cānur āyāve.

10.11.5^b (Havirdhāna Āngi; to Agni)

sādāsi raṇvó yāvaseva pūsyate hótrābhīr agne mānuṣaḥ svadhvarāḥ,

viṇasya vā yāc chaçamānā ukthyām vājam sasavān upayāsi bhūribhiḥ.

Cf. 1.36.7^c, hótrābhīr agnir mānuṣaḥ sám indhate.

2.2.13 = 2.1.16.

2.3.1^d (Gr̥tsamada, &c., as above; to Agni)

sámiddho agnir níhitaḥ prthivyaṁ pratyān viçvāni bhūvanāny asthāt,

hótā pāvakaḥ pradīvaḥ sumedhā devó devān yajatv agnir árhan.

10.2.2^d (Trita Āptya; to Agni)

1 vési hotráṁ utá potráṁ jānanāṁ mandhatāsi draviṇodā rtāva,

svāhā vyaṁ kr̥ṇāvāmā havīṁsi devó devān yajatv agnir árhan. 1.76.4^c

2.3.7^{a+d} (Gr̥tsamada, &c., as above; Āpra, to Daīvyā Hotārā)

daīvyā hótārā prathamā vidúṣṭara r̥jū yakṣataḥ sám roā vapuṣṭarā,

devān yājantāv rtuthā sám añjato nābhā prthivya ādhi sānuṣu triṣū.

3.4.7^a (Viçvāmītra Gāthina; Āpra, to Daīvyā Hotārā) =

3.7.8^a (Viçvāmītra Gāthina; to Agni)

daīvyā hótārā prathamā ny řñje sapta prkṣāsaḥ svadhāyā madanti,

rtām çānsanta rtām it tā āhur ánu vratām vratapā dídhyanāḥ.

10.66.13^a (Vasukarṇa Vasukra; to Viçve Devāḥ)

daīvyā hótārā prathamā puróhita rtāsyā pānthām ánv emi sādhyā, 1.124.3^c

ksétrasya pátim prátiveçam imahe viçvān devān amftān āprayuchataḥ.

10.110.7^a (Jamadagni Bhārgava, or Rāma Jamadagnya; Āpra, to Daīvyā Hotārā)

daīvyā hótārā prathamā suvácā mīmānā yajñām mānuṣo yajadhyāi,

pracodāyanta vídātheṣu karū pracīnam jyótiḥ pradīça díçanta.

3.29.4^b (Viçvāmītra; to Agni)

īlayas tvā padé vyaṁ nābhā prthivya ādhi,

jātavedo ní dhīmāhy 1 agne havyāya vólhave. 1.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{cd}).—In 2.3.7 vapuṣṭarā (for vapuṣṭarā) is made to rhyme more perfectly with vidúṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. lx. 557.—For the apparently shortened páda 3.29.4^b cf. 3.8.3^b, vārsman prthivya ādhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, áthā devánām ápy etu páthah : 3.8.9^d ; 7.47.3^b, devá (7.47.3^b, devír) devánām ápi yanti páthah.]

2.3.11^c (Gṛtsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni)
ghṛtām mimikṣe ghṛtām asya yónir ghṛtē čritó ghṛtām v asya dhāma,
anuṣvadhām ā vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havayām.

3.6.9^d (Somāhuti Bhārgava ; to Agni)

āibhir agne sarātham yāhy arvān nānarathām vā vibhāvo hy āçvāḥ,
pātnivatas trinçatām trinç ca devān anuṣvadhām ā vaha mādāyasva.

The very harmless appearing pāda 2.3.11^c has decided critical import : Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich' ; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont ! Rejoice !' The parallel, 3.6.9, supplies the bracketed words ('the gods') ; its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives ! Rejoice !' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word : 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava ; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyōḥ,
eṣā viçvāny abhy astu bhūmā devánām agnir aratir jiráçvāḥ.

10.46.2^a (Vatsapri Bhālandana ; to Agni)

imām vidhānto apām sadhāsthe paçum ná naṣtām padāir ānu gman,
gūhā cātantam uçijo nāmobhir ichānto dhīrā bhṛgāvo 'vindan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4^e ; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava ; to Agni)

sākām hí çucinā çucih praçastā kratunājani,
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6^e (Nārada Kaṇva ; to Indra)

stotā yāt te vicarṣanir atipraçardhāyad girāḥ,
vayā ivānu rohate juṣānta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotā is the subject of rohate, and juṣānta yāt is refrain appendage, as in 9.102.5^e. See Part 2, chapter 2, class B 4.—For vayā see Max Müller, SBE. xxxii. 207 ; Oldenberg, SBE. xlv. 207 ; RV. Noten, p. 164, where other literature is cited. It seems to me that vayās is nom. sg. of a stem vayās 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty' ; cf. vayāvāntam kṣāyam in 6.2.5 with kṣāya prajāvat, nrvāt, svapatyā, suvīra. The matter is not clear at every point ; see Müller's and Oldenberg's discussions.—The word vicarṣanir in 8.13.6^e is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like ; Ludwig, here 'menschlich' ; in 6.45.16 (568) he renders kṛtīnām vicarṣanīḥ by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛtī and carṣanī shows that the vicarṣanī means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8^c (Somahuti Bhārgava ; to Agni)

yāthā vidvān āram kárad víçvebhyo yajatébhyaḥ,
ayám agne tvé ápi yám yajñām cakrmá vayám.

8.44.28^a (Virūpa Āṅgīrasa ; to Agni)

ayám agne tvé ápi jaritá bhutu santya,
[tásmāi pāvaka mṛlaya.]

cf. 1.10.9^c

The repeated páda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.44.28, 'ich möge sein preissänger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated páda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: also für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated páda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kárah for kárat. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1^c: 1.26.5^c; 1.45.5^b, imá u śú çrudhi girah.

2.6.5^a (Somahuti Bhārgava ; to Agni)

sá no vṛṣṭīm divás pári sá no vājam anarvāṇam,
sá naḥ sahasrīṇīr iṣaḥ.

9.65.24^a (Bhrgu Vārūṇi, &c. ; to Pavamāna Soma)
té no vṛṣṭīm divás pári pávantām á suvīryam,
suvāná devāsa índavaḥ.

Ellipsis of some such verb as á vah in 2.6.5.

[2.7.3^c: áti gāhemahi dviṣaḥ: 3.27.3^c, áti dvéṣāṁsi tarema.]

2.7.4^a (Somahuti Bhārgava ; to Agni)

çúciḥ pāvaka vándyó 'gne bṛhád ví rocasa,
tvāñ ghṛtébhir áhutaḥ.

7.15.10^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)
[agní ráksāṁsi sedhati] çukráçocir ámartyaḥ,
çúciḥ pāvaká ídyaḥ.

cf. 1.79.12^b

Cf. agniḥ pāvaká ídyaḥ, 3.27.4^b.

[2.8.5^b, agním uktháni vāvṛdhuḥ: 8.6.35^a; 95.6^b, índram uktháni, &c.]

2.8.5^c (Gṛtsamada ; to Agni)

átrim ánu svarájyam agním uktháni vāvṛdhuḥ,
víçvā ádhi çríyo dadhe.

cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others; to Agni)
 tvé dharmāṇa āsate juhūbhiḥ siñcatīr iva,
 kṛṣṇā rūpāṇy ārjuna vī vo mādē viçvā ādhi çriyo dhiṣe vivakṣase.
 10.127.1^c (Kuçika Śaubhara, or Rātri Bhāradvāja; Rātristavaḥ)
 rātri vy ākhyat āyatī purutrū devy ākṣābhiḥ,
 viçvā ādhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5^a, saptó ādhi çriyo dhire.

2.8.6^{c+d} (Gṛtsamada; to Agni)
 agnér indrasya sómasya devānām ūtibhir vayám,
 áriṣyantaḥ sacemahy abhi śyāma pṛtanyatāḥ.

8.25.11^c (Viçvamanas Vāiyaçva; to Viçve Devāḥ)
 té no nāvám uruṣyata dívā náktam sudānavah,
 áriṣyanto ní pāyūbhiḥ sacemahi.
 9.35.3^b (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
 tvāyā vīreṇa vīravo 'bhi śyāma pṛtanyatāḥ,
 kṣārā ṇo abhi vāryam.

Cf. śāśahyāma pṛtanyatāḥ, under 1.8.4.

2.11.2^b (Gṛtsamada; to Indra)
 sṛjó mahír indra yā āpinvaḥ páriṣṭhitā áhinā çūra pūrvīḥ,
 ámartyam cid dāsām mānyamānam āvābhinad ukthāir vāvṛdhanāḥ.

7.21.3^b (Vasiṣṭha Māitrāvaruṇi; to Indra)
 tvám indra srāvitavā apas kaḥ páriṣṭhitā áhinā çūra pūrvīḥ,
 tvád vāvakre rathyò na dhēnā réjante viçvā krtrīmāṇi bhīṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125; Oldenberg, Vedaforschung, p. 97.

2.11.4^d, 5^a (Gṛtsamada; to Indra)
 çubhrām nú te çusmañ vardhāyantaḥ çubhrām vājraṁ bāhvór dādhanāḥ,
 çubhrás tvám indra vāvṛdhanó asmé dāsír víçañ sūryeṇa sahyāḥ.
 gūhā hitám guhyaṁ gūḷhám apsv āpīrvītaṁ māyīnaṁ kṣiyāntam,
 utó apó dyām tastabhvānsam áhann áhim çūra vīryeṇa.

3.39.6^c (Viçvāmitra; to Indra)
 indro mādhu sámabhṛtam usriyāyām padvād viveda çaphāvan náme góḥ,
 gūhā hitám guhyaṁ gūḷhám apsú hāste dadhe dākṣiṇe dākṣiṇāvān.
 10.148.2^{b+c} (Prthu Vāinya; to Indra)
 ṛṣvās tvám indra çūra jató dāsír víçañ sūryeṇa sahyāḥ,
 gūhā hitám guhyaṁ gūḷhám apsú bibhṛmāsi prasrávane ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Śāyana. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den in geheim niedergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75: 'le Soma caché dans les eaux (dans la nuée)'. Sāyana refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitāṃ, &c., to a demon with a measure of plausibility; 10.148.2^d would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasarāvāṇa (pitcher?)'. In 3.39.6 Sāyana still clings to a demon (Asura) as the subject of gūhā hitāṃ, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under hāste; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that guhā hitam, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Sāyana contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.148.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Gr̥tsamada; to Indra)

pībā-pibéd indra çūra sōmaṃ, māndantu tvā mandinaḥ sutāsaḥ, 1.134.2^a
prñantas te kuṣṭī vardhayantv itthā sutāḥ paurā indram āva.

10.22.15^a (Vimada Āindra, or some other; to Indra)

pībā-pibéd indra çūra sōmaṃ mā riṣaṇyo vasavāna vāsuh sán,
utā trāyasva gr̥nató maghóno, mahāc ca rāyó revátas kṛdhi naḥ.

10.22.15^c

2.11.11^b, māndantu tvā mandinaḥ sutāsaḥ: 1.134.2^a, māndantu tvā mandino
vāyav indavaḥ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to
Indra)

nūnām sá te prāti váraṃ jaritré duhiyéd indra dākṣiṇā maghóni,
çíkṣā stotṛbhyo māti dhag bhágo no bṛhád vādema vidátthe suvīraḥ.

refrain, 2.1.16^d ff.

Cf. Pischel, Ved. Stud. ii. 107; Oldenberg, RV. Noten, p. 196.

[2.12: 10.121, sundry looser resemblances; see p. 19, and Oldenberg, Prol.
p. 316, note.]

[2.12.3^a, yó hatvāhim āriṇat saptá sindhūn: 4.28.1^c; 10.67.12^c, āhann āhim, &c.]

[2.12.12^a, yāḥ saptáraçmir vṛṣabhás tūviṣmān: 4.5.3^b, sahásraretā vṛṣabhás, &c.]

2.12.12^b, avásrjat sártave saptá sindhūn: 1.32.12^d, avásrjaḥ sártave saptá sindhūn.

2.12.14^b (Gr̥tsamada; to Indra)

yāḥ sunvántam ávati yāḥ pácantaṃ yāḥ çánsantaṃ yāḥ çaçamānám úti,
yasya bráhma vārdhanam yasya sómo yásyedam rādhaḥ sá janāsa indraḥ.

2.20.3^c (The same)

sá no yúvendro johútraḥ sákha çivó narám astu patá,
yāḥ çánsantaṃ yāḥ çaçamānám úti pácantaṃ ca stuvántam ca pranéṣat.

2.12.15^c (Gṛtsamada; to Indra)

yāḥ sunvaté pácate dudhrá á cid vájam dārdarṣi sá kilāsi satyāḥ,
vayám ta indra viçváha priyāsaḥ ḥ suvīraṣo vidátham á vadema. 1.117.25^d

8.48.14^c (Pragātha Kāṇva; to Soma)

trūtāro devā ádhi vocatā no mā no nidrá içata mótá jálpiḥ,
vayám sómasya viçváha priyāsaḥ ḥ suvīraṣo vidátham á vadema. 1.117.25^d

1.117.25^d

2.12.15^d: 1.117.25^d; 8.48.14^d, suvīraṣo vidátham á vadema.

2.13.2^d–4^d, yás tákrṇoḥ prathamám sásy ukthyāḥ.

2.13.9^b (Gṛtsamada; to Indra)

çatām vā yāsyā dāça sākūm ādya ékasya çruṣṭāu yád dha codám ávitha,
arajjāu dāsyūn sám unab dabhítaye suprávyò abhavaḥ sásy ukthyāḥ.

8.3.12^a (Medhyātithi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhiya indra sisāsataḥ,
çagdhí yáthā rúcamaṁ çyāvakaṁ kīpam indra prāvāḥ svārṇaram.

The reason for confronting the two faintly similar pádas of this item is in the parallelism of codám and pāurám. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyaṇa, *stotīrṇām prerakam yajamānam*¹); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhiti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gṛtsamada; to Indra)

asmábhyam tát vaso dānāya rádhaḥ sám arthayasva bahú te vasavyām,
indra yác citráṁ çravyasá ánu dyūn ḥ bṛhád vadema vidáthe suvīrāḥ. 1.116^d ff.

1.116^d ff.

2.14.1^a (Gṛtsamada; to Indra)

ádhvaryavo bháraténdrāya sómam ámatrebhiḥ siñcatā mádyam ándhaḥ,
kāmí hí vīrāḥ sadám asya pītīm juhóta vīṣṇe tát id eṣá vaṣṭi.

10.30.15^c (Kavaṣa Āiluṣa; to Āpaḥ or Aponaptṛ)

ágmann āpa uçatír barhír édám ny ádhvare asadan devayántiḥ,

ádhvaryavaḥ sunuténdrāya sómam ábhud u vaḥ suçákā devayajyā.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhárata). For the general character of 2.14 cf. Weber, *Sitzungsberichte der Berliner Akademie der Wissenschaften*, 1900, p. 606.

¹ Sāyaṇa has in mind expressions such as yajamānasya codáu in 2.30.6, or yajamānasya coditá in 1.51.8. The word pāurá similarly plays upon the idea 'liberal', *purukft*, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gṛtsamada ; to Indra)

ádhvaryavo yó apó vavriváṇsam vṛtrám jaghānaçányeva vṛkṣám,
tásmā etám bharata tadvaçáyaṇ eṣá indro arhati pítim asya.

2.37.1^c (Gṛtsamada ; to Rtus)

mándasva hotrád ánu jóṣam ándhasó 'dhvaryaṇṇá sá pūrnám vaṣṭy
ásicam,₁ cf. 2.37.1^b

tásmā etám bharata tadvaçó dadír hotrád sóman draviṇodaḥ píba
rtúbhiḥ.

2.14.10^b (Gṛtsamada ; to Indra)

ádhvaryaṇṇá páyasódhar yáthā góḥ sómebhir im̐ pṛṇatā bhojám índram,
védāhām asya nibhṛtaṁ ma etád dītsantaṁ bhūyo yajatāç ciketa.

6.23.9^b (Bharadvāja ; to Indra)

tám vaḥ sakhāyaḥ sām yáthā sūtēṣu sómebhir im̐ pṛṇatā bhojám índram,
kuvít tásmā ásatī no bhārāya ná súṣvim indró 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c : 1.32.3^b, trikadrakeṣy apibat sūtāsyā.

2.15.2^c : 1.103.2^a, sá dhārayat pṛthivīm paprāthac ca.

2.15.2^d—9^d, sómasya tá máda índraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9 : see 2.15.10.

2.17.4^a (Gṛtsamada ; to Indra)

ádhā yó viçvā bhúvanābhí majmáneçānakṛt právayā abhy ávardhata,
úd ródasī jyotiṣā váhnir átānot sívyan támānsi dūdhitā sām avyayat.

9.110.9^b (Tryarūṇa and Trasadasyu ; to Pavamāna Soma)

ádha yád imé pavamāna ródasī imā ca viçvā bhúvanābhí majmánā,
yūthé ná niṣṭhā vṛṣabhó vi tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9^b, 'so weil . . . über alle wesen an größe (du bist)'. The omission of the verb in 9.110.9^b possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6 : see 2.15.10.

2.18.3^d (Grtsamada; to Indra)

**hári nū kam rátha indrasya vojám áyái súktena vácasā návena,
mó śu tvám átra bahávo hí víprā ní ríraman yájamānāso anyé.**

3.35.5^b (Viçvāmitra; to Indra)

**mā te harī vīṣaṇā vitāpṛsthā nī ríraman yájamānāso anyé,
atyáyahi çáçvato vayám té 'ram sutébbhiḥ kṛṇavāma sómāih.**

Cf. 10.160.1^{ed}, indra mā tvā yájamānāso anyé nī ríraman túbhyam imé sutásah. A characteristic instance of translating a repeated pāda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die hockerlosen, goldigen ergötzen'. The close parallel, mā vām anyé ní yaman devayántah, 4.44.5^c; 7.69.6^d, fixes the meaning of ní ríraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* i. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, *Preface* to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202.

2.18.7^d (Grtsamada; to Indra)

**māma bráhmendra yāhy áchā viçvā hárī dhurī dhiṣvā ráthasya,
purutrā hí vihávyo babhúthāsmiñ chūra sāvane mādayasva.**

7.23.5^d (Vasiṣṭha Maitrāvaruṇi; to Indra)

tó tvā mādā indra mādayantū çuṣmīṇān tuviráhasaṁ jaritré,
óko devatrā dayase hí mártān asmiñ chūra sāvane mādayasva.

7.29.2^c (The same)

bráhmaṇ vīra bráhmakṛtiṁ juṣāṇo 'rvācīno hárībhir yāhi túyam,

^{cf.} 3.43.3^b

asmínn ū śu sāvane mādayasvó₁pa bráhmāṇi çṛṇava imā nah.

^{cf.} 6.40.4^c

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. váyo asmiñ sāvane mādayasva, 7.92.5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanámo vādhar ádevasya pīyoh.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yāh çānsantaṁ yāh çaçamānám ūtí.

2.20.5^d (Grtsamada; to Indra)

**só āngirasām ucáthā jujuṣvān bráhmā tūto indro gātum iṣṇán,
muṣṇānn uṣásah súryeṇa stavān áçnasya cic chiṇnathat pūrvyāṇi.**

6.4.3^d (Bharadvāja Bārhaspatya; to Agni)

dyávo ná yásya panáyanty ábhvaṁ bhāsāsi vaste súryo ná çukráh,
ví yá inóty ajārah pávakó 'çnasya cic chiṇnathat pūrvyāṇi.

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* i. 162, 201; iii. 119; Ludwig, *Ueber Methode*, p. 29; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇán muṣṇán see under 1.62.2^a.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2^b (Gr̥tsamada ; to Indra)

abhibhūve 'bhībhaṅgāya vanvatē 'ṣāl̥hāya sāhamānāya vedhāse,
tuviaṛāye vāhnaye duṣṭāritave satrāsāhe nāma indrāya vocata.

7.46.1^o (Vasiṣṭha ; to Rudra)

imā rudrāya sthirādhanvane girāḥ kṣiprēṣave devāya svadhāvne,
śāl̥hāya sāhamānāya vedhāse tigmāyudhāya bharatā ṛṇōtu naḥ.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mīlhūse for vedhāse in its version of 7.46.1^o. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra : there is in this nothing that points to the priority of 2.21.2.

[2.21.3^d, indrasya vocam̐ prā kṛtāni vīryā : 1.32.1^a, indrasya nū vīryāni prā vocam̐.]

2.22.1^d–3^d, sāinaṁ saçcad devō devāṁ satyām indraṁ satyā induḥ.

2.22.4^c, divi pravācyam̐ kṛtām : 1.105.16^b, divi pravācyam̐ kṛtāḥ.

2.23.5^a (Gr̥tsamada ; to Brahmanaspati)

nā tām āṇho nā duritām kūtaç canā nārātayas titirur nā dvayāvīnaḥ,
viçvā id asmād dhvarāso vi bādhasse yām sugopā rākṣasi brahmanas pate.

8.19.6^c (Sobhari Kaṇva ; to Agni)

tāsyéd ārvanto ranhayanta ācāvas tāsyā dyumnitamam̐ yāçāḥ,
nā tām āṇho devākṛtam̐ kūtaç canā na mārtyakṛtam̐ naçat.

10.126.1^a (Kulmalabarhiṣa Çailūṣi, or Añhomuc Vāmadevya ; to Viçve Devāḥ)

nā tām āṇho nā duritām devāso aṣṭa mārtyam,
sajōṣaso yām aryamā mitrō nāyanti vāruṇo āti dviṣaḥ.

Cf. 7.82.7, nā tām āṇho nā duritāni mārtyam.—The pādas lend themselves to the following facile chronological arrangement : surely 10.126.1^a is a truncated form of 2.23.5^a, because duritām is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms āṇhas and duritā makes it certain that 8.19.6^c is a sophisticated form of 2.23.5^a, because it substitutes devākṛtam̐ for nā duritām.

2.23.8^c (Gr̥tsamada ; to Br̥haspati)

trātāram̐ tvā tanūnām̐ havāmahē 'vaspartar adhvaktāram̐ asmayūm,
bṛhaspate devanido nī barhaya mā durēvā uttarām̐ sumnām̐ ūn naçan.

6.61.3^a (Bharadvāja ; to Sarasvatī)

sārasvati devanido nī barhaya prajāṁ viçvasya bṛsayasya māyīnaḥ,
utā kṣitibhyo 'vānir avindo viṣām̐ ebhyo asravo vājīnīvati.

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8 : the alliteration bṛhaspate . . . nī bar-

haya marks that composition as primary; cf. 2.23.13, bhāspātīr vi vavarhā. In 6.61 Sarasvati is assimilated to Brhaspati in an especial degree: in st. 3, as dhīnām avitrī 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Brhaspati; in st. 7 she slays Vṛtra; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328; ii. 317; iii. 80.

2.23.10^c, mā no duhṣāṇso abhidipsūr 1ṣṭa: 1.23.9^c; 7.94.7^c, mā no duhṣāṇsa 1ṣṭa; 10.25.7^d, mā no duhṣāṇsa 1ṣṭā vīvakṣase.

2.23.11^c, āsi satyā ṛṇayā brahmaṇas pate: 1.87.4^c, āsi satyā ṛṇayāvānedyah.

[**2.23.15^d**, tād asmāsu drāviṇaṁ dhehi citrām: 10.37.10^d, tāt sūrya drāviṇaṁ, &c.]

2.23.19^{cd} = 2.24.16^{cd} (Gr̥tsamada; to Brahmanaspati)

brāhmaṇas pate tvām asyā yantā sūktāsya bodhi tānayaṁ ca jinva,
viṣvaṁ tād bhadraṁ yād āvanti devā 1 bhrād vadema vidāthe suvirāḥ.]

☞ refrain, 2.1.16^d ff.

2.35.15^{cd} (Gr̥tsamada; to Aponaptar)

āyānsam agne suksitīm jānāyāyānsam u maghāvadbhyaḥ suvrktim,

viṣvaṁ tād bhadraṁ yād āvanti devā 1 bhrād vadema vidāthe su-
virāḥ.]

☞ refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^d–5^d, yām-yaṁ yūjam kṛṇutē brāhmaṇas pātih.

[**2.25.4^b**, sá sátvabhīḥ prathamó gōsu gachati: 1.83.1^a, āçvāvati prathamó, &c.]

Cf. 9.86.12.

2.25.5^b (Gr̥tsamada; to Brahmanaspati)

tāsmā id viṣve dhunayanta sindhavo 'chidrā çarma dadhire purūṇi,

devānām sumné subhāgaḥ sá edhate yām-yaṁ yūjam kṛṇutē brāhmaṇas pātih.]

☞ refrain, 2.25.1^d–5^d

3.15.5^a (Utkīla Kātya; to Agni)

āchidrā çarma jaritaḥ purūṇi devān āchā dīdyānaḥ sumedhāḥ,

rātho nā sāsnir abhī vakṣi vūjam āgne tvām ródasi naḥ suméke.

For 3.15.5 see Geldner, Ved. Stud. i. 160; Oldenberg, SBE. xlvii. 223.

2.26.2^b (Gr̥tsamada; to Brahmanaspati)

yájasva víra prá vihi manāyató bhadraṁ mánah kṛṇuṣva vṛtratúrye,

haviṣ kṛṇuṣva subhāgo yáthāsasi 1 brāhmaṇas páter áva á vṛṇīmahe.]

☞ cf. 2.26.2^d

8.19.20^a (Sobhari Kāṇva; to Agni)

bhadraṁ mánah kṛṇuṣva vṛtratúrye yénā samātsu sāsāhaḥ,

áva sthirá tanuhi bhūri çardhatām vānema te abhiṣtibhiḥ.

An interesting study in translations of repeated pādas :—

- { Grassmann, i. 33, ad 2.26.2^b: 'mache tüchtig deinen Geist zur Feindesschlacht.'
 { Grassmann, i. 424, ad 8.19.20^a: 'im Feindeskampfe mache heilvoll deinen Muth.'
 { Ludwig, 728, ad 2.26.2^b: 'fass guten mut zur bekämpfung der feinde.'
 { Ludwig, 401, ad 8.19.20^a: 'betätige beglückenden sinn bei der Vṛtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression sthirām mānaḥ kṛ, 5.30.4; 10.117.2.

[2.26.2^d, brāhmaṇas páter áva ā vṛṇīmahe: 10.35.2^a, divásprthivyor áva, &c.]

2.26.3^b, sá putráir vājāṃ bharate dhānā nṛbhīḥ: 1.64.13^c, árvadbhir vājāṃ, &c.;
 10.147.4^d, makṣú sá vājāṃ, &c.

2.27.2^b, mitró aryamā várūṇo juṣanta: 7.64.1^d, rájā suksátró várūṇo juṣanta.]

[2.27.4^b, devā víçvasya bhúvanasya gopāḥ: 1.164.21^c, inó víçvasya, &c.]

2.27.7^c (Kurma Gārtsamada, or Gr̥tsamada; to Ādityas)

pípartu no áditi rájaputrāti dvēṣāṅsy aryamā sugóbhīḥ,

bṛhán mitráśya várūṇasya çármópa syāma puruvírá áriṣṭāḥ.

10.10.6^c (Yami Vāivasvati; Saṁvāda)

kó asyá veda prathamasyáñnah ká īm dadarça ká ihá prá vocat,

bṛhán mitráśya várūṇasya dhāma kád u brava āhano víçya nṛṇ.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, Gurupūjakāumudī, p. 22; v. Schroeder, *Mysterium und Minus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9^a (Kurma Gārtsamada, or Gr̥tsamada; to Ādityas)

trí rocanā divyā dhārayanta hiraṇyāyāḥ çūçayo dhārapūtāḥ,

āsvapnajo animiṣṭā ādabdhā uruçāṅsā rjāve mārtyāya.

5.29.1^b (Gauriviti Çaktya; to Indra)

try aryamā mānuṣo devātātā trí rocanā divyā dhārayanta,

ārcanti tvā marūtāḥ pūtādaksās tvām eṣām řsir indrāsi dhīrah.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, RV. Noten, p. 325. The conditions are as follows: 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myth.* iii. 314). The introduction of aryamā in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, KS. 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (řsir dhīrah), and by means of the sacrifice of Manu (mānuṣo devātātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamā calls up the particular expression trí rocanā divyā dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamā grammatically into the position of a plural ekaçesa, or an elliptical σχῆμα καθ' ὅλον καὶ μέρος; cf. arir = aryó, 1.4.6. Translate 5.29.1: '(Indra) the companion (aryamā), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kurma Gātsamada, or Gr̥tsamada; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viçve Devāḥ)

māhām maghóno varuṇa priyāsya bhūridāvna á vidaṁ ṣúnam āpéh,
mā rāyo rājan suyāmād áva sthām ṛbhád vadema vidáthe suvirāḥ.]
c: refrain, 2.1.16^d ff.

2.28.1^b (Kurma Gātsamada, or Gr̥tsamada; to Varuṇa)

idām kavér ādityāsya svarájo viçvāni sánty abhy āstu mahná,
āti yó mandró yajáthāya devāḥ sukirtīni bhikṣe varuṇasya bhūreh.

8.100.4^b (Indra; to Indra)

ayām asmi jaritāḥ pāçya mehá viçvā jātāny abhy āsmi mahná,
rtāsya mā pradiço vardhayanty ādardiró bhūvanā dardarīmī.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25.5^d; 8.88.4^b.

[**2.28.3^c**, yuyām naḥ putrá aditer adabdhāḥ: 7.60.5^d, çagmāsaḥ putrá áditer
ádabdhāḥ.]

2.28.11: see 2.27.17.

[**2.29.2^b**, yuyām dvēṣānsi sanutār yuyota: 10.100.9^b, viçvā dvēṣānsi, &c.]

2.29.7: see 2.27.17.

2.31.1^b (Gr̥tsamada; to Viçve Devāḥ)

asmákam mitrávaruṇavatām rátham ādityái rudráir vásubhiḥ sacābhúvā,
prá yád váyo ná páptan vásmanas pári çravyasyávo hṣivanto vanarśádah.

8.35.1^b (Çyāvāçva Ātreya; to Açvins)

agnínéndreṇa váruṇena viṣṇunādityái rudráir vásubhiḥ sacābhúvā,
sajósasā usāsā sūryeṇa ca, sómam píbatam açvinā.]

c: refrain, 8.35.1^c–21^c; d: refrain, 8.35.1^d–3^d

2.33.2^c (Gr̥tsamada; to Rudra)

tvádattebhī rudra çānitamebhiḥ çatām himā açīya bhesajébbhiḥ,
vy āsmád dvēṣo vitarām vy áñho vy ámivāç cātayasvā viṣūciḥ.

6.44.16^d (Çamyu Bārhaspatya; to Indra)

idām tyát pátram indrapānam indrasya priyām amítam apāyi,
mātsad yáthā sāumanasīya devāni vy āsmád dvēṣo yuyávad vy áñhaḥ.

For 2.33.2^{cd} cf. 6.74.2^{ab}.

2.33.14^a (Gr̥tsamada; to Rudra)

pári ño hetí rudrásya vṛjyāḥ pári tveṣāsya durmatir mahí gāt,
áva sthirá maghāvadbhyas tanuṣva mīdhvas tokáya tánayāya mṛṇa.] I.114.6^d

6.28.7^d (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ suyāvasam riçāntīḥ çuddhā apāḥ suprapāṇe pībantīḥ,
[mā va stenā içata māghāçānsaḥ] pári vo hetí rudrásya vṛijāḥ.

6^a 2.4 2.3^o

7.84.2^c (Vasiṣṭha ; to Indra and Varuṇa)

yuvó raṣṭrām brhád invati dyáur yáu setṛbhīr arajjūbhiḥ sinthāḥ,
pári no hélo várūṇasya vṛijā urúm na índraḥ kṛṇavād u lokám.

The repeated páda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under pari ṇo rudrasya hetir vṛaktu. We need not assume really conscious imitation of one another on the part of the two types pári hetīḥ and pári hélaḥ. Yet I believe that pári hetīḥ preceded pári hélaḥ ; cf. the opening paragraphs of Part 2, chapter 4.—The expression iva sthīrá maghāvadbhyas tanuṣva means 'loosen the strung bows that are directed against our patrons' (anent Geldner, Ved. Stud. iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14^d, mīdhvas tokāya tánayāya mṛṇa : 1.114.6^d, tmāne tokāya tánayāya mṛṇa.

2.34.4^c (Gr̥tsamada ; to Maruts)

prkṣé tá viçvā bhūvanā vavakṣire mitrīya vā sádām ā jitrādānavāḥ,
pṛṣadaçvāso anavabhrárādhasa ṛjipyāso ná vayūneṣu dhūrṣādaḥ.

3.26.6^c (Viçvāmitra ; to Agni and Maruts)

vṛtām-vṛtām gaṇām-gaṇām suçastibhir agnér bhūmām marūtām ója
Imahe,

pṛṣadaçvāso anavabhrárādhaso gántāro yajñām vidātheṣu dhīraḥ.

For sundry points in 2.34.6 see Pischel, Ved. Stud. i. 301 ; Max Müller, SBE. xxxii. 302 ; Ludwig, Ueber Methode, p. 30 ; Oldenberg, RV. Noten, p. 216. For 3.26.6, Max Müller, ibid. 299 ; Geldner, Ved. Stud. iii. 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Gr̥tsamada ; to Maruts)

tán vo mahó marúta evayāvno viṣṇor eśásya prabhṛthé havāmahe,
hīraṇyavarṇān kakuhān yatásruco brahmaṇyāntaḥ çānsyaṁ rādha imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyá devásya mīlhuṣo vayá viṣṇor eśásya prabhṛthé havírbbhiḥ,
vidé hí rudró rudriyaṁ mahitvām yāsiṣtām vartír açvināv íravat.

The meaning of the repeated páda is obscure. Ludwig, 685, to 2.34.11, renders prabhṛthé by 'hervorbringung' ; the same author, 224, to 7.40.5, by 'darbringung'. Very different effects. Grassmann also renders the pádas divergently. See Bergaigne, ii. 419 ; Max Müller, SBE. xxxii. 296, 306.

[2.35.2^d, viçvāny aryó bhūvanā jajāna : 2.40.5^a, viçvāny anyó bhūvanā jajāna ;
10.85.18^c, viçvāny anyó bhūvanābhicāste.]

[2.35.9^b, jihmánām urdhvó vidyútām vásanaḥ : 1.95.5^b, jihmánām urdhvāḥ
svayáçā upásthe.]

2.35.12^b (Grtsamada; to Aponapṭṛ)

asmāi bahunām avamāya sākhye **yajñāir vidhema námasā havirbhiḥ**,
sām sānu mārjmi didhiṣāmi bīlmāir dādhamy ānnāiḥ pari vanda ṛgbhiḥ.

4.50.6^b (Vamadeva; to Brhaspati)

evā pitrē viçvādevāya vṛṣṇe **yajñāir vidhema námasā havirbhiḥ**,
bṛhaspate suprajā vīrāvanto [vayām syāma pātayo rayiṇām.] 4.50.6^d

[**2.35.14^a**, asmīn padé paramé tasthivānsam : 1.72.4^d, agnīm padé, &c.]

2.35.15^{ed}: 2.23.19^{ed} = 2.24.16^{ed}, viçvaṁ tād bhadraṁ yād āvanti devā bṛhād
vadema vidāthe suvīraḥ.

[**2.36.4^a**, ā vakṣi devān iḥā vipra yāksi ca : 5.26.1^c ; 6.16.2^c ; 8.102.16^c, ā devān
vakṣi yāksi ca.]

2.36.5^c (Grtsamada; to Rtus)

eṣā syā te tanvō nṛmnavārdhanaḥ sāha ójah pradivi bāhvōr hitāḥ,
túbhyaṁ suto maghavan túbhyaṁ ābhṛtas tvām asya brāhmaṇād ā tṛpāt **piba**.

10.116.7^c (Agniyuta Sthāura, or Agniyūpa Sthāura; to Indra)

idām havir maghavan túbhyaṁ rātām prāti samraj āhrṇāno grbhāya,

túbhyaṁ suto maghavan túbhyaṁ **pakvō** 'ddhīndra **piba** ca prāsthitasya.

2.36.6^a (Grtsamada; to Rtus)

juṣéthām **yajñām bódhataṁ hávasya** me sattó hotā nividaḥ pūrvyā ānu,
āchā rūjānā nāma ety āvṛtaṁ praçāstrād ā pibataṁ somyām mādhu.

8.35.4^a (Çyāvāçva Ātreya; to Açvins)

juṣéthām **yajñām bódhataṁ hávasya** me viçvehā devāu sávanāva
gachataṁ.

[sajósasā usāsā súryeṇa césanī no voḥam açvinā.]

c : refrain, 8.35.1^c–21^c ; d : refrain, 8.35.4^d–6^d

For 2.36.6 cf. Hillebrandt, *Ved. Myth.* iii. 147 ff. ; Geldner, *Ved. Stud.* ii. 145, note.

[**2.37.1^b**, ādhvaryavaḥ sá pūrṇām vaṣṭy āsicam : 7.16.11^b, pūrṇām vivaṣṭy āsicam.]

Both pādas apply technically to Agni Draviṇodas.

2.37.1^c, tāsmā etām bharata tadvaçó dadīḥ : 2.14.2^c, tāsmā etām bharata tadvaçāya.

2.38.1^a (Grtsamada; to Savitar)

úd u ṣyā devāḥ savitā **savāya** çaçvattamām tādapā váhnir asthāt,
nūnām devēbhyo ví hí dhāti rātnam áthābhajad vitīhotraṁ svastāu.

6.71.1^a (Bharadvāja ; to Savitar)

úd u syá deváh savitá hiraṇyáyā bāhú ayaṁsta sávanāya sukrátuh,
ghrténa pāṇí abhí pruşṇute makhó yuvā sudákṣo rájaso vídharmaní.

6.71.4^a (Bharadvāja ; to Savitar)

úd u syá deváh savitá dāmūnā hiraṇyapāṇih pratidoṣam asthāt,
áyohanur yajató mandrájihva á dāpūse suvati bhūri vāmám.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u syá deváh savitá yayāma hiraṇyáyim amátiṁ yám áciçret,
nūnám bhágo hávyo mánusebhir ví yó rátnā purtvásur dádhati.

[2.38.4^d, arámatih savitá devá ágāt : 1.35.8^c, hiraṇyākṣáh savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyam tát divó adbhyáh pṛthivyás tváya dattám kámyam rádha á gāt,
çám yát stotṛbhya āpāye bhávāty uruçaṁsaya savitar jaritré.

7.8.6^c (Vasiṣṭha Maitravaruni ; to Agni)

idám vácaḥ çatasāḥ sámśahasram úd agnáye janīṣṭha dvibárhāh,
çám yát stotṛbhya āpāye bhávāti dyumád amivacátanam rakṣohā.

2.39.8^a, etáni vām açvinā vārdhanāni : 1.117.25^a, etáni vām açvinā vīryāni.

[2.40.1^b, jánana divó jánana pṛthivyáh : 8.36.4^a, janitá divó janitá pṛthivyáh.]

2.40.1^d (Gr̥tsamada ; to Soma and Puṣan)

sómāpuṣanā jánana rayinām jánana divó jánana pṛthivyáh, cf. 2.40.1^b
játáu viçvasya bhūvanasya gopáu devá akr̥ṇvann amṛtasya nábbhim.

3.17.4^d (Kata Vaiçvāmītra ; to Agni)

agnim sudṛtiṁ sudṛçam gr̥ṇānto namasyāmas tvédyam jātavedah,
tvām dutám aratiṁ havyaváham devá akr̥ṇvann amṛtasya nábbhim.

Possibly the expression amṛtasya nábbhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4

2.40.2^c, ābhyām indrah pakvám amásv antáh : 6.72.4^a, indrásomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5^a, viçvāny anyó bhūvanā jajāna : 2.35.2^d, viçvāny aryó bhūvanā jajāna :
10.85.18^c, viçvāny anyó bhūvanābhicāṣṭe.]

2.40.5^c (Gr̥tsamada ; to Soma and Puṣan)

viçvāny anyó bhūvanā jajāna, viçvam anyó abhicāṣṭa eti, cf. 2.35.2^d
sómāpuṣanāv ávataṁ dhīyam me yuvābhyām viçvāḥ pṛtanā jayema.

6.52.16^a (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Agni and Parjanya)
ágniparjanyaṽ ávataṁ dhiyaṁ me 'smín háve suháva suṣtutīm naḥ,
īlam anyó janāyad gārbham anyāḥ prajāvatīr īṣa á dhattam asmé.

[2.40.6^c, ávatu devy áditir anarvá : 7.40.4^c, suháva devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2^b (Gr̥tsamada ; to Vāyu)
niyútvaṁ vāyav á gahy ayám çukró ayāmi te,
gántāsi sunvató gr̥hām.

4.47.1^a (Vāmadeva ; to Vāyu)
vāyo çukró ayāmi te mādho ágram diviṣṭiṣu,
á yāhi sómapitaye spārhó deva niyútvatā.
 8.101.9^d (Jamadagni Bhārgava ; to Vāyu)
á no yajñām diviṣp̥çam vāyo yāhi sumánmabhiḥ,
antāḥ pavitra upāri çriṇānò 'yám çukró ayāmi te.

2.41.4^b : 1.47.1^b, sutāḥ sóma ṛtāvṛdhā.

2.41.6^a : 1.136.1^d, tá samrājā ghṛtāsuti.

2.41.6^b : 1.136.3^e, ádityā dánunas pati.

2.41.8^{a+c} (Gr̥tsamada ; to Açvins)
ná yát páro nántara adadhārsad vṛṣaṇvasu,
duḥçáṁso mártyo ripūḥ.

6.63.2^d (Bharadvāja ; to Açvins)
āraṁ me gantaṁ hávanāyāsmāi gr̥ṇānā yāthā pibātho ándhaḥ,
pāri ha tyád vartīr yātho riṣó ná yát páro nántaras tuturyāt.
 8.18.14^b (Irimbiṭhi Kāṇva ; to Indra)
sām it tám aghám açnavad duḥçáṁsam mártyaṁ ripūṁ,
yó asmatrá durhāpāvaṁ ūpa dvayūḥ.

2.41.13^a = 6.52.7^a : 1.3.7^b, viçve devāsa á gata.

2.41.13^b (Gr̥tsamada ; to Viçve Devāḥ) =

6.52.7^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)
ī viçve devāsa á gata, çṛṇutā ma imám hávam, ☞ 1.3.7^b
édám barhír ní ṣidata.
 8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya ; to Açvins)
ihá gataṁ vṛṣaṇvasu çṛṇutám ma imám hávam,
ī ānti ṣád bhūtu vām ávaḥ.] ☞ refrain, 8.73.1^c–18^c

Cf. imám me çṛṇutám hávam, 8.85.2^b, and imám naḥ çṛṇavad dhavam, under 8.43.22^e.

2.41.15 = 1.23.8.

2.41.16^c, apraṣastá iva smasi: 1.29.1^b, anāṣastá iva smási.

2.41.20^b: 1.142.8^d, sidhrám adyá divispf̥cam; 5.13.2^b, sidhrám adyá divispf̥caḥ.

2.42.3^c (Gṛtsamada; Adhvani vācyamānasya ṣakuntasya stutiḥ)

áva kranda dakṣiṇató gṛhāṇāṁ sumāṅgalo bhadravādī ṣakunte,

mā na stená iṣata mágghāṣaṅso ṽbrhád vadema vidátthe suvīrah.」

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja; to Gāvaḥ)

prajāvatīḥ sūyávasaṁ riṣántīḥ ṣuddhā apāḥ suprapāṇé pibantīḥ,

mā va stená iṣata mágghāṣaṅsaḥ ṽpári vo hetī rudrásya vr̥jyāḥ.」

☞ 2.33.14^a

Cf. mā no duḥṣāṅsa iṣata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, krátum punanāḥ kavibhiḥ pavitrāiḥ : 3.31.16^c, mādхваḥ punanāḥ, &c.]

3.1.13^a : 1.164.52^b, apām gārbham darcatām ōsadhīnām.

3.1.15^d (Viṣvāmitra Gāthina ; to Agni)

īle ca tvā yājamāno havirbhir īle sakhitvām sumatīm nikāmah,
devāir āvo mimīhi sām jaritrē rākṣā ca no dāmyebhir ānikāiḥ.

3.54.1^c (Prajāpati Vaiṣvāmitra, or Prajāpati Vācya ; to Viṣve Devah,
here Agni)

imām mahē vidathyāya ṣṣām ṣṣvat kṛtvā īdyāya prā jabhruḥ,
ṣṣṇōtu no dāmyebhir ānikāiḥ ṣṣṇōtv agnir divyāir ājasraḥ.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : 'und schütze uns durch hausliches Erglänzen' ; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausliebenden [vilen] antlitzen' ; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, *Ved. Stud.* i. 158 ; Oldenberg, *SBE.* xlvii. 221.

3.1.19^{ab} (Viṣvāmitra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ qivébhir mahān mahībhir ūtibhiḥ saraṇyān,
asmē rayīm bahulām sāntarutram suvācam bhāgām yaṣāsam kṛdhi naḥ.

3.31.18^{cd} (Kuçika Āiṣirathi, or Viṣvāmitra ; to Indra)

pātir bhava vṛtrahan sūnṭānām girām viṣvāyur vṛsabhó vayodhāḥ,
ā no gahi sakhyébhiḥ qivébhir mahān mahībhir ūtibhiḥ saraṇyān.

4.32.1^c (Vāmadeva ; to Indra)

ā tú na indra vṛtrahann asmākam ardhām ā gahi,
mahān mahībhir ūtibhiḥ.

3.1.20^{c+d} (Viṣvāmitra Gāthina ; to Agni)

etā ta agne jānimā sánāni prā pūrvyāya nūtanāni vocam,
mahānti vṛṣṇe sávanā kṛtéma jānmañ-janman nihito jātavedāḥ.

3.30.2^c (Viçvāmītra ; to Indra)
 ná te duré paramá cid rájaṅsya á tu prá yāhi harivo hāribhyām,
 sthirāya vṛṣṇe sávanā kṛtémā yuktá grāvāṇaḥ samidhānē agnāu.

For 3.1.20^d see the next full paragraph, i.e. under 3.1.21^{cd}.

3.1.21^a : 3.1.20^d, jánmañ-janman nīhito jātavedāḥ.

3.1.21^{cd} (Viçvāmītra Gāthina ; to Agni)
 jánmañ-janman nīhito jātavedā, viçvāmītrebhir idhyate ájasrah, 3.1.20^d
 táśya vayám sumatáu yajñīyasyāpi bhadré sāumanasé syāma.

3.59.4^{cd} (Viçvāmītra ; to Mitra)
 ayám mitró namasyaḥ suçévo rája suksatró ajaniṣṭa vedhāḥ,
 táśya vayám sumatáu yajñīyasyāpi bhadré sāumanasé syāma.

6.47.13^{ab} (Garga Bhāradvāja ; to Indra) =
 10.131.7^{ab} (Sukirti Kākṣivata ; to Indra)
 táśya vayám sumatáu yajñīyasyāpi bhadré sāumanasé syāma,
 śá sutráma svāvāḥ indro asmé ārac cid dvēṣaḥ sanutár yuyotu. 6.47.13^{cd}

10.14.6^{cd} (Yama Vāivasvata ; Liṅgoktadevatāḥ)
 āṅirasō naḥ pitáro nāvagvā átharvāṇo bhṛgavaḥ somyāśaḥ,
 téṣāṁ vayám sumatáu yajñīyānām āpi bhadré sāumanasé syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22^d (Viçvāmītra Gāthina ; to Agni)
 imám yajñām sahasāvan tvám no devatrú dhehi sukrato rārāṇaḥ,
 prá yaṁsi hotar bṛhatír iṣo nó 'gne máhi dráviṇam á yajasva.

10.80.7^d (Agni Sāucika, or Agni Vāiçvānara ; to Agni)
 agnáye bráhma ṛbhávas tataksur agníṁ mahám avocāmā suvṛktim,
 ágne práva jaritāraṁ yaviṣṭhāgne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmītra Gāthina ; to Agni) = 3.15.7 (Utkrla
 Kātya ; to Agni) = 3.22.5 (Gāthin Kāuṣika ; to Agni) = 3.23.5
 (Devagravas Bhārata, and Devavāta Bhārata ; to Agni)

iḷám agne purudásam saním góḥ ṣaṣvattamám hávamānāya sādha,
 syān naḥ sūnūs tánayo vijāvágne sá te sumatír bhūtv asmé.

3.2.2^c (Viçvāmītra Gāthina ; to Agni)
 śá rocayaj janusā ródasi ubhé śá mātṛór abhavat putrá ídyāḥ,
 havyavāl agnir ajáraç cánohito duḷābho viçám átitir vibhāvasuḥ.

5.4.2^a (Vasuçruta Ātreya ; to Agni)
 havyavāl agnir ajáraḥ pitá no vibhūr vibhāvā sudṛçko asmé,
 sugārhapatyāḥ sám iṣo didithy āsmadryāk sám mimihī grāvāṁsi. 3.54.22^b

The two hymns correspond also in 3.2.10^c = 5.4.3^a.

3.2.5^a (Viṣvāmitra Gāthina; to Agni)agnīm sumnāya dadhire puró jánā vájaçravasam ihá vṛktábarhiṣaḥ,
yatásrucaḥ suricaḥ viçvádevyaṁ rudrám yajñánám sádhadiṣṭim apásam.10.140.6^b (Agni Pāvaka; to Agni)ṛtāvānaṁ mahiṣám viçvadarçatam agním sumnāya dadhire puró jánāḥ,
ṛkṛtkarṇaṁ saprāthastamaṁ tvā girā, dāivyaṁ mānuṣā yugā. 1.45.7^c

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlii. 228, 327; ZDMG. lxii. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established)'. The second hemistich is anacoluthic; the change of person in the phrase tvā girā limps along late in the stanza; moreover tvā girā is almost certainly an appendage to the third pāda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viṣvāmitra Gāthina; to Vaiçvānara)namasyāta havyādātīm svadhvarām duvasyāta dāmyaṁ jātavedasam,
rathīr ṛtāsyā bhātō vicarṣaṇir agnir devānām abhavat puróhitaḥ.10.110.11^b (Jamadagni Bhārgava, or Rāma Jāmadagnya; Āpriyaḥ)
sadyó jatō vy amimīta yajñām agnir devānām abhavat purogāḥ,
asyā hōtuḥ pradīçy ṛtāsyā vāci svāhākṛtām havir adantu devāḥ.10.150.4^a (Mṛṣika Vāsiṣṭha; to Agni)agnir devō devānam abhavat puróhito 'gnīm manuṣyā ṛṣayaḥ sám idhire,
agnīm mahō dhānasātāv ahām huve mṛṣikām dhānasātaye.

The pāda 10.150.4^a is certainly secondary, as shown by the metre (devō is gloss); see p. vii, line 6 from top.

3.2.10^a (Viṣvāmitra Gāthina; to Vaiçvānara)viçām kavīm viçpātīm mānuṣīr iṣaḥ sám sīm akr̥nvan svādhitiṁ ná téjase
sā udvāto nivāto yāti vēviṣat sā gārbham eṣū bhūvanesu dīdharat.5.4.3^a (Vasuçruta Ātreya; to Agni)viçām kavīm viçpātīm mānuṣīnām çucīm pāvakām ghṛtāpṛstham agním
ni hōtāram viçvavidām dadhidhve sā devēsu vanate vāryāni.6.1.8^a (Bharadvāja Bārhaspatya; to Agni)viçām kavīm viçpātīm çāçvatīnām nitóçanaṁ vṛṣabhām carṣaṇīnām,
pṛetiṣaṇim iṣāyantaṁ pāvakām rūjantaṁ agním yajatām rayīnām.

To me viçpātīm, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mānuṣīr iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the pāda 3.2.2^a = 5.4.2^a.

3.2.11^c (Viçvāmītra Gāthina ; to Vaiçvānara)

sá jinvate jathāreṣu prajājñivān vṛṣā citrēsu nānadan ná sinháh,
vaiçvānaráh prthupájā ámartyo vásu rátna dāyamāno ví daçúṣe.

3.2.7.5^a (Viçvāmītra ; to Agni)

prthupájā ámartyo ghr̥tānir̥ṇik svāhutah,
agnír yajñāsya havyavāt̥.

3.4.6^c, yáthā no mitró váruṇo júṣat : 1.43.3^a, yáthā no mitró váruṇah.

3.4.7 = 3.7.8 (Viçvāmītra Gāthina ; Āpra, here Dāivyā Hotārā)

ḍāivyā hótārā prathamá ny řñje, saptá pr̥kṣásah svadháyā madanti,

řtám çáñsanta řtám ít tá áhur ánu vratám vratapá dídhyanāh. 2.3.7^a

3.4.7^a = 3.7.8^a, dáivyā hótārā prathamá ny řñje : 2.3.7^a, dáivyā hótārā prathamá
vidúṣtarā ; 10.66.13^a, dáivyā hótārā prathamá puróhita ; 10.110.7^a,
dáivyā hótārā prathamá suváca.

3.4.8 (Viçvāmītra Gāthina ; Āpra, here Tisro Devīh)

7.2.8 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tisro Devīh)

ā bhāratī bhāratībhiḥ sajóṣā ilā deváir manuṣyēbhir agnīh,
sārasvatī sārasvatēbhir arvāk tísro devír barhír édám sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmītra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tvaṣṭar)

tán nas turipam ádha poṣayitnú déva tvaṣṭar ví rāraṇáh syasva,
yáto viráh karmanýāh sudákṣo yuktágrāvā jáyate devákāmah.

Cf. the author, Indogermanische Forschungen, xxv. 191.

3.4.10 (Viçvāmītra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Vanaspati)

vānaspaté 'va sṛjopa devān agnír haviḥ çamitá súdayāti,
séd u hótā satyátaro yajāti yáthā devánām jánimāni véda.

Cf. for the first distich 2.3.10^{ab}.

3.4.11^{b+d} (Viçvāmītra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Agni)

ā yāhy agne samidhānó arvāñ indreṇa devāih sarátham turébhiḥ,
barhír na āstām áditih suputrā sváhā devā amftā mādayantām.

5.11.2^a (Sutāmbhara Ātreya ; to Agni)

yajñāsya ketum̐ prathamām puróhitam, agním náras trisadhasthé sám
idhire, 5.11.2^a

indreṇa devāih sarátham sá barhiṣi sídan ní hótā yajáthaya sukrátuh.

10.15.10^b (Çankha Yāmāyana ; to the Fathers)

yé satyáso havirádo haviṣpá indreṇa devāih sarátham dádhānāh,
ágne yāhi sahásram devavandāih páraih púrvāih pitṛbhir gharmaśadbhiḥ.

10.70.11^d (Sumitra Badhryaṣva; Āpra, here Agni)

āgne vaha vāruṇam iṣṭāye na īndraṁ divo marūto antāriksāt,
sīdantu barhīr viṣva ā yājatraḥ svāhā devā amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādah, haviṣpāh, gharṁāsadaḥ, also perhaps pārāih and pūrvāih, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, *Ved. Myth.* iii. 414.—For 3.4.11^d cf. 10.16.8^d, tāsmin devā amṛtā mādayante.

[3.5.4^a, mitrō agnīr bhavati yāt sāmiddhaḥ : 5.3.1^d, tvām mitrō bhavasi yāt, &c.]

Cf. 3.18.5^b.

3.5.4^b (Viṣvāmītra Gāthina; to Agni)

mitrō agnīr bhavati yāt sāmiddho, mitrō hōtā vāruṇo jātāvedāḥ, cf. 3.5.4^a
mitrō adhvaryūr iṣirō dāmūnā mitrāḥ sindhunām utā pārvatanām.

10.83.2^b (Manyu Tāpasa; to Manyu)

manyūr īndro manyūr evāsa devō manyūr hōtā vāruṇo jātāvedāḥ,
manyūm viṣa ṛṣate mānuṣir yāḥ pāhī no manyo tāpasā sajōṣāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda. Cf. under 10.45.2.

3.5.5^a (Viṣvāmītra Gāthina; to Agni)

pāti priyām ripō āgraṁ padām vēḥ pāti yahvāc cāraṇam sūryasya,
pāti nābhā saptācīrṣṇam agnīḥ pāti devānām upamādam ṛṣvāḥ.

4.5.8^d (Vāmadeva Gautama; to Viṣvānara)

pravācyaṁ vācasah kim me asyā guhā hitām ūpa niṇig vadanti,
yād usriyānām āpa vār iva vrān pāti priyām rupō āgraṁ padām vēḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions āgre rupā ārupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāñca padāni rupō ānv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripō in 3.5.5 is a slip for rupō on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripō changed to rupō in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, *RV. Noten*, pp. 227, 271. Cf. also Roth, *Nirukta*, 6.17, Erläuterungen, p. 85 ff.

3.5.6^b, viṣvāni devō vayūnāni vidvān : 1.189.1^b, viṣvāni deva vayūnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viṣvāmītra Gāthina; to Agni)

ā ródasī aprṇā jāyamāna utā prā rikthā ādha nū prayajyo,
divāc cid agne mahinā prthivīyā vacyāntām te vāhnayaḥ saptājihvāḥ.

4.18.5^d (Sāmāveda Indrāditi Vāmadevanām)

avadyām iva mānyamānā guhākar īndram mātā vryeṇā nyṛṣtam,
āthód asthāt svayām ātkam vāsāna ā ródasī aprṇāj jāyamānaḥ.

7.13.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiçvānara)
 tvām agne çociṣā çocucāna á ródasī aprṇā jāyamānaḥ,
 tvām devān abhiçaster amuñco vaiçvānara jātavedo mahitvā.
 10.45.6^b (Vatsapri Bhalandana; to Agni)
 viçvasya ketūr bhūvanasya gārbha á ródasī aprṇāj jāyamānaḥ,
 vlium cid ádrim abhinat parāyāñ jānā yád agnim áyajanta pāñca.

For 3.6.2^d see Geldner, Ved. Stud. ii. 258.

3.6.6^d (Viçvāmitra Gāthina; to Agni)

ṛtasya vā keçinā yogyābhir ghṛtasnūvā rōhitā dhurī dhiṣva,
 áthā vaha devān deva viçvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Bārhaspatya; to Agni) [dhvam,
 puró vo mandráñ divyāñ suvrktīm prayatī yajñe agnim adhvaré dadhi-
 purá ukthébhiḥ sá hí no vibhāva svadhvarā karati jātavedaḥ.

7.17.3^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
 ágne vihí haviṣā yáksi devān svadhvarā kṛṇuhi jātavedaḥ.

7.17.4^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
 svadhvarā karati jātavedā yáksad devān amṛtān piprāyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agnim is apparently the secondary element in the hypermetric line; mandráñ in páda a without agnim in páda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhām á vaha mādāyasva.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3^d (Viçvāmitra Gāthina; to Yupa)

úc chrayasva vanaspate vārṣman pṛthivyá ádhi,
 súmiti mīyámāno vārco dhā yajñávāhase.

3.24.1^d (Viçvāmitra; to Agni)
 ágne sáhasva pṛtanā abhímātīr ápāsyā,
 duṣṭáras tārann áratīr vārco dhā yajñávāhase.

For 3.8.3^b cf. 3.29.4^b, nábhā pṛthivyá ádhi, under 2.3.7^d.

[3.8.8^a, adityá rudrá vásavaḥ sunṛtháh; 7.35.14^a, adityá rudrá vásavo juṣanta
 (idám bráhma); 10.66.12^c, ádityā rudrá vásavaḥ súdānavaḥ (imá
 bráhma).]

3.8.9^a, hañsá iva çreṇiçó yátānāḥ: 1.163.10^c, hañsá iva çreṇiçó yatante.

3.8.9^d (Viçvāmitra Gāthina; to Yupa)

[hañsá iva çreṇiçó yátānāḥ, çukrá vásānāḥ sváravo na águḥ, 1.163.10^c
 unnyámānāḥ kavibhiḥ purástad devá devānām ápi yanti páthāḥ.

7.47.3^b (Vasiṣṭha ; to Āpaḥ)

ṣatāpavitrah svadhāyā mādantir devir devānām āpi yanti pāthah,

ṭā indrasya nā minanti vratāni, ṭsindhubhyo havyām ghṛtāvaj juhota,

☞ c: cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthah.

3.9.1^b: 5.22.3^b; 8.11.6^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye havāmahe.

3.9.1^c (Viṣvāmitra Gathina ; to Agni)

sākhāyas tvā vavṛmahe ṭ devām mātāsa utāye,

☞ 1.144.5^b

apām nāpātām subhāgaṁ sudīditim ṭ supratūrtim anehāsam,

☞ 1.40.4^d

8.19.4^a (Sobhari Kāṇva ; to Agni)

ūrjō nāpātām subhāgaṁ sudīditim agnirṁ ṣrēṣṭhaṣocīsam,

sā no mitrāsya vāruṇasya sō apām ā sumnām yakṣate divi.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātām, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, supratūrtim anehāsam.

3.9.6^b (Viṣvāmitra Gathina ; to Agni)

tām tvā mātā agṛbhṇata devébhyo havyavāhana,

vīcṇān yād yajñān abhipāsi mānuṣa tāva krātvā yaviṣṭhya.

10.118.5^b (Uruksaya Āmahiyava ; to Agni Rakṣohan)

jāramāṇaḥ sām idhyase devébhyo havyavāhana,

tām tvā havanta mātṛyāḥ.

10.119.13^b (Laba Āindra ; Labasya [Indrasya] ātmastutiḥ)

grhō yamy āramkṛto devébhyo havyavāhanah,

ṭ kuit sōmasyāpām iti,

☞ refrain, 10.119.1^c–13^c

10.150.1^b (Mṛṛika Vasiṣṭha ; to Agni)

sāmīdhaḥ cit sām idhyase devébhyo havyavāhana,

adityāi rudrāir vāsubhir na ā gahi mṛṛikāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kägi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (grhō = grhām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for grhō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203.

3.9.8^b (Viçvāmītra Gāthina; to Agni)

ā juhota svadhvarām çīrām pāvakaçocişam,

açim dūtām ajirām pratnām īdyaṁ çruṣṭī devām saparyata.

8.43.31^b (Virūpa Āngirasa; to Agni)

agnīm mandrām purupriyām çīrām pāvakaçocişam,

hrdbhīr mandrēbhīr imahe.

8.102.11^a (Prayoga Bhārgava, or others; to Agni)

çīrām pāvakaçocişam jyēṣṭho yó dāmeṣv ā,

didāya dirghaçrūtamaḥ.

10.21.1^d (Vimada Āindra, or others; to Agni)

āgnīm ná svāvṛktibhīr hótāram tvā vṛṇīmahe,

cf. 5.20.3^a

yajñāya stīrṇābarhiṣe ví vo mādē çīrām pāvakaçocişam vívaksase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakaçocişam, 8.44.13^b.

3.9.9 (Viçvāmītra Gāthina; to Agni) =

10.52.6 (Agni Säuctka; to Devāḥ)

trīṇi çatā trī sahasrāṇy agnīm trinçác ca devā náva cāsaparyan,

āukṣan ghṛtāir āstṛṇan barhīr asmā ād id dhótāram ny āsādayanta.

Cf. 10.7.5^d, vikṣu hótāram ny āsādayanta.

3.10.1^{a+b} (Viçvāmītra Gāthina; to Agni)

tvām agne manīṣiṇaḥ samrājām carṣaṇinām,

devām mātāsa indhate sām adhvaré.

8.44.19^a (Virūpa Āngirasa; to Agni)

tvām agne manīṣiṇas tvām hinvanti cittibhiḥ,

[tvām vardhantu no gírah]

cf. 1.5.8^c

10.134.1^d (Mādhātār Yāuvanaçva; to Indra)

ubhé yád indra ródasi āpaprāthosú iva,

mahāntām tvā mahinām samrājām carṣaṇinām [devī jānītry ajījanat

bhadrá jānītry ajījanat.]

cf. refrain, 10.134.1^{ef}—6^{ef}

See under 1.5.8^c for the character of 8.44.19. For the pāda samrājām carṣaṇinām cf. 8.16.1^a, prā samrājām carṣaṇinām, done over secondarily from iambic to trochaic; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viçvāmītra Gāthina; to Agni)

tvām yajñéṣv ṛtvijam [agne hótāram īlate,

cf. 1.128.8^a

gopā ṛtāsya didihi své dāme.

10.21.7^a (Vimada Āindra, or others; to Agni)

tvām yajñéṣv ṛtvijam cārum agne ní ṣedire,

ghṛtāpratīkam mānuṣo ví vo mādē çukrām cētīṣṭham aksābhīr vívaksase.

10.118.7^c (Uruksaya Āmahyava; to Agni Rakṣohan)

ādabhyena çociṣāgne rákṣas tvām daha,

gopā ṛtāsya didihi.

Note that 3.10.2^a and 10.21.7^{cd} are both metrically composite.—Cf. gopām ṛtāsya dídivim, 1.1.8^b, and see p. 19.

[3.10.2^b, ágne hótāram ṛlate: 6.14.2^c, agnīm hótāram ṛlate. See also under 1.128.8^a.]

3.10.3^b (Viçvāmītra Gāthina; to Agni)
sá ghā yás te dādāçati samīdhā jātāvedase,
só agne dhatte suvīryam sá puçyati.

7.14.1^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
samīdhā jātāvedase devāya devāhūtibhiḥ,
havīrbhiḥ çukrāçociṣe namasvīno vayām dāçemāgnāye.

[3.10.4^b, agnir devébhir á gamat: 1.1.5^c, devó devébhir á gamat.]
Cf. in the Introduction, p. 19.

3.10.8^a, sá naḥ pāvaka dīdihī: 1.12.10^a, sá naḥ pāvaka dīdivaḥ.

[3.10.8^b, dyumád asmé suvīryam: 3.13.7^c, dyumád agne suvīryam.]

3.10.9^{ab}, tám tvā viprā vipanyávo jāgrváṁsaḥ sám indhate: 1.22.21^{ab}, tát
viprāso vipanyávaḥ jāgrváṁsaḥ sám indhate.

3.10.9^c (Viçvāmītra Gāthina; to Agni)
tám tvā viprā vipanyávo jāgrváṁsaḥ sám indhate,
havyavāham ámartyam sahovādam. 1.22.21^{ab}

4.8.1^b (Vamadeva Gāutama; to Agni)
dutam vo viçvavedasam havyavāham ámartyam,
yājīṣṭham ṛñjase girā.

8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tám tvājananta mātārah kavīm devāso āngirah,
havyavāham ámartyam.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[3.11.3^b, ketúr yajñāsya pūrvyāḥ: 9.2.10^c, ātmā yajñāsya pūrvyāḥ.]

3.11.4^c (Viçvāmītra Gāthina; to Agni)
agnīm sūnūm sānaçrutam sāhaso jātāvedasam,
vāhniḥ devā akr̥ṇvata.

7.16.12^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
tām hótāram adhvāryāya prāçetasam vāhniḥ devā akr̥ṇvata,
[dādhati rātnam vidhaté suvīryam, agnir jānāya dāçuse. 4.12.3^c

3.11.6^c (Viçvāmītra Gāthina; to Agni)
sāhvān viçvā abhiyūjah krātur devānām āmr̥ktaḥ,
agnis tuviçravastamaḥ.

5.25.5^a (Vasuyava Ātreyaḥ ; to Agni)
 agnīḥ tuviçravastamaḥ tuvíbrahmāṇam uttamām,
 atūrtam çravayátpatiḥ putráṁ dadāti dāçūṣe.

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8^c (Viçvāmitra Gāthina ; to Agni)
 pári viçvāni súdhitāgnér açyāma mánmabhiḥ,
 víprāso jātávedasaḥ.

8.11.5^c (Vatsa Kāṇva ; to Agni)
 mártā ámarthyasya te bhūri náma manāmahe,
 víprāso jātávedasaḥ.

3.12.4^b (Viçvāmitra Gāthina ; to Indra and Agni)
 toçá vṛtrahánā huve sajítvanāparājitā,
 indrāgnī vājasūtama.

8.38.2^b (Çyāvaçva Ātreya ; to Indra and Agni)
 toçāsā rathayāvānā vṛtrahánāparājitā,
 indrāgnī tásyā bodhatam.

One is obviously patterned after the other. But which ?

[3.12.9^c, tād vām ceti prá víryam : 1.93.4^a, ágniṣomā ceti tād víryam vām.]

3.13.2^b : 1.134.2^a, dākṣam śacanta utāyaḥ.

[3.13.7^c, dyumád agne suv́ryam : 3.10.8^b, dyumád asmé suv́ryam.]

3.14.5^b (Rṣabha Vaiçvāmitra ; to Agni)
 vayám te adyá rarimá hí kāmam uttánáhastā námasopasádya,
 yájiṣṭhena mánasā yakṣi deván áśredhatā mánmanā vipro agne.

6.16.4^d (Bharadvāja ; to Agni)
 víti yó devām mártō duvasýed agnīm iṭtādhvaré haviṣmān,
 hótāraṁ satyayajam ródasyor, uttánáhasto námasá vivāset. 4.3.1^b
 10.79.2^d (Agni Saucika, or others ; to Agni)
 gūhā çiro nihitam řdhag akṣí ásinvann atti jihváyā vānāni,
 átrāṇy asmāi paḍbhíḥ sám bharanty uttánáhastā námasádhi vikṣú.

3.15.5^a, áchidrá çarma jaritāḥ purúṇi : 2.25.5^b, áchidrá çarma dadhire purúṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkla Kātya ; to Agni)
 imám naro marutaḥ saçcatá vřdham yásmín ráyaḥ çévřdhasaḥ,
 abhí yé sánti pñtanāsu dūḍhyō viçvāḥ çátrum ádabhuḥ.

7.18.25^a (Vasiṣṭha Maitravaruṇi; Sudāsaḥ Paijavanasya dānastutiḥ)
imāṁ naro marutaḥ saçcatānu divodāsaṁ nā pitāraṁ sudāsaḥ,
aviṣṭānā pajavanāsya kētaṁ duṇāçaṁ kṣatrām ajāraṁ duvoṃ.

For 7.18.25^{od} cf. 6.46.10. For vṛdham in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Apparently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda; cf. under 1.8.5^c.

3.16.6^d, tūvidyumna yāçasvatā: 1.9.6^c, tūvidyumna yāçasvatāḥ.

[3.17.2^b, yātha divo jātavedaḥ cikitvān: 4.3.8^d, sādha divo, &c.]

3.17.4^d: 2.40.1^d, devā akr̥ṇvann amṛtasya nābhim.

3.17.5^a (Kata Vaiçvāmitra; to Agni)

yās tvād dhótā pūrvo agne yājīyān dvitā ca sūttā svadhāyā ca çambhūḥ,
tāsyānu dhārma prā yajā cikitvō 'thā no dhā adhvarāṁ devāvītāu.

5.3.5ⁿ (Vasuçruta Ātreya; to Agni)

nā tvād dhótā pūrvo agne yājīyān nā kāvyaīḥ parō asti svadhāvaḥ,
viçaç ca yāsyā ātithir bhāvāsi sā yajūcna vanavad deva mātān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is the pūrvo hótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices; therefore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under 5.1.5^d); 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5 'one better' by introducing the fable of a yet more primordial and superior sacrificer than Agni himself.

3.19.1^c (Gāthīn Kauçika; to Agni)

agnim hótāraṁ prā vr̥ṇe miyōdhe gṛtsam kavim viçvavidam āmūram,
sā no yakṣad devātātā yājīyān rāyē vājaya vanate maghāni.

10.53.1^c (Agni Saucika; to Agni)

yām āichāma mānasā sō 'yām āgād yajñāsya vidvān páruṣaç cikitvān,
sā no yakṣad devātātā yājīyān ní hí śātsad āntaraḥ pūrvo asmāt.

Cf. Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 232. The expression devātātā yājīyān occurs also at 4.6.1; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthīn Kauçika; to Agni)

prā te agne havīsmatim iyarmy āchā sudymnāṁ rātīnīm ghṛtācīm,
pradakṣiṇíd devātātīm urāṇāḥ sām rātībhir vásubhir yajñām açret.

4.6.3^b (Vāmadeva Gāutama; to Agni)

yatā sujūrñī rātīnī ghṛtācī, pradakṣiṇíd devātātīm urāṇāḥ, ~~cf.~~ cf. 4.6.3^a
ūd u svārur navajā nākrah paçvō anakti sūdhitaḥ sumékaḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts, dripping ghee. Moving from left to right, choosing the gods, he hath established the sacrifice with good gifts.' Cf. Ludwig, 318; Grassmann, i. 70; Oldenberg, SBE. xlvi. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit: ‘(The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akrá; well-placed, well-established, it anoints the (victim) cattle.’ I have refrained from translating akrá by ‘horse’, as suggests Geldner, Ved. Stud. i. 168, with Oldenberg’s approval, SBE. xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, RV. 1.143.7, *indhāno akró vidátheṣv dīdyac chukrávarṇām úd u no yaṁsate dhiyam*, ‘the kindled horse shining at the sacrifice shall now lift up our luminous prayer’. akrá seems to mean ‘beacon’. Cf. Ludwig, Über die neuesten Arbeiten, p. 54. Be this as it may, the anacoluthic and parenthetic position of the second pāda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5^a (Gāthin Kāuṣika; to Viçve Devāḥ)

**dadhikrām agnīm uṣāsam ca devīm bḥaspātīm savitāram ca devām,
açvīnā mitrávaruṇā bhāgam ca vāsūn rudrān adityān ihá huve.**

10.101.1^c (Budha Sāumya; to Viçve Devāḥ, or Ṛtvikstutih)

úd budhyadhvaṁ sámanasaḥ sakhāyaḥ sám agnīm indhvaṁ bahávaḥ
sānīlāḥ,

dadhikrām agnīm uṣāsam ca devīm indrávató vāse ní hvaye vaḥ.

hvaye is popular, huve hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. RV. 1.13.7–12, and see Bloomfield, The Atharva-Veda, p. 46.

3.21.1^c, 4^b, stokánām (4^b, stokáso) agne médaso gṛtásya.

3.21.2^d (Gāthin Kāuṣika; to Agni)

gṛtávantaḥ pāvaka te stoká çtotanti médasah,
svádharman devávitaye çréṣṭham no dhehi váryam.

10.24.2^d (Vimada Āindra, or others; to Indra)

tvám yājñēbhīr uktháir ūpa havyēbhīr imahe,

çáçpate çacīnām ví vo máde çréṣṭham no dhehi váryam vívakṣase.

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1^d: 3.8.3^d, vāro dhā yājñāvāhase.

3.24.3^{b+c} (Viçvāmītra; to Agni)

**ágne dyumnéna jāgrīve sáhasaḥ sūnav āhuta,
édám barhiḥ sado máma.**

8.19.25^c (Sobhari Kaṇva; to Agni)

yád agne mártyas tvám syám ahám mitramaho ámartyaḥ
sáhasaḥ sūnav āhuta.

8.75.3^b (Virūpa Āngirasa; to Agni)

tvám ha yád yaviṣṭhya sáhasaḥ sūnav āhuta,
rtávā yājñīyo bhúvaḥ.

8.17.1^o (Irimbīhi Kāṇva; to Indra)

ā yāhi suṣumā hī ta īndra sōmam pībā imām,
ōdām barhīḥ sado māmā.

cf. 8.17.1^b

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3^c, sā no agnīḥ suvīryam svācvyam : 8.12.33^a, suvīryam svācvyam.]

3.26.6^c : 2.34.4^c, pṛṣadaçvāso anavabhrārādhasaḥ.

3.27.2^b, girā yajñāsya sādhanam : 1.44.11^a, nī tvā yajñāsya sādhanam ; 8.6.3^b,
stōmair yajñāsya sādhanam ; 8.23.9^b, yajñāsya sādhanam girā.

[3.27.3^c, āti dvēṣānsi tarema : 2.7.3^c, āti gahemahi dvīṣaḥ.]

[3.27.4^b, agnīḥ pāvakā īdyaḥ : 7.15.10^c, çūciḥ pāvakā īdyaḥ.]

3.27.5^a, pṛthupājā āmartyaḥ : 3.2.11^c, vāiçvānarāḥ pṛthupājā āmartyaḥ.

3.27.7^a (Viçvāmitra ; to Agni)

hótā devó āmartyaḥ purástād eti māyāya,
vidāthāni pracodāyan.

8.19.24^d (Sobhari Kāṇva; to Agni)

yó havyūny ārayatā mánurhito devá āsá sugandhinā,
vívāsate vūryāni svadhvaró hótā devó āmartyaḥ.

3.27.13^b (Viçvāmitra ; to Agni)

īlényo namasyās tirás tāmānsi darçatāḥ,
sām agnīr idhyate vīṣā.

8.74.5^b (Gopavana Ātreya; to Agni)

īamṛtani jātavedasaṁ, tirás tāmānsi darçatām,
ghṛtāhavanam īdyaḥ.

cf. 6.48.1^c

The expressions tirás tāmānsi darçatāḥ, and ghṛtāhavana īdyaḥ are 'leitmotifs' of Agni; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, puroḷāçaṁ jātavedaḥ.

3.29.4^b, nábhā pṛthivyā údhi : 2.3.7^d, nábhā pṛthivyā údhi sānuṣu triṣú.

3.29.4^d : 1.45.6^d, āgne havyāya vólhave ; cf. agnīm havyāya, &c., 5.14.3^c.

3.29.16^d (Viçvāmitra ; to Agni)

yád adyá tvā prayatí yajñé asmín hótaç cikitvó 'vrñmahitā,
dhruvám ayā dhruvám utāçamiṣṭhāḥ prajānán vidvān úpa yāhi sōmam.

3.35.4^d (Viçvāmitra ; to Indra)

brāhmaṇā te brahmayūjā yunajmi hāri sākhyā sadhamāda āçú,
sthirām rátham sukhām indradhitisthan prajānān vidvān ūpa yāhi
sómam.

3.30.2^c, sthirāya vṛṣṇe sávanā kṛtémā : 3.1.20^c, mahānti vṛṣṇe sávanā kṛtémā.

3.30.13^d (Viçvāmitra ; to Indra)

didṛkṣanta uśāso yámann aktór vivásvatyā máhi citráṁ ánikam,
viçve jānanti mahinā yád āgād indrasya kárma súkṛtā purūṇi.

3.32.8^a (Viçvāmitra ; to Indra)

indrasya kárma súkṛtā purūṇi vratāni devā ná minanti viçve,
[dadhāra yāḥ pṛthivīm dyām utémām] jajāna sūryam uśāsam sudānsāḥ.
cf. 3.32.8^c

3.34.6^b (Viçvāmitra ; to Indra)

mahó mahūni panayanty asyéndrasya kárma súkṛtā purūṇi,
vrjānena vrjinān sám pipeṣa mājābhir dāsyuṇr abhibhutyojāḥ.

For vrjānena vrjinān in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8^c cf. 3.34.8^c, again of Indra, sasāna yāḥ pṛthivīm dyām utémām.

3.30.17^d (Viçvāmitra ; to Indra)

úd vṛha ráksaḥ sahāmūlam indra vṛççā mādhyam práty ágram çṛṇhi,
á kīvataḥ salalúkaṁ cakartha brahmadviṣe tápuṣim hetim asya.

6.52.3^d (Rj̥içvan Bhāradvāja ; to Viçve Devāḥ)

kīm āṅgā tvā brāhmaṇaḥ soma gopām kīm āṅgā tvāhur abhiçastipām naḥ,
kīm āṅgā naḥ paçyasi nidyāmanān brahmadviṣe tápuṣim hetim asya.

For salalúka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmitra ; to Indra)

imām kámaṁ mandayā góbhir áçvāiç candrávatā rádhasā papráthaç ca,
svaryávo matibhis túbhyaṁ viprā indráya vāhaḥ kuçikáso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmitra ; to Indra)

á no gotrá dardṛhi gopate gūḥ sám asmábhyaṁ sanáyo yantu vājāḥ,
diváksā asi vṛṣabha satyáçusmo 'smábhyaṁ sú maghavan bodhi godāḥ.

3.31.14^d (Kuçika Āiṣṛathi, or Viçvāmitra ; to Indra)

māhy á te sakhyām vaçmi çaktír á vṛtraghné niyúto yanti pūrvīḥ,
māhi stotrām áva āganma sūrér asmākāṁ sú maghavan bodhi gopāḥ.

4.22.10^d (Vāmadeva ; to Indra)

asmākam ít sú çṛṇuhi tvām indrásmábhyaṁ citráṁ ūpa māhi vājān,
asmábhyaṁ viçvā iṣaṇaḥ pūraṁdhīr asmākāṁ sú maghavan bodhi
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19^c, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 = 3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmitra, or his descendants; to Indra)

çunām huvema maghāvānam indram asmin bhāre nṛtamañ vājasātāu,
çṛṇvāntam ugrām ūtāye samātsu ghnāntaṁ vṛtrāṇi samjītaṁ dhānānām.

The appearance of this Viçvāmitra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiṣṭrathi, or Viçvāmitra; to Indra)

sataḥ-sataḥ pratimānaṁ purohīr viçvā veda jānimā hanti çuṣṇam,
prā ño divāḥ padavīr gavyūr ārcan sākha sākhiṇr amuñcan nīr avadyāt.

10.111.5^b (Aṣṭādaṣṭra Vairūpa; to Indra)

indro divāḥ pratimānaṁ prthivya viçvā veda sāvanā hanti çuṣṇam,
mahīm cid dyām ātanot sūryeṇa cākāmbha cit kāmbhanena skābhīyan.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth Çuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth Çuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hanti çuṣṇam is the overshrewd thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9^b: 1.72.9^b, ṛṇvānāso amṛtatvāya gātum.

3.31.14^d, asmākam sū maghavan bodhi gopāḥ: 3.30.21^d; 4.22.10^d, asmākam (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ.

[**3.31.16^c**, mādhvah punānāḥ kavibhiḥ pavitrāiḥ: 3.1.5^b, krātuṁ punānāḥ, &c.]

3.31.17^a (Kuçika Āiṣṭrathi, or Viçvāmitra; to Indra)

ānu kṛṣṇé vāsudhiti jhāte ubhé sūryasya mañhānā yājatre,
pāri yāt te mahimānaṁ vṛjādhyai sākhaṃ indra kāmā rjipyāḥ.

4.48.3^a (Vamadeva; to Vāyu)

ānu kṛṣṇé vāsudhiti yemāte viçvāpeçasā,

ṛvāyav ā candreṇa rāthena yāhi sūtasya pitāye. Cf. refrain, 4.48.10^d-4^{ed}

The words kṛṣṇé and vāsudhiti are both dvandva ekaçeṣa: 'black (Night) and (Usas)' is a way of saying naktosāsā; conversely 'treasure-giving (Morn) and black (Night)' is uśāsānaktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhiti in 4.48.3 is not to be changed to vāsūdhitī, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^a. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Pischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^{ed}: 3.1.19^{ab}, ā no gahi sakhyébhiḥ çivébhir mahān mahībhir utībhiḥ saranyān; 4.32.1^c, mahān mahībhir utībhiḥ.

3.31.21^d (Kuçika Āiṣṭrathi, or Viçvāmītra ; to Indra)

ādediṣṭa vṛtrahā gópatir gá antāḥ kṛṣṇān aruṣāir dhāmabhir gāt,
prā sunṛtā diçāmāna ṛtēna dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8^d (Bṛhaddiva Ātharvaṇa ; to Indra)

imā brāhma bṛhaddivo vivaktīndrāya çuṣām agriyāḥ svarṣāḥ,
mahō gotrāsya kṣayati svarājō dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous : 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498 : 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better ; in it ca connects properly its two pādas, and dūraḥ, which lacks definition in 3.31.21, is defined by gotrāsya : 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213 ; iii. 211, note, 248 ; Ludwig, Kritik, p. 29 ; Geldner, Ved. Stud. ii. 276.

3.31.22 : see under 3.30.22.

[3.32.4^d, amarmāṇo mānyamānasya mārma : 5.32.5^b, amarmāṇo vidād id asya mārma.]

3.32.7^b (Viçvāmītra ; to Indra)

yājāma in nāmasā vṛddhām indram bṛhāntam ṛṣvām ajāram yūvānam,
yāsya priyē mamātūr yaññīyasya nā rōdasi mahimānam mamāte.

6.19.2^b (Bharadvāja ; to Indra)

indram evā dhiṣṇā sātāye dhād bṛhāntam ṛṣvām ajāram yūvānam,
āṣālhena çavasā çuçuṇāsam sadyāç cid yō vāvṛdhē āsāmi.

6.49.10^c (Rjigvan Bharadvāja ; to Viçve Devāḥ, here Rudra)

bhūvanasya pitāram grbhir ābhī rudrām divā vardhāyā rudrām aktāu,
bṛhāntam ṛṣvām ajāram suṣumnām fdhag ghuvema kavineṣitāsaḥ.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yūvānam, 'youth that does not age', is a better sequence of words than ajāram suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change ; cf. his epithets miḍhvās and çivā ; his hāsto mṛjāyākuḥ in 2.33.7, and more directly such a passage as 2.33.1^a, ā te pitar marutām sumnām etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{cd} see Oldenberg, RV. Noten, p. 244 ; for dhiṣṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a : 3.30.13^d ; 3.34.6^b, indrasya kārma sūkrta purūṇi.

[3.32.8^c, dādhāra yāḥ pṛthivīm dyām utēmām : 3.34.8^c, sasāna yāḥ, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmītra ; to Indra)

āhann āhim pariçāyānam ārṇa ojayāmānam tuvijāta tāvyān,
nā te mahitvām ānu bhūd ādha dyāūr yād anyāyā sphigya kṣām āvasthaḥ.

4.19.2° (Vamadeva; to Indra)

ávāsṛjanta jivrayo ná devā bhūvaḥ samrāḥ indra satyáyonih,
áhann áhiḥ pariśáyānam árṇaḥ prá vartanír arado viçvádhenah.

6.30.4° (Bharadvāja; to Indra)

satyám it tán ná tvávān anyo astíndra devó ná mártyo jyáyan,
áhann áhiḥ pariśáyānam árṇó 'vāsṛjo apó áchā samudráṁ.

3.32.17: see under 3.30.22.

[3.33.3^d: 10.17.11°, samānām yónim ánu samcáranti (10.17.11°, samcárantam);
1.146.3^a, samānām vatsám abhi samcáranti.]

3.33.5° (Viçvāmitra; to the Rivers)

rímadvhaiṁ me vácasa somyáya ftāvarir ūpa muhūrtám évāih,
prá sindhum áchā bṛhatí maniṣāvasyūr ahve kuçikáśya sūnūh.

6.49.4^a (R̥jiçvan Bhāradvāja; to Viçve Devāḥ; here Vāyu)

prá vāyúm áchā bṛhatí maniṣā bṛhādrayim viçvāvāraim rathapráṁ,
dyutádyamā niyútaḥ pātyamānaḥ kavīḥ kavīm iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatí maniṣā as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2°, indra kṣitínám asi mánuṣṣṇām: 1.59.5°, rájá kṣitínám, &c.]

[3.34.5^b, nṛvād dādḥāno nāryā purūṇi: 1.72.1^b; 7.45.1°, háste dādḥāno, &c.]

3.34.6^b: 3.30.13^d; 3.32.8^a, indrasya kárma súkṛtā purūṇi.

[3.34.7^a, yudhéndro mahná vārivaç cakara . . . devébhyaḥ: 1.59.5^d; 7.98.3^d,
yudhá devébhyo vārivaç cakartha.]

3.34.8^a, satrásūhaṁ vāreṇyam sahodām: 1.79.8^b, satrásūhaṁ vāreṇyam.

[3.34.8°, sasāna yāḥ pṛthivīm dyām utémām; 3.32.8°, dādḥāra yāḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1^b (Viçvāmitra; to Indra)

tiṣṭhā hárí rátha á yujyámānā yāhi vāyúr ná niyúto no áchā,
piḥāsy ándho abhísr̥ṣto asmé indra svāhā rarimā te mādāya.

7.23.4° (Vasiṣṭha Maitrāvaruṇi; to Indra)

āpaç cit pipyo staryò ná gávo náksann ṛtām jaritāras ta indra,
yāhi vāyúr ná niyúto no áchā tvām hí dhrbhír dāyase ví vājān.

Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyúto is for niyúdbhiḥ, case attraction in comparison: 'Come to us, O Indra, as Vāyu goes with his niyút (his span).'

3.35.4^d: 3.29.16^d, prajānān vidvān ūpa yāhi sómam.

3.35.5^b: 2.18.3^d, ní rīraman yājamānāso anyé.

3.35.6^c (Viçvāmītra ; to Indra)

tāvāyām sōmas tvām éhy arvāñ chaçvattamām sumānā asyā pāhi,
asmin yajñé barhiṣy ā niṣādya dadhiṣvémām jaṭhāra indum indra.

10.14.5^d (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āṅgirobhir ā gahi yajñiyebhir yāma vāirōpāir ihā mādayasva,
vīvasvantaḥ huve yāḥ pitā te 'smin yajñé barhiṣy ā niṣādya.

3.35.11: see under 3.30.22.

3.36.2^d (Viçvāmītra ; to Indra)

indrāya sōmāḥ pradīvo vidānā rībhūr yēbhīr vīṣaparvā vihāyāḥ,
prayamyāmānān prāti sū grībhāyēndra pība vīṣadhūtasya vīṣṇaḥ.

3.43.7^a (The same)

indra pība vīṣadhūtasya vīṣṇa ā yāni te çyenā uçatē jabhāra,
yāsyā māde cyāvāyasi prā kṛṣṭīr yāsyā māde āpa gotrī vavārtha.

3.36.7^{a+b} (Viçvāmītra ; to Indra)

samudrēṇa sīndhavo yādāmānā indrāya sōmāḥ sūṣutaḥ bhārantāḥ,
aṇṇūḥ duhanti hastīno bharitrāir mādhaḥ punanti dhārāya pavitrāiḥ.

6.19.5^d (Bharadvāja ; to Indra)

dhṛtāvratō dhanadāḥ sōmavṛddhaḥ sū hi vāmāsyā vāsunaḥ purukṣūḥ,
sūḥ jagmire pathyā rāyo asmin samudré nā sīndhavo yādāmānāḥ.

10.30.13^d (Kavaṣa Āilūṣa ; to Āpah or Aponaptar)

prāti yād āpo ādṛṣram āyatīr ghr̥tām pāyāṁsi bībhṛatr mādhnī,
adhvaryūbhīr mānasā samvidānā indrāya sōmāḥ sūṣutam bhārantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudrēṇa in 3.36.7 is to be changed to samudré nā, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, Der Rig-Veda, vi. 265; Oldenberg, RV. Noten, p. 247. For 10.30.13 see Hillebrandt, Ved. Myth. i. 214, 376; for purukṣūḥ in 6.19.15^b, the author, Indogermanische Forschungen, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2^a: 1.84.3^c, arvācīnam sū te mānaḥ.

3.37.5^a (Viçvāmītra ; to Indra)

indram vṛtrāya hāntave puruhūtām ūpa bruve,
bhāreṣu vūjasātaye.

8.12.22^a (Parvata Kāṇva ; to Indra)

indram vṛtrāya hāntave devāso dadhire purāḥ,
indram vāṇīr anuṣatā sām ōjase.

9.61.22^b (Āmahīyu Āṅgīrasa ; to Soma Pavamāna)
 sā pavasva yā āvithēndraṁ vṛtrāya hāntave,
 vavrivāṁsaṁ mahīr apāh.

For 9.61.22 see Hillebrandt, Ved. Myth. i. 413 ; iii. 174.—Cf. 3.37.6^c, indra vṛtrāya hāntave, and 8.93.7^b, mahé vṛtrāya hāntave.

[3.37.8^c, indra sōmaṁ çatakrato (sc. pāhi) : 8.76.7^b, pibā sōmaṁ çatakrato.]

3.37.11^{a+d} (Viçvāmītra ; to Indra)
 arvāvāto na ā gahy ātho çakra parāvātāḥ,
 u lokó yās te adriya indrehā tāta ā gahi.

3.40.8^a (The same)
 arvāvāto na ā gahi parāvātāç ca vṛtrahan,
 imā juṣasva no gīraḥ.
 3.40.9^c (The same)
 yād antará parāvātām arvāvātām ca hūyāse,
 indrehā tāta ā gahi.

Cf. 8.82.1, especially its second pāda, arvāvātāç ca vṛtrahan ; and also under 8.13.15.

3.38.8^b : 7.38.1^b, hiraṇyāyīm amātiṁ yām āçiçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10 : see under 3.30.22.

3.39.6^c : 2.11.5ⁿ ; 10.148.2^c, gūhā hitām gūhyam gūḥām apsu.

3.39.9 : see under 3.30.22.

3.40.4^a (Viçvāmītra ; to Indra)
 indra sōmāḥ sutā imé tava prā yanti satpate,
 kṣāyam candrūsa indavaḥ.

3.42.5^a (The same)
 indra sōmāḥ sutā imé tán dadhiṣva çatakrato,
 jaṭhāre vājīnivaso.

Note the slight difference in the repeated pāda : sutāḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, tūbhyam sōmāḥ sutā imé.

3.40.6^c : 1.10.7^b indra tvādātām id yāçāḥ.

3.40.8^a : 3.37.11^a, arvāvāto na ā gahi.

3.40.9^c : 3.37.11^d, indrehā tāta ā gahi.

3.41.2^b, tistiré barhīr ānuṣāk : 1.13.5^a, strīṇitā barhīr ānuṣāk ; 8.45.1^b, strīṇānti barhīr ānuṣāk.

3.41.6 (Viçvāmītra ; to Indra) =

6.45.27 (Çaṁyu Bārhaspatya ; to Indra)
sá mandasvā hy ándhaso rádhase tanvā mahé,
ná stotāraṁ nidé karaḥ.

3.41.7^a (Viçvāmītra ; to Indra)

vayám indra tvāyávo haviṣmanto jarāmahe,
utá tvám asmayūr vaso.

7.31.4^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)
vayám indra tvāyávo 'bhí prá ṇonumo vṛṣan,
viddhí tv āsyá no vaso.

10.133.6^a (Sudās Pāijavana ; to Indra)

vayám indra tvāyávaḥ sakhitvám á rabhāmahe, 9.61.4^c
ṛtāsyā naḥ pathā́ náyāti viçvāni duritā́ nábhantām anyakéṣāṁ jyákā
ádhi dhānvasu. 6. refrain, 10.133.1^{ff} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmītra ; to Indra)

arvāñcam tvā sukhé ráthe váhatām indra keçinā,
ghṛtāsnu barhír āsāde.

8.17.2^b (Irimbiṭhi Kāṇva ; to Indra)
á tvā brahmayūjā hárí váhatām indra keçinā,
úpa bráhmāṇi naḥ çṛṇu.

3.42.1^a: 1.16.4^a, úpa naḥ sutám á gahi ; 5.71.3^a, úpa naḥ sutám á gatam.

3.42.4^a: 1.16.3^c ; 8.17.15^d ; 92.5^b ; 97.11^b ; 9.12.2^c, índraṁ sómasya pṛtáye.

3.42.5^a: 3.40.4^a, índra sómāḥ sutá imé.

3.42.6^{a+c} (Viçvāmītra ; to Indra)

vidmá hí tvā dhanamjayám vājeṣu dadhrṣám kave,
ádhā te sumnám imahe.

8.45.13^a (Triçoka Kāṇva ; to Indra)
vidmá hí tvā dhanamjayám indra dṛḥhá cid arujám,
adarīṇam yáthā gáyam.

8.75.16^c (Virūpa Āṅgīrasa ; to Agni)
vidmá hí te purá vayám ágne pitúr yáthávasaḥ,
ádhā te sumnám imahe.

8.98.11^c (Nṛmedha Āṅgīrasa ; to Indra)
tvám hí naḥ pitá vaso tvám mātá çatakrato babhúvitha,
ádhā te sumnám imahe.

3.42.8^b (Viçvāmitra ; to Indra)

túbhyéd indra svá okyè sómañ codāmi pītāye,
eṣā rārantu te hrđi.

8.68.7^b (Priyamedha Āṅgīrasa ; to Indra)

tām-tam id rādhasa mahā indrañ codāmi pītāye,
yāḥ pūrvyām ānuṣṭutim iḥe kṛṣṭinām nṛtūḥ.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7^c (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For iḥ with the accusative see Grassmann's Lexicon, s. v. 8.

[**3.43.3^b**, indra deva hāribhir yāhi tūyam : 7.29.2^b, arvācīno hāribhir, &c.]

3.43.6^a (Viçvāmitra ; to Indra)

ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,
prā ye dvitā divā ṛñjānty ātāḥ sūsanimṛṣṭaso vṛṣabhāsya mūrāḥ.

6.44.19^a (Çaṁyu Bārhaspatya ; to Indra)

ā tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛṣaraçmayó 'tyāḥ,
asmatrāñco vṛṣaṇo vajravāho vṛṣṇe mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bṛhānto in 3.43.6? Of course considerations of this sort are subjective: in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28; Oldenberg, RV. Noten, p. 250.

3.43.7^a : 3.36.2^d, indra pība vṛṣadhūtasya vṛṣṇaḥ.

3.43.8 : see under 3.30.22.

3.44.1^c (Viçvāmitra ; to Indra)

ayām te astu haryatāḥ sóma ā hāribhiḥ sutāḥ,
juṣāṇā indra hāribhir na ā gahy ā tiṣṭha hāritam rātham.

8.13.13^c (Nārada Kāṇva ; to Indra)

hāve tvā sūra ūdite hāve madhyāmdine divāḥ,
juṣāṇā indra sāptibhir na ā gahi.

The relation of the repeated pādas is curiously analogous to that of the preceding item : 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sāptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4^b, viçvam ā bhāti rocanām : 1.49.4^b, viçvam ābhāsi rocanām ; 1.50.4^c,
viçvam ā bhāsi rocanām.

3.46.2^c (Viçvāmitra ; to Indra)

mahāñ asi mahiṣa vṛṣṇyebhir dhanasṣṭd ugra sāhamāno anyāñ,
éko viçvasya bhūvanasya rájā sá yodhāyā ca kṣayāyā ca jánāñ.

6.36.4^d (Nara Bharadvāja ; to Indra)

sá rāyās khām ūpa srjā grṇanāḥ puruṣcandrāsya tvām indra vāsavaḥ,
pātir babbhūtāsamo jānānām éko viçvasya bhūvanasya rājā.

For the repeated pāda cf. 5.85.3^e, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyā viçvasya, &c.

3.47.2^{ab} (Viçvāmitra ; to Indra)

sajōṣā indra sāgaṇo marúdbhiḥ sómaṁ piba vṛtrahā çūra vidvān,
jahí çátrūñr āpa mēdho nudasvāthābhayaṁ kṛṇuhi viçvāto naḥ.

3.52.7^{cd} (The same)

pūṣavāte te cakṛmā karambhām hārivāte hāryaçvāya dhānāḥ,
apūpām addhi sāgaṇo marúdbhiḥ sómaṁ piba vṛtrahā çūra vidvān.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpām addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣanvate). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmitra ; to Indra)

utá ṛtúbhir ṛtupāḥ pāhi sómaṁ indra devébhiḥ sákhibhiḥ sutām naḥ,
yān ābhajo marúto yé tvān v āhan vṛtrām ādadhus túbhyam ójah.

3.51.8^b (The same)

sá vāvaçāná ihā pāhi sómaṁ marúdbhir indra sákhibhiḥ sutām naḥ,
jātām yāt tva pári devā ābhūsan mahé bhārāya puruhūta viçve.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmitra ; to Indra) =

6.19.11 (Bharadvāja ; to Indra)

marútantaṁ vṛṣabhām vāvṛdhānám ákavāriṁ divyám çāsám
indram,
viçvāsāham ávase nūtanāyogrām sahodám ihā tám huvema.

3.48.4^b (Viçvāmitra ; to Indra)

ugrás turāṣāḥ abhībhūtyojā yathāvaçám tanvām cakra eṣāḥ,
tvāṣṭāram indro janūṣābhibhūtyāmūṣyā sómaṁ apibac camūṣu.

7.101.3^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

starīr u tvad bhāvati sūta u tvad yathāvaçám tanvām cakra eṣāḥ,
pitūḥ páyah prāti gr̥bhñāti mātá téna pitā vardhate téna putráḥ.

Grassmann translates the repeated pāda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich' ; at 7.101.3, 'und wie er will gestaltet er den Leib ihr'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his *māyās*) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.48.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.22.

3.49.5: see under 3.30.22.

3.50.2^d (Viçvāmitra; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṣruṣṭīm āvaḥ,
ihā tvā dheyur hārayaḥ suçipra pibā tv āsyā sūṣutasya cāroḥ.

7.29.1^c (Vasiṣṭha Maitravaruṇi; to Indra)

[cf. 7.29.1^a

ayām sōma indra tūbhyam sunva, ā tū prā yāhi harivas tādokāḥ,
pibā tv āsyā sūṣutasya cāror dādo maghāni maghavann iyanāḥ.

Note in 3.50.2 the change from the dual *saparyū* to the plural *hārayaḥ* as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5^a (Viçvāmitra; to Indra)

pūrvīr asya niṣṣīdho mārtyeṣu purū vāsūni pṛthivī bibharti,
indrāya dyāva ūṣadhīr utāpo rayīm rakṣanti jirāyo vānāni.

6.44.11^c (Çamyu Bārhaspatya; to Indra)

mū jāsvane vṛṣabha no rarthā mū te revātaḥ sakhyē risāma,
pūrvīṣ ṭa indra niṣṣīdho jāneṣu jahy āsusvīm prā vṛhūprnataḥ.

A close parallel of 3.51.5^a is 3.55.22^{ab}, niṣṣīdhvarīs ta ūṣadhīr utāpo rayīm ta indra pṛthivī bibharti; cf. 8.59 (Vāl. 11).2.

3.51.6^d, sākhe vaso jaritṛbhyo vāyo dhāḥ: 1.30.10^c; 8.71.9^c, sākhe vaso jaritṛbhyaḥ.

3.51.8^b, marūdbhir indra sākhibhiḥ sutām naḥ: 3.47.3^b, indra devébhiḥ sākhibhiḥ sutām naḥ.

3.51.10^c (Viçvāmitra; to Indra)

idām hy ānv ōjasa sutām rādhānām pate,
pibā tv āsyā girvaṇaḥ.

8.1.26^a (Pragātha Kāṇva ; to Indra)

pībā tv āsyā girvaṇaḥ sūtāsya pūrvapā iva,
pāriṣkṛtasya rasīna iyām āsutīḥ cātur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, i. 93 ; Ludwig, 515 ; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma), vermöge seiner kraft.' But I am struck with the parallelism of sūtām and sūtāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits ! Therefore drink of it, O thou that delightest in song !'

3.52.1^{ab} (Viçvāmitra ; to Indra)

dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīnaṁ,
indra prātār juṣasva naḥ.

8.91.2^{de} (Apālā Ātreya ; to Indra)

asāu yā eṣi virakó gṛhām-gṛhām vicākaçat,
imām jāmbhasutaṁ piba dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ
ukthīnaṁ.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236 ; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmitra ; to Indra) =

4.32.16^c (Vāmadeva ; to Indra)
puroḷāçaṁ ca no ghāso joṣāyāse girāç ca naḥ,
vadhūyūr iva yōṣaṇām.

3.62.8^c (Viçvāmitra ; to Pūṣan)
tām juṣasva girāṁ māma vājayāntīm avā dhiyam,
vadhūyūr iva yōṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2) : puroḷāçaṁ pacatyām juṣāsvendrā gurasva ca, tūbhyām havyāni sisrate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāçaṁ ca no ghāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15) : asmākaṁ tvā matīnām ā stōma indra yachatu, arvāg ā vartaya hārī. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes futuric value to ghāso and joṣāyāse (juṣasva in 3.62.8) ; cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior : the words juṣasva girāṁ are separated violently from vadhūyūr iva yōṣaṇām by the parenthesis, vājayāntīm avā dhiyam.

3.52.7^{cd}, apūpām addhi sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çura vidvān :
3.47.2^{ab}, sajōṣā indra sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çura
vidvān.

3.53.3^c (Viçvāmitra ; to Indra)

çānsavādhvaryo prāti me gṛhīhīndrāya vāhaḥ kṛnavāva juṣtam,
édām barhīr yājamānasya sidātha ca bhud ukthām indrāya çastām

6.23.7^c (Bharadvāja; to Indra)

sá no bodhi puroḷāṣaṁ rārāṇaḥ pibā tū sómaṁ górkam indra,
 édām barhir yájamānasya sídoruṁ kṛdhi tvāyatá u lokám.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234; xviii. 303. In this ritual stanza *práti grñhi* doubtless indicates the *pratigara*, or response, of the *Adhvaryu* priest, to the chant of the *Hotar*; cf. Hillebrandt, *Ritualliteratur*, p. 101.

3.53.5^c, 6^c, yātrā ráthasya brható nidhānam.3.53.7^{b+d} (Viṣvāmitra; to Indra)

imé bhojá āṅgirasó virūpā divás putráso ásurasya virāḥ,
 viṣvāmitrāya dádato maghāni sahasrasāvé prá tiranta áyuh.

10.67.2^b (Ayāsa Āṅgirasa; to Brhaspati)

ṛtām cánsanta rjū dídhyanā divás putráso ásurasya virāḥ,
 vípraṁ padám āṅgirasó dádhānā yajñāsyā dhāma prathamām mananta.
 7.103.10^d (Vasiṣṭha; to the Frogs [Parjanya-stutiḥ])
 gómāyur adād ajāmāyur adāt pñenir adād dhárito no vāsūni,
 gāvām maṇḍūkā dádatoḥ ṣatāni sahasrasāvé prá tiranta áyuh.

We may render 3.53.7: 'These liberal Āṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532; Ludwig, 1003 (rather fanciful). The stanza is clear: The Āṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they see Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit: 'He that lows like a cow, bleats like a goat; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyaṇa takes *sahasrasāvá* in the sense of 'generation of thousand plants' (*sahasrasamkhyāka oṣadhayaḥ sūyante*), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, *Siebenzig Lieder*, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth: the hymn is a rain-charm; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that *sahasrasāvá* is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern'; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2^a, *mahás putráso ásurasya virāḥ*.

3.53.12^a (Viṣvāmitra; to Indra)

yá imé ródasī ubhé ahám índram átuṣṭavam,
 viṣvāmitrasya rakṣati bráhmedām bhárataṁ jánam.

8.6.17^a (Vatsa Kāṇva; to Indra)

yá imé ródasī mahí samīcī samájagrabhrt,
 támobhir indra tám guhaḥ.

9.18.5^d (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna)

yá imé ródasi mahí sám mātāreva dōhate,

ṛmādeṣu sarvadhā asi.]

☞ refrain, 9.18.1^a-7^o

The connexion of the distich in 3.53.12 is loose, the relation of pādas a and b asyndetic.—In 9.18.5 I suspect we must read saṁmātārā instead of sám mātārā, because the root duh does not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.13^b (Viçvāmitra; to Indra)

viçvāmitrā arāsata brāhméndrāya vajriṇe,

ṛkárād in naḥ surádhasaḥ.]

☞ cf. 1.23.6^o

8.24.1^b (Viçvamanas Vaiyaçva; to Indra)

sákhāya á çīsamahi brāhméndrāya vajriṇe,

stuṣá ũ sū vo nftamāya dhṛṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, ibid. xxvii. 271.

[3.53.13^c, kárād in naḥ surádhasaḥ: 1.23.6^o, kárātām naḥ surádhasaḥ.]

3.53.16^c (Viçvāmitra; to Vāc Sasarpāt)

sasarpātṛ abharat túyam ebhyó 'dhi çrávaḥ pāñcajanyaṣu kṛṣṭīṣu,

pakṣyā návyam áyur dádhanā yūm me pulastijamadagnāyo dadūḥ.

7.80.2^a (Vasiṣṭha; to Uṣas)

eṣá syá návyam áyur dádhanā gūdhvī támo jyótiṣoṣá abodhi,

ágra eti yuvatir áhrayāṇā ṛpráçikitat súryam yajñám agním.] ☞ 7.78.3^o

[3.53.18^c, bálām tókāya tánayāya jivāse: 10.35.12^c, páçve tókāya, &c.]

3.54.1^c, çṛṇótu no dāmyebhir ántkaiḥ: 3.1.15^d, rákṣa ca no dāmyebhir ántkaiḥ.

3.54.3^d: 1.58.7^d, saparyámi práyasā yámi rátnam.

3.54.5^{a+d} (Prajāpati Viçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)

kó addhá veda ká ihá prá vocat devān áchá pathyā ká sám eti,

dádṛça eṣām avamā súdānsi páreṣu yá gūhyeṣu vratéṣu.

10.129.6^a (Prajāpati Parameṣṭhin; Bhāvavṛttam)

kó addhá veda ká ihá prá vocat kúta ájata kúta iyám visṛṣṭiḥ,

arvág devá asyá visárjanenáthā kó veda yáta ábabhūva.

10.114.2^d (Sadhri Vāirūpa, or Gharma Tāpasa; to Viçve Devāḥ)

tisró deṣṭṛāya nīrṭtr úpāsate dīrghaçrúto ví hí janánti váhnayaḥ,

tásām ní cikyuḥ kaváyo nidānam páreṣu yá gūhyeṣu vratéṣu.

As regards 3.54.5^a; 10.129.6^a, it is interesting to see mystic phraseology already in a formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6^b, ká im dádarça ká ihá prá vocat; and 1.164.7, 18; 10.10.6; 114.7.

3.54.11^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ)
 hiraṇyapaṇiḥ savitā sujihvas trīr ā divo vidāthe pātyamānaḥ,
 devēṣu ca savitaḥ clōkam ācerer ād asmābhyam ā suva sarvātātīm.

3.56.5^d (The same)

trī śadhāsthā sindhavas triḥ kavīnām utā trimatā vidātheṣu samrāt,
 rītāvarir yōṣaṇās tīsrō āpyās trīr ā divo vidāthe pātyamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231 ; ii. 54 ; iii. 243 ; Oldenberg, SBE. xlvī. 302 ; RV. Noten, p. 258.

3.54.15^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ, here Indra)

indro viṣvāir vīryāiḥ pātyamāna ubhé ā paprāu ródasī mahitvā,
 purāṇdarō vṛtrahū dhṛṣṇūṣeṇaḥ saṃgṛbhya ū ā bharaḥ bhūri paçvāḥ.

4.16.5^b (Vāmadeva Gāutama ; to Indra)

vavakṣā indro āmitam ṛjīṣy ūbhé ā paprāu ródasī mahitvā,
 ātaç cid asya mahimā vi recy abhī yō viçvā bhuvanā babhūva.

8.25.18^c (Viṣvamanas Vaiyaçva ; to Mitra and Varuṇa, here Sūrya)

pāri yō raçmīnā divo 'ntān mamé pṛthivyāḥ,
 ubhé ā paprāu ródasī mahitvā.

3.54.18^b : 1.24.10^c, ādabdhāni vāruṇasya vratāni.

[**3.54.20^b**, dhruvākṣemāsa ślayā mādantaḥ : 3.59.3^a, anamivāsa ślayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ, here Agni)
 svādasva havyā sām īṣo didīhy asmadryāk sām mimīhi çrāvāṇsi,
 viçvāḥ agne pṛtsū tūṇ jesi çātrūn āhā viçvā sumānā didīhi naḥ.

5.4.2^d (Vasugṛta Ātreya ; to Agni)

havyavāḥ agnir ajāraḥ pitā no, vibhūr vibhāva sudṛçko asmé, 3.2.2^c
 sugārhapatyāḥ sām īṣo didīhy asmadryāk sām mimīhi çrāvāṇsi.

6.19.3^b (Bharadvāja ; to Indra)

pṛthū karāsnā bahulā gābhastī asmadryāk sām mimīhi çrāvāṇsi,
 yūthēva paçvāḥ paçupā dāmūnā asmān indrābhy ā vartsvājāu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256 ; for 5.4.2, ibid. 315 ; for 6.19.3, Oldenberg, SBE. xlvī. 123, 323.

3.55.1^d–22^d, mahād devānām asuratvām ékam : 10.55.4^d, mahān mahatyā asuratvām ékam.

3.55.9^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ, here Agni)
 nī veveti palitō dutā asv antār mahānç carati rocanéna,
 vāpūṇṣi bibhṛad abhī no vi caṣṭe mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d–22^d

10.4.2^d (Trita Āptya ; to Agni)

yām tvā jānāso abhī samīcāranti gāva usṇām iva vrajām yaviṣṭha,
dūtó devānām asi mārtyānām antār mahāñç carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115 ; ii. 65, 456, note ; iii. 286 ; Oldenberg, Prol. 432 ; RV. Noten, p. 257 ; Geldner, Rigveda Komm., p. 62.

3.55.18^{ab} (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā ; to Viçve Devāḥ)
anyāsyā vatsām rihati mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ,
ṛtāsyā sá páyasāpīnvatēla mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d-2^d

10.27.14^{od} (Vasukra Āindra ; to Indra)

brhānn achāyō apalāçō ārvā tasthāu matā viṣito atti gārbhaḥ,
anyāsyā vatsām rihati mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ.

Cf. Bergaigne, i. 321, 325 ; ii. 11, 72, 73, 73 note, 86 note, 106 ; iii. 243.

3.55.19^a (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā ; to Viçve Devāḥ)
devās tvāṣṭā savitā viçvārūpaḥ pupōṣa prajāḥ purudhā jājana,
imā ca viçvā bhūvanāny asya mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d-2^d

10.10.5^b (Yami Vāivasvati ; Samvāda)

gārbhe nū nau janitā dāmpati kar devās tvāṣṭā savitā viçvārūpaḥ,
nākir asya prā minanti vratāni veda nāv asyā pṛthivī utā dyāuḥ.

Cf. Muir, OST. i. 181 ; Hillebrandt, Ved. Myth. i. 528 ; v. Schroeder, Mysterium und Mimus, p. 283.—For 10.10.5^c cf. 1.69.7^a ; 7.47.3^c.

3.55.21^{abc}, imām ca naḥ pṛthivīm viçvādhayā ūpa kṣeti hitāmitro ná rāja,
puraḥsādaḥ çarmasādo ná vīrāḥ : 1.73.3^{abc}, devō ná yāḥ pṛthivīm
... upakṣēti, &c.

3.56.3^d (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā ; to Viçve Devāḥ)
tripājasyō vṛṣabhō viçvārūpa utā tryudhā purudhā prajāvān,
tryanikāḥ patyate māhināvān sá retodhā vṛṣabhāḥ çāçvatinām.

7.101.6^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

sá retodhā vṛṣabhāḥ çāçvatinām tāsminn atmā jāgatas tasthūṣaḥ ca,
☞ 1.115.1^c

tān ma ṛtām pātu çatāçarādāya yuyām pāta svastibhiḥ sādā naḥ.]
☞ refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni ; Bergaigne, i. 231 ; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvāṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. ásurāḥ pitā = dyāuṣ pitā in 5.83.6).

3.56.5^d, trīr ā divō vidāthe pátyamānāḥ : 3.54.11^b, trīr ā divō vidāthe pátyamānāḥ.

3.56.7^b : 1.71.9^c, rájánā mitrávárūṇā supāñí.

3.58.3—] *Part 1 : Repeated Passages belonging to Book III* [208

3.58.3 = 1.118.3, except that 1.118.3 begins with *pravádyāmana*, whereas 3.58.3 has in its place, *su-yúgbhir áçvāñi*.

3.58.5^c : 1.183.6^c = 1.184.6^c, *éhá yatañ pathrbhir devayāñāñi*.

3.58.5^d : 1.183.4^d, *dásrāv imé vām nidháyo mádhunām*.

3.58.8^d, *pári dyāvāprthiví yāti sadyāñ* : 1.115.3^d, *pári dyāvāprthiví yanti sadyāñ*.

[**3.59.1^a**, *mitró jánāñ yātayati bruvāñāñ* : 7.36.2^d, *jāñāñ ca mitró yatati bruvāñāñ*.]

[**3.59.1^b**, *mitró dadhāra prthivím utá dyām* : 6.51.8^b, *nāmo dadhāra, &c.*]

Cf. under 3.32.8^c.

[**3.59.1^d**, *mitráya havyām ghrtávaj juhota* : 7.47.3^d, *síndhubhyo havyām, &c.*]

[**3.59.3^a**, *anamivāsa ilayā mādantañ* : 3.54.20^b, *dhruvákṣemāsa ilayā mādantañ*.]

3.59.4^{cd} : 3.1.21^{cd} ; 6.47.13^{ab} = 10.131.7^{ab}, *tásya vayām sumatáu vajññiyasyāpi bhadre sāumanasé syāma* ; 10.14.6^{cd}, *tésām vayām sumatáu vajññi-yāñām āpi, &c.*

3.59.9^b (*Viçvāmitra* ; to *Mitra*)

mitró devésv ayuṣu jánāya vṛktábarhiṣe,
iṣa iṣṭávratañ akah.

5.23.3^b (*Dyumna Viçvacarṣaṇi Ātreya* ; to *Agni*)

[*viçve hí tvā sajóṣaso, jánāso vṛktábarhiṣañ,*
hótārañ sádmāsu priyām vyānti várya puri.

5.21.3^a

5.35.6^b (*Prabhvasu Āngirasa* ; to *Indra*)

[*tvām íd vṛtrahantama, jánāso vṛktábarhiṣañ,*
ugráñ pūrvīṣu pūrvyām hāvante vūjasātaye.

5.35.6^a

5.35.6^d

8.5.17^a (*Brahmatithi Kāṇva* ; to *Açvins*)

[*jánāso vṛktábarhiṣo haviṣmanto aramkṛtañ,*
yuvām havante açvinā.

1.14.5^c

1.47.4^d

8.6.37^b (*Vatsa Kāṇva* ; to *Indra*)

[*tvām íd vṛtrahantama, jánāso vṛktábarhiṣañ,*
hāvante vūjasātaye.

5.35.6^a

5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. *kāñvāso vṛktábarhiṣañ*, 1.14.5^c, q.v.

3.60.3^d (*Viçvāmitra* ; to *Rbhus*)

indrasya sakhyām rbhávañ sám anaçur mánor nápāta apáso dadhanvire,
sāudhanvanāso amṛtatvām érire viṣṭví çámibhiñ sukṛtañ sukrtyáyā.

10.94.2^c (*Arbuda Kādraveya Sarpa* ; to the *Press-Stones*)

eté vadanti çatávāt sahásravād abhí krāntanti háritebhír áśābhiñ,
viṣṭví grāvāñāñ sukrtañ sukrtyáyā hótuç cit pūrve havirádyam açata.

We render 3.60.3, 'The Rbhus have obtained the friendship of Indra ; they the children of Manu, the workers, have bestirred themselves. The Sāudhanvanas, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die Ṛbhū im Ṛgveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the Ṛbhū myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar'. Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases viṣṭvī çāmibhiḥ in 3.60.3, and viṣṭvī grāvāṇaḥ in 10.94.2, the former is the mother; cf. viveṣa . . . çāmibhiḥ in 5.77.4, and the interesting epithets of the Ṛbhū in their nivid, ÇÇ.8.20, viṣṭvī svapasah, and çamyā çamiṣṭhāḥ. The expression sukṛtaḥ sukrṭyāyā also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. ṛbhāvaḥ sukṛtaḥ suhastāḥ, 7.35.12. The passage 3.54.12, where the Ṛbhū are said to have fashioned the sacrifice ūrdhva-grāvāṇaḥ, 'holding high the press-stones', may help to account for the slip of the pāda from Ṛbhū to Grāvāṇaḥ.

3.61.7^b (Viçvāmītra; to Uṣas)

ṛtasya budhnā uṣāsām iṣanyān vṛṣā mahī ródasī á viveça,
mahī mitrāsya vāruṇasya māyā candréva bhānūm ví dadhe purutrá.

10.80.2^b (Agni Sāucika, or Agni Vaiçvānara; to Agni)
agnér āpnasah samid astu bhadrágnir mahī ródasī á viveça,
agnir ékaṁ codayat samātsv agnir vṛtrāṇi dayate puruṇi.

The vṛṣā in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.) See Bergaigne, i. 15, 142; ii. 160, 358. For uṣāsām in 3.61.7^a see last Oldenberg, RV. Noten, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, vadhūyur iva yōṣaṇām.

3.62.9^{ab} (Viçvāmītra; to Pūsan)

yó viçvābhī vipác्यati bhūvanā sám ca pácyati,
sá naḥ puṣāvitā bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)
yó viçvābhī vipác्यati bhūvanā sám ca pácyati,
sá naḥ paṣad áti dvīṣaḥ. 65 refrain, 10.187.1^c—5^c

There is little doubt that the repeated distich is original with the Pūsan hymn; cf. 2.40.4; 5; 6.58.2.

3.62.13^c (Viçvāmītra; to Soma)

sóma jigāti gātuvid devūnām eti niṣkṛtām,
ṛtasya yónim āśadam.

5.21.4^d (Sasa Ātreya; to Agni)
devām vo devayajyāyāgnīm ilita mártayah,
sámiddhaḥ çukra didihy ṛtasya yónim āśadaḥ sasāsya yónim āśadaḥ.
9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
iṇdrasya soma rádhase, punāno hárdi codaya, 66 9.8.3^a
ṛtasya yónim āśadam.

9.64.22° (Kaṣyapa Marica; to Soma Pavamāna)
indrāyendo marūtvate pávasva mádhumattamah,
ṛtásya yónim āsádam.

Cf. arkásya yónim āsádam, under 9.25.6; yónāv ṛtásya sídatam, 3.62.18^b; sídann ṛtásya yónim ā, 6.16.35^c; and yónim ṛtásya sídata, under 9.13.9°.—For 5.21.4 see Oldenberg, SBE. xlvii. 243, 345.

3.62.16^a (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)
ā no mitrávaruṇā ghr̥tāir gávyyūtim ukṣatam,
mádhvā rájañsi sukratu.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)
ā no mitrávaruṇā havyájusṭim ghr̥tāir gávyyūtim ukṣatam ilābhih,
pr̥atī vām átra vāram ā jánāya pr̥itām udnó divyásya cároh. ~~cf.~~ 7.65.4^c
8.5.6^c (Brahmātithi Kāṇva; to Aṣvins)
tā sudevāya dāḥṣe sumedhām ávitāriṇim,
ghr̥tāir gávyyūtim ukṣatam.

Cf. ā no gávyyūtim ukṣatam ghr̥tēna, 7.62.5^b. There can be little doubt that the pāda, ghr̥tāir gávyyūtim ukṣatam in 3.62.16^b and 8.5.6^c is the 'mother' form, from which is derived ghr̥tāir gávyyūtim ukṣatam ilābhih. By the same terms 7.65.4^{ab} is an extended form of 3.62.16^{ab}. There we must take the pāda ā no mitrávaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhi no mitra varuṇa for 3.62.16^a, without having in mind ā no mitrávaruṇā havyájusṭim in 7.65.4^a. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2. chapter 2, class B 9.—For gávyyūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4^c has a partial parallel in 7.70.5^c, pr̥atī prá yātām vāram ā jánāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, ā vām mitrávaruṇā havyájusṭim.

3.62.18^a (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)
gr̥ṇāná jamádagninā yónāv ṛtásya sídatam,
pātām sómam ṛtāvṛdhā.

~~cf.~~ 9.13.9^c

~~cf.~~ 1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)
bhadram id bhadrá kṛṇavat sárasvaty ákavāri cetati vājínivati,
gr̥ṇāná jamádagnivát stuvāná ca vasiṣṭhavát.
8.101.8^d (Jamadagni Bhārgava; to Aṣvins)
rātīm yád vām arakṣásam hāvāmahe yuvábhyām vājínivasū,
pr̥acīm hótṛām pratirántāv itām narā gr̥ṇāná jamádagninā.
9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)
utā no gómatir īṣo viçvā arṣa pariṣṭūbhah,
gr̥ṇāno jamádagninā.
9.65.25^b (Bhrgu Vāruni, or Jamadagni Bhārgava; to Soma Pavamāna)
pávate haryató hárir gr̥ṇāno jamádagninā,
hinvánó gór ádhi tvací.

The pāda-type gr̥ṇāná jamádagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamádagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c: 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^e (Vāmadeva Gautama ; to Agni, or Agni and Varuṇa)

sákhe sákḥāyam abhy á vavṛtsvāçūm ná cakráñ ráthyeva ráñhyāsmábhyañ
dasma ráñhyā,

ágne mṛlákāñ vāruṇe sácā vido marútsu viçvábhānuṣu,
tokáya tuje çuçuçāna çām kṛdhy asmábhyañ dasma çām kṛdhi.

8.27.3^d (Manu Vāivasvata ; to Viçve Devāḥ)
prā sú na etv adhvarò 'gnā devēṣu pūrvyāḥ,
ādityēṣu prā vāruṇe dhṛtāvrate marútsu viçvábhānuṣu.

For 4.1.3^a cf. 10.10.1^a.—For the same stanza see Oldenberg, Prol. pp. 141, 146 ; Bergaigne, Quarante Hymnes, p. 11 ; Hillebrandt, Ved. Myth. iii. 65.—Though the entire distichs in which occurs the repeated pāda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11¹, mahó budhné rájaso asyá yónāu : 4.17.14^d, tvacó budhné, &c.]

[4.1.13^c, áçmavrajāḥ sudúghā vavré antāḥ : 5.31.3^c, práçodayat sudúghā, &c.]

4.1.15^d (Vāmadeva Gautama ; to Agni)

té gavyatá manasā dṛdhram ubdhām gā yemānām pári śántam ádrim,
dṛlḥām náro vácasā dáivyena vrajám gómantam uçjo ví vavruḥ.

4.16.6^d (Vāmadeva Gautama ; to Indra)
viçvāni çakró nāryāni vidvāñ, apó rireca sákhibhir nikāmāñ,

cf. 4.16.6^a

áçmanām cid yé bibhidúr vácobhir vrajám gómantam uçjo ví vavruḥ.

10.45.11^d (Vatsapri Bhālandana ; to Agni)

tvām agne yajamānā ánu dyūñ viçvā vāsu dadhire vāryāni,
tvāyā sahá drāviṇam ichámānā vrajám gómantam uçjo ví vavruḥ.

The repeated pāda is bald in 10.45.11 ; note the absence of an equivalent for either the word vácasā or vácobhiḥ of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is uçjāḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas ; see in its order. Cf. Ludwig, Der Rig-Veda, iii. 97 ff.—For the repeated pāda cf. also 7.90.4^c, gavyām cid ūrvām uçjo ví vavruḥ.

4.1.17^d (Vāmadeva Gautama ; to Agni)

néçat támo dúdhitam rócata dyāúr úd devyá usáso bhānúr arta,
á súryo brhatás tiṣṭhād ájrañ rjú mārteṣu vṛjinā ca páçyan.

6.51.2^c (R̥iṣṭvan Bhāradvāja; to Viṣve Devāḥ)
 veda yās trīṇi vidāthāny eṣāṃ devānāṃ jānma sanutār ā ca viprah,
 ṛjū mārteṣu vr̥jinā ca pācyann abhī caṣṭe sūro aryā évān.

7.60.2^d (Vasiṣṭha; to Mitra and Varuṇa)
 eṣā syā mitrāvaruṇa nṛcākṣā ubhé úd eti sūryo abhī jman,
 ṛvīṣasya sthātūr jāgataḥ ca gopā ṛjū mārteṣu vr̥jinā ca pācyan.

6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322; RV. Noten, p. 403. The repeated pāda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vāmadeva Gāutama; to Agni)

viṣveṣāṃ āditir yajñīyānāṃ viṣveṣāṃ ātithir mānuṣāṇām,
 agnir devānāṃ āva avṛṇānāḥ sumṛlikō bhavatu jātavedāḥ.

6.47.12^b (Garga Bhāradvāja; to Indra)=

10.131.6^b (Sukṛti Kākṣivata; to Indra)

indrah sutrāmā svāvaṇ āvobhiḥ sumṛlikō bhavatu viṣvāvedāḥ,
 bādhatām dvēṣo ābhayaṃ kṛṇotu ṣuvīryasya pātayaḥ syāma.]

4.51.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viṣvāvedāḥ for jātavedāḥ, and thinks that this is due to assimilation to viṣveṣāṃ āditir . . . viṣveṣāṃ ātithir in the same stanza. The present item, however, shows that the parallel pāda with viṣvāvedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^a; 8.23.25^a, ātithim mānuṣāṇām.

4.2.1^a: 1.77.1^c, yō mārteṣv amṛta ṛtāvā.

[4.2.2^a, ihā tvām sūno sahaso no adyā: 1.58.8^a, āchidrā sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

[4.2.18^{ab}, ā yūthēva kṣumāti paçvō akhyad devānāṃ yāj jānimānty ugra:
 7.60.3^d, sām yō yūthēva jānimāni caṣṭe; 8.25.7^{ab}, ādhi yā bṛhatō
 divō 'bhī yūthēva pācyataḥ.]

4.2.20^a: 1.73.10^a, etā te agna ucāthāni vedhaḥ.

[4.2.20^c, ūc chocasva kṛṇuhī vāsyaso naḥ: 8.48.6^b, prā cakṣaya kṛṇuhī, &c.]

4.3.1^b (Vāmadeva Gāutama; to Agni)

ā vo r̥jānam adhvāryasya rudrām hótāram satyayājām ródasyoḥ,
 agnīm purā tanayitnōr acittād dhiranyarūpam āvase kṛṇudhvam.

6.16.46^c (Bharadvāja; to Agni)

vitī yō devām mārto duvasyéd agnīm ṛtādhvaré havīṣmān,
 hótāram satyayājām ródasyor ṛttānāhasto nāmasā vivāset.]

3.14.5^b

4.3.2^b: 1.124.7^d; 10.71.4^d; 91.13^d, jāyēva pátya uçatí suvāsāḥ.

[4.3.8^d, sādha divo jātavedaḥ cikitvān: 3.17.2^b, yāthā divo, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hī smā vṛṣabhāc cid aktāḥ pumān agniḥ pāyasā prṣṭhyēna,
āspandamāno acarad vayodhā vṛṣā çukrām duduhe pṛçniṛ údhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpūr nū tāt cikitūse cid astu samānām nāma dhenū pātyamānam,
mārteṣv anyād doḥase pipāya sakṛc çukrām duduhe pṛçniṛ údhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing; he the bull, the Pṛçni-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛçni, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛçniṛ to pṛçner, 'es melkte der stier der Pṛçni helles euter'; in his commentary he retains pṛçniṛ but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛçni fliessen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛçniṛ in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder: he, a bull, is thereby—mirabile dictu—also a pṛçni, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛçni ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛçnyā dugdhām sakṛt pāyah. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛçni gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛçni who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛçni. We may finally remark that in the secondary form of the pāda 4.3.10^d, çukrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛçni cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāutama; to Agni)

ṛtēnādrim vy āsan bhidāntaḥ sām āṅgirasō navanta gobhiḥ,
çunām nārāḥ pāri ṣadann uṣāsam āviḥ svār abhavaj jāté agnāu.

10.88.2^b (Murdhanvat, an Āṅgirasa, or Vāmadevya; to Sūrya and Vaiçvānara)
gṛṇām bhūvanām tāmāsāpagnīham āviḥ svār abhavaj jāté agnāu,
tāsya devāḥ pṛthivī dyāūr utāpō raṇayann oṣadhiḥ sakhyé asya.

The relation of pādas a and b in 10.88.2 is anacluthic, curable by substituting akṛṇot for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam viçvam uṣāḥ (cf. also 5.2.9; 6.17.3).

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330.—For navanta, emendable to anavanta, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5^c (Vāmadeva Gāutama; to Agni)

ūrdhvo bhava prāti vidhyādhy asmād āviṣ kṛṇuṣva dāivyāny agne,
āva sthirā tanuhi yātujūnām jāmim ājāmim prā mṛṇihi cātrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)
nī tigmāni bhraçāyan bhrāçyāny āva sthirā tanuhi yātujūnām,
ugrīya te sāho balaṁ dadāmi pratītya cātrūn vigadēṣu vṛça.

For the repeated pāda cf. 2.33.14^c; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yās tvā nityena haviṣā yā ukthāih: 6.5.5^a, yās te yajñena samidhā yā ukthāih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayā te agna samidhā vidhema prāti stōmanī çayāmānanī grbhāya,
dāhāçaso rakṣāsaḥ pāhy āsmān druho nidō mahāmaho avadyāt.

7.14.2^a (Vasiṣṭha Maitravaruni; to Agni)
vayām te agne samidhā vidhema vayanī dāçema suṣtutī yajatra,
vayām ghṛtēnādhvarasya hotar vayanī deva haviṣā bhadrāçoce.

Cf. 5.4.7^a, vayām te agna ukthāir vidhema.

[4.5.3^b, sahāsraretā vṛṣabhās tūviṣmān: 2.12.12^a, yāḥ saptaṛaçmīr vṛṣabhās, &c.]

4.5.4^c (Vāmadeva Gāutama; to Vāiçvānara)

prā tām agnir babhasat tigmājambhas tāpiṣṭhena çociṣā yāḥ surādihāḥ,
prā yé minānti vāruṇasya dhāma priyā mitrāsya cétato dhruvāṇi.

10.89.8^c (Reṇu Vāiçvāmītra; to Indra)
tvām ha tyād ṇayā indra dhīro 'sir ná pūrva vṛjinā çṛṇāsi,
prā yé mitrāsya vāruṇasya dhāma yūjam ná jānā minānti mitrām.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrā).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions: Grassmann supplies ā before minānti, but the verb has the preposition prā in the third pāda, and pra + ā + mi does not exist. Oldenberg, Prol. p. 74, reads prā minānti in pāda d, having, apparently, overlooked prā in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Viçvāmītrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyām rupó ágram padām véh: 3.5.5^a, pāti priyām ripó ágram padām véh.

4.6.2^c (Vāmadeva Gāutama; to Agni)

ámūro hótā ny asādi vikṣv agnir mandró vidátheṣu prácetāh,
úrdhvám bhānūm savitá devó açred drapsām dávidhvaḍ gaviṣó ná

4.13.2^a (Vāmadeva Gāutama; to Agni, or Līngoktadevatāh)

úrdhvám bhānūm savitá devó açred drapsām dávidhvaḍ gaviṣó ná
sátvā,

ánu vratām váruṇo yanti mitró yát súryam divy árohayaṅti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Līngoktadevatāh)

úrdhvám ketūm savitá devó açrej jyótiṛ víçvasmāi bhūvanāya kṛṇvān,
cf. 1.92.4^c

ápra dyāvāpṛthiví antárikṣam, ví súryo raçmibhiç cékitānaḥ.

cf. 1.115.1^c

7.72.4^c (Vasiṣṭha; to Açvins)

ví céd uchāntý açvinā uśásah prá vām bráhmāni káravo bharante,

cf. 6.67.10^a

úrdhvám bhānūm savitá devó açred brhád agnáyaḥ samidhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one páda patterned after another. What is stated descriptively in 4.13.2^a; 14.2^a; 7.72.4^c (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of *iva*; consequently the word *devó* is thrown out. The result is a frankly poor páda: it is difficult to say, hardly worth while to inquire, how the páda was then read. Perhaps, úrdhvám bhānūm savitá *iva* açret; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another páda in which Savitar's action is worked into a comparison, úrdhvám bhānūm savitá dyām ivopāri, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For drapsā in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatā sujūrñí rātini ghr̥tāci: 6.63.4^b, prá rātir eti jūrñini ghr̥tāci.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇid devatātim urāṇaḥ.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stīrṇé barhiṣi samidhāné agná úrdhvó adhvaryúr juṣaṇó asthāt,
pāry agniḥ paçupá ná hótā triviṣṭy eti pradīva urāṇaḥ.

6.52.17^a (Rjigvan Bhāradvāja; to Viçve Devāh)

stīrṇé barhiṣi samidhāné agnāu sūkténa mahā námasā vivāse,
asmín no adyā vidáthe yajatrā viçve devā havīṣi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pāri tmānā mitádrur eti hótāgnir mandró mádhuvacā rtāvā,
drávanty asya vājino ná çoka bháyante viçvā bhūvanā yád ábhraṭ.

7.7.4^d (Vasiṣṭha Māitravaruṇi; to Agni)

sadyó adhvaré rathirám jananta mánuṣāso vícetaso yá eṣām,
viçám adhāyi viçpátir duroṇe 'gnír mandró mádhuvacā ṛtāvā.

4.6.11^d (Vāmadeva Gāutama; to Agni)

ākāri bráhma samidhāna túbhyaṁ çānsāty ukthám yájate vy ù dhāḥ,
hótāram agnīm mánuṣo ní ṣedur namasyánta uçijaḥ çānsam āyóḥ.

5.3.4^{ed} (Vasuçruta Ātreya; to Agni)

táva çriyá sudṛṣo deva devāḥ purú dádhanā amftam sapanta,
hótāram agnīm mánuṣo ní ṣedur daçasyánta uçijaḥ çānsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyā- and daçasyā-, are good hieratic Vedic: I know of no means for deciding.

4.7.1^b (Vāmadeva Gāutama; to Agni)

ayām ihā prathamó dhāyi dhātṛbhīr hótā yájiṣṭho adhvarésv íḍyaḥ,
yām āpnāvāno bhīgavo virurucúr vāneṣu citráṁ vibhvaṁ viçé-viçe.

8.60.3^c (Bharga Prāgātha; to Agni)

agne kavir vedhā asi hótā pāvaka yākṣyaḥ,
mandró yájiṣṭho adhvarésv íḍyo ṽviprebhiḥ çukra mánmabhiḥ.]

60- I. 127.2^c

Cf. 5.22.1^{ed}, yó adhvarésv íḍyo hótā mandritamo viçi, containing an almost perfect blend of the wordings of the repeated pādas.

4.7.4^b: 1.86.5^b; 5.23.1^c, viçvā yāç carṣañir abhi.

[4.7.8^d, viduṣṭaro diva āródhanāni; 4.8.4^c, vidván āródhanam divāḥ.]

4.7.9^a, kṛṣṇām ta éma ruçataḥ puró bhāḥ: 1.58.4^d, kṛṣṇām ta éma ruçadúrme ajara.

[4.7.10^b, yád asya váto anuvāti çociḥ: 1.148.4^c; 7.3.2^c, ád asya váto ánu vāti çociḥ; 10.142.4^c, yadā te váto anuvāti çociḥ.]

4.8.1^b: 8.102.17^c, havyaváham ámartyam; 3.10.9^c, havyaváham ámartyam sahovfdham.

4.8.2^c: 1.1.2^c, sá deván éhú vaksati.

[4.8.4^c, vidván āródhanam divāḥ: 4.7.8^d, viduṣṭaro diva āródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gāutama; to Agni)

té rāyá té suviryāiḥ sasavānsó ví çṛṇvire,
yé agná dadhiré dúvaḥ.

8.54 (Val. 6).6^d (Mātariçvan Kāṇva ; to Indra)

ājipate nṛpate tvām id dhī no vāja ā vakṣi sukrato,

vitī hōtrābhīr utā devāvitibhiḥ sasavāṇso vī çṛṇvire.

In 8.54 (Val. 6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavāṇsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vāḷakhilya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛṣā mahān asi: 1.36.12^d, sá no mṛṣa mahān asi.]

4.9.5^a (Vāmadeva Gāutama ; to Agni)

vēṣi hy ādhvariyaṭām upavaktā jānānam,

havyā ca mānuṣānam.

6.2.10^a (Bharadvāja Bārhaspatya ; to Agni)

vēṣi hy ādhvariyaṭām āgne hōtā dāme viçām,

samf̥dho viçpate kṛṇu juṣāsva havyām āngirah.

Ludwig, 336, ad 4.9.5: 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du genieusst von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5: 'Denn du als der Ernunterer der Männer, die das Fest begehnen, verzehrst der Menschen Opferguss.' Whereas he renders 6.2.10^b correctly: 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5^c is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, çriyē rukmō ná rocata upākē: 7.3.6^b, vi yād rukmō ná rōcasa upākē.]

4.11.5^d (Vāmadeva Gāutama ; to Agni)

tvām agne prathamām devayānto devām mārta amṛta mandrājihvam,

dveṣoyūtam ā vivāsanti dhībhīr dāmūnasam gr̥hāpatim āmūram.

5.8.1^d (Iṣa Ātreya ; to Agni)

tvām agna r̥āyāvah sām idhire pratnām pratnāsa ūtaye sahaskrta,

puruṣcandrām yajatām viçvādhāyasam dāmūnasam gr̥hāpatīm vā-
reṇyam.

[4.12.3^b, agnir vājasya paramāsya rāyāḥ: 7.60.11^b, vājasya satāu paramāsya rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama ; to Agni)

agnir iḥe br̥hatāḥ kṣatriyasya agnir vājasya paramāsya rāyāḥ,

dādhāti rātnam vidhaté yāviṣṭho vy ānuṣān mārtyāya svadhāvan.

cf. 4.12.3^b

7.16.12^c (Vasiṣṭha Maitravaruṇi; to Agni)

tām hótāram adhvarásya pracetasaṁ váhniṁ devá akr̥vata, 3.11.4^c
dádhati rātnaṁ vidhaté suvīryam agnir jánāya dāḥṣe.

The preposition ví which limps, with sharp tmesis, behind its verb dádhati in 4.12.3^{cd}, impresses me as secondary.—Cf. the parallel pádas under 4.44.4.

4.12.6 (Vāmadeva Gāutama; to Agni) =

10.126.8 (Kulmalabarhiṣa Čailuṣi, or Anhomuc Vāmadevya; to Viṣve
Devāḥ, here Agni)

yáthā ha tyád vasavo gāuryaṁ cit padí śitám ámuñcatā yajatrāḥ,
evó śv ásmān muñcatā vy ánhah prá tāry agne pratarám na áyuh.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to páda d are listed by Aufrecht in the Preface to the second edition of his Rig-Veda, p. xxviii, nr. 109; particularly 10.59.1^a, prá tāry áyuh pratarám návīyah.

[4.13.1^c, yātām aḥvinā sukṛto duroṇām: see under 1.117.2^c.]

4.13.2^a: 7.72.4^c, urdhvám bhānūṁ savitá devo aḥret; 4.6.2^c, urdhvám bhānūṁ savitévāḥret; 4.14.2^a, urdhvám ketūṁ savitá devo aḥret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni)

ánāyato ánibaddhaḥ katháyám nyāññ uttānó 'va padyate ná,
káyā yāti svadhāyā kó dadarṣa divá skambháḥ sámṛtaḥ pāti nákam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout; see p. 13.

4.14.2^a, urdhvám ketūṁ savitá devo aḥret: 4.6.2^c: urdhvám bhānūṁ savitévāḥret;
4.13.2^a; 7.72.4^c, urdhvám bhānūṁ savitá devo aḥret.

4.14.2^b, jyótir vícvasmāi bhūvanāya kr̥vān: 1.92.4^c, jyótir vícvasmāi bhūvanāya kr̥vatí.

4.14.2^c: 1.115.1^c, áprā dyāvāprthiví antárikṣam.

4.14.3^d, usá Iyate suyújā ráthena: 1.113.14^d, óśá yāti suyújā ráthena.

4.14.4^b (Vāmadeva Gāutama; to Aḥvins)

á vām váhiṣṭhā ihá té vahantu ráthā áḥvāsa usáso vyūṣṭāu,
imé hí vām madhupéyāya sómā asmín yajñé vīsanā mādayethām.]

cf. 1.184.2^a

4.45.2^b (Vāmadeva; to Aḥvins)

úd vām pr̥kṣáso mádhumanta Irate, ráthā áḥvāsa usáso vyūṣṭiṣu,

4.45.2^a

apor̥nuvántas táma á páriṇvrtam svār ná ḥukráṁ tanvánta á rájah.

For 4.45.2 see Pischel, Ved. Stud. ii. 96; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of pr̥kṣá note this parallel, which seems to support his rendering of the word by 'swift'; cf. váhiṣṭhā in 4.14.4^a.

[4.14.4^d, *asmín yajñé vṛṣaṇā mādayethām* : 1.184.2^a, *asmé ũ śu vṛṣaṇā*, &c.]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)
pāri vājapatiḥ kavir agnir havyāny akramīt,
dādhad rātnāni dācūṣe.

9.3.6^c (Çunaḥṣepa Ājigarti ; to Soma Pavamāna)
eṣā viprāir abhiṣṭuto 'pó devó ví gāhate,
dādhad rātnāni dācūṣe.

For the repeated *pāda* cf. *dhattām rātnāni dācūṣe*, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)
tām ārvantaṁ ná sānasim aruṣām ná divāḥ ṣiḥum,
marmrjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām ārvantaṁ ná sānasim gṛñhi vipra ṣuṣmīṇam,
mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. *Pāda* 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' *Pāda* c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root *yāt*, Ved. Stud. iii. 15 ff. Ludwig, 412, 'wie Mitra der die leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence *ārvantaṁ . . . marmrjyānte* points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra *yātayājjana* has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, *kumārāḥ sāhadevyāḥ* ; 4.15.8^b, *kumārūt sāhadevyāt*.

4.16.5^b : 3.54.15^b ; 8.25.18^c, *ubhé ā paprāu ródasi mahitvā*.

[4.16.6^a, *viçvāni çakró nāryāni vidvān* : 7.21.4^b, *āpānsi viçvā nāryāni vidvān*.]

4.16.6^d : 4.1.15^d ; 10.45.11^d, *vrajām gómantam uçiḥo ví vavruḥ*.

4.16.12^d : 1.174.5^c, *prā sūraç cakrām vṛhatād abhīke*.

[4.16.20^b, *brāhmākarma bhṛgavo ná rátham* : 10.39.14^b, *átaksāma bhṛgavo*, &c.]

Cf. p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vāmadeva Gāutama; to Indra) = 4.19.11^d = 4.20.11^d =
4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vāmadeva; to Indra)

nú ṣṭutá indra nú ṣṇāná iṣam jaritré nadyò ná pipeḥ,
ákāri te harivo bráhma návyam dhiyá syāma rathyāḥ sadāsāḥ.

4.56.4^d (Vāmadeva; to Dyāvapṛthivyāu)
nú rodasi brhādabhir no várūthāiḥ pātnivadbhir iṣṣyanti sajōṣā ḥ,
urūci vícve yajaté ní pātam dhiyá syāma rathyāḥ sadāsāḥ.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234.

4.17.1^d (Vāmadeva Gāutama; to Indra)

tvām mahān indra tūbhyam ha kṣā ānu kṣatrām mahānā manyata dyāuḥ.
tvām vṛtrām čavasā jaghanvān sṛjāḥ sindhūr āhinā jagrasānān.

10.111.9^a (Astrādaṇṣṭra Vāirupa; to Indra)
sṛjāḥ sindhūr āhinā jagrasānān ād id etāḥ prā vivijre javéna.
múmukṣamānā utā yā mumucré 'dhéd etā ná ramante nitiktāḥ.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^{ab}, and Ludwig, 518; Grassmann, i. 123. The fourth pāda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, múmukṣamānā utā yā mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten'; similarly Grassmann, ii. 393.

4.17.3^c (Vāmadeva Gāutama; to Indra)

bhinád girim čavasā vājram iṣṇān āviṣkṛṇvānāḥ sahasānā ójah,
vādhim vṛtrām vājreṇa mandasānāḥ sārann āpo jávasā hatāvṛṣṇth.

10.28.7^c (Vasukrapatni; to Indra)
evā hí mām tavasān jajñūr ugrām kārman-karman vṣaṇam indra devāḥ,
vādhīm vṛtrām vājreṇa mandasānō 'pa vrajām mahinā dācūṣe vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevāḥ for indra devāḥ (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7, with its precarious analogical vādhīm (also 1.165.8), is a direct copy of 4.17.3^c. This is shown further by the nonce-formation vam which is again analogical. Grassmann naïvely explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vah, vah. Both vādhim and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmastuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15^b, hāntā vṛtrām vājreṇa mandasānāḥ ; and also under 8.59 (Vāl. 11).1^d.

4.17.5^b: 1.177.1^b, rājā kṛṣṭinām puruhūtā indrah.

[4.17.7^{od}, tvām prāti pravāta açāyānam āhiṃ vājreṇa maghavan ví vṛcāḥ : 4.19.3^{od}, sapta prāti pravāta açāyānam āhiṃ vājreṇa ví riṇā aparvān.]

[4.17.14^d, tvacó budhné rájaso asyá yónāu : 4.1.11^b, mahó budhné, &c.]

4.17.16^{ab} (Vāmadeva Gāutama ; to Indra)

gavyānta indraṃ sakhyāya viprā açvāyānto vṛṣaṇam vājāyantaḥ,
janīyānto janidām āksitotim ā cyāvayāmo 'vaté ná kócam.

10.131.3^{od} (Sukṛti Kākṣivata ; to Indra)

nahí sthūry ṛtuthā yātām āsti nótā çrávo vivide saṅgaméṣu,

gavyānta indraṃ sakhyāya vipra açvāyānto vṛṣaṇam vājāyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship ; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda d cf. 10.42.2^{od}. This stanza is simple and effective ; not so 10.131.3 : 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19 ; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16 : 'wir beutelustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier ; frauen verlangend den frauengeber, des hilfe nie auszehrt, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich : 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya : 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16^{ab} as follows : 'Wir Sänger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.13.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d ; 4.56.4^d, dhīyā syāma rathyāḥ sadāsāḥ.

[4.18.4^c, nahí nv āsya pratimānam āsti : 6.18.12^c, nāsya çātrur ná pratimānam asti.]

4.18.5^d: 10.45.6^b, ā ródasi aprṇāḥ jāyamānāḥ ; 3.6.2^a ; 7.13.12^b, ā ródasi aprṇā jāyamānāḥ.

4.18.7^d: 4.19.8^b, vṛtrām jaghanvān asṛjad vi sīndhūn; 1.80.10^d, vṛtrām jaghanvān asṛjad.

4.18.11^d (Samvāda Indrāditivāmadevānām)

utā mātā mahiṣām ānv avenad amī tvā jahati putra devāḥ,
āthābravid vṛtrām indro hanīṣyān sākhe viṣṇo vitarām vi kramasva.

8.100.12^a (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām vi kramasva dyāur dehi lokām vājraya viśkābhe,
hānāva vṛtrām riṇācāva sīndhūn indrasya yantu prasavē viśṛṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest"! ' Pāda d, repeated in 8.100.12^a, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravid . . . sākhe viṣṇo vitarām vi kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^a. The two hymns are also connected as regards 4.18.13^d: 8.100.8^d. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2^c: 3.32.11^a; 6.30.4^c, āhann āhim pariṣāyanam āraṇḥ.

[4.19.3^{cd}, sapta prāti pravāta ācāyanam āhim vājreṇa vi riṇā aparvān: 4.17.7^{cd},
tvām prāti pravāta ācāyanam āhim vājreṇa maghavan vi vṛcaḥ.]

4.19.5^d (Vāmadeva; to Indra)

abhi prā dadrur jānayo nā gārbham rāthā iva prā yayuḥ sākām ādrayah,
ātarpayo viṣṭa ubjā urmīn tvām vṛtān ariṇā indra sīndhūn.

4.42.7^d (Trasadasyu Pāurukutsya; to Indra and Varuṇa)

viduḥ te viçvā bhūvanāni tāsyā tā prā bravīsi vāruṇāya vedhaḥ,
tvām vṛtrāni çṛṇviṣe jaghanvān tvām vṛtān ariṇā indra sīndhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (çṛṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^d is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, vṛtrām jaghanvān asṛjad vi sīndhūn; 1.80.10^d, vṛtrām jaghanvān asṛjat.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyá syāma rathyāḥ sadāsāḥ.

4.20.3^b (Vāmadeva ; to Indra)

imām yajñān tvām asmākam indra puró dádhat saniṣyasi krátuṁ naḥ,
çvaghñíva vajrin sanāye dhānānām tvāyā vayām aryá ajim jayema.

5.31.11^d (Avasyu Ātreya ; to Indra and Kutsa ?)

sūraç cid rátham páritakmyāyām pūrvam karad úparam jūjuvānsam,
[bhārac cakrām étaçah sám riṇāti] puró dádhat saniṣyati krátuṁ naḥ.

4.20.3^b

The repeated pāda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.121.13^b.

[4.20.6^d, udnéva kóçam vásunā nyṛṣtam: 10.42.4^c, kóçam ná pūrvām vásunā nyṛṣtam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyá syāma rathyāḥ sadāsāḥ.

4.21.10^b, hantā vṛtrām vāriṇaḥ pūrave kaḥ: 1.63.7^d, anho rājan vāriṇaḥ pūrave kaḥ.

4.21.10^d (Vāmadeva ; to Indra)

evá vásva indraḥ satyāḥ samrád [dhánta vṛtrām vāriṇaḥ pūrave kaḥ.] 4.21.63.7^d
pūruṣṭuta krátvā naḥ çagdhi rāyo bhakṣiyá té 'vaso dáivyaśya.

5.57.7^d (Çyāvāçva Ātreya ; to Maruts)

gomád açvāvad ráthavat suvīram candrávad rádho maruto dadā naḥ,
prāçastim naḥ kṛnuta rudriyāso bhakṣiyá vó 'vaso dáivyaśya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva ; to Indra)

yó devó devátamo jūyamāno mahó vájebhir mahádbhic ca çúṣmāih,
dádhāno vajram bahvó uçántam dyām ámena rejayat prá bhūma.

6.32.4^b (Suhotra Bhāradvāja ; to Indra)

sá nivyābhir jaritāram áchā mahó vájebhir mahádbhic ca çúṣmāih,
puruvírabhir vṛṣabha kṣitínām á girvaṇaḥ suvitāya prá yāhi.

For mahó vájebhiḥ see Fischel, Ved. Stud. i. 11 note (cf. ibid. 268, note); Oldenberg, ZDMG. Iv. 271.

[4.22.5^b, viçveṣv ít sávanaṣu pravácya: 1.51.13^d; 8.100.6^a, viçvét tá te sávanaṣu pravácya.]

4.22.9^d (Vāmadeva ; to Indra)

asmé vársiṣṭhā kṛnuhi jyéṣṭhā nṛmāni satrá sahure sáhānsi,
asmábhyaṁ vṛtrá suhánāni randhi jahí vádhar vanúṣo mártyaśya.

7.25.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)

çatām te çiprinn utāyaḥ sudāse sahāsrām çānsā utā ratir astu,
jahī vādhar vanuṣo mārtyasyāsmé dyumnām ādhi rātnaṁ ca dhehi.

4.22.10^d : 3.30.21^d, asmākām (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ :
3.31.14^d, asmākām sū maghavan bodhi gopāḥ.

4.22.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d : 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

[4.23.4^c, devō bhuvan nāvedā ma rtānām : 1.165.13^d, eṣām bhūta nāvedā ma
rtānām.]

[4.23.10^c, rtāya pṛthvī bahulē gabhirō : 10.178.2^c, ūrvī nā pṛthvī bāhule gabhīre.]

[4.23.11^d : see under 4.22.11^d.]

4.24.3^b, ririkvānsas tanvāḥ kṛṇvata trām : 1.72.5^c, ririkvānsas tanvāḥ kṛṇvata
svāḥ.

4.24.3^d (Vāmadeva ; to Indra)

tām in nāro vi hvayante samiké , ririkvānsas tanvāḥ kṛṇvata trām, 1.72.5^c
mithō yāt tyāgām ubhāyāso āgman nāras tokāsyā tānayasya sātāu.

7.82.9^d (Vasiṣṭha ; to Indra and Varuṇa)

asmākām indravaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojasa,
yād vāni hāvanta ubhāye ādha sprdhī nāras tokāsyā tānayasya sātīṣu.

Cf. 6.19.7^c, yēna tokāsyā tānayasya sātāu.

4.24.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d : 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva ; to Indra)

tāsmā agnir bhīrātaḥ çarma yaṁsaj jyók paçyāt sūryam uccārantam,
yā indrāya sunāvāméty āha nāre nāryāya nṛtamāya nṛtām.

6.52.5^b (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

viçvadānīm sumānasah syāma paçyema nū sūryam uccārantam,
tāthā karad vāsupatir vāsūnāṁ devān ōhānō vasāgamiṣṭhaḥ.

7.104.24^d (Vasiṣṭha ; to Indra)

indra jahi pūmānsam yātudhānam utā striyam māyāya çāçadānam,
vigṛvāso mūrādevā rdantu mā té dṛçan sūryam uccārantam.

10.59.4^b (Bandhu Gāupāyana, and others ; to Nirṛti and Soma)

mō sū naḥ soma mrtyāve parā dah paçyema nū sūryam uccārantam,
dyūbhir hitō jarimā sū no astu parātaram sū nirṛtir jihitām.

10.59.6^c (Bandhu Gāupāyana, and others ; to Asunṛti)

āsunte pūnar asmāsu cākṣuḥ pūnaḥ prānām ihā no dhehi bhōgam,
jyók paçyema sūryam uccārantam ānumate mṛlāyā naḥ svastī.

5.37.1^d (Atri Bhāuma ; to Indra)
 sām bhānūnā yatate sūryasyājūhvāno ghr̥tāpr̥sthah svāñcāh,
 tasmā ām̐dhra uśāso vy ūchān yā indrāya sunāvāmety āha.

Cf. the pāda, jyōk ca sūryaṁ dr̥ṣṭe, under 1.23.21.—For devān ōhānah in 6.52.5^d see Geldner, Ved. Stud. iii. 62 ; Oldenberg, RV. Noten, p. 403.

[4.25.5^b, urv āsmā āditih̐ çarma yaṁsat : 1.107.2^d ; 4.54.6^d, ādityāir no āditih̐, &c.]

[4.26.2^d, māma devāso ānu kētam āyan : 10.6.7^c, tām te devāso, &c.]

[4.26.7^c, ātrā pūram̐dhir ajahād āratih̐ : 4.27.2^c, Irmā pūram̐dhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff. ; Bloomfield, JAOS. xvi. 19 ; Ludwig, Ueber Methode, p. 65 ff. ; Sieg, Sagenstoffe, p. 88 ff.

[4.27.2^c : see prec.]

4.28.1^c (Vāmadeva ; to Indra)

tvā yujā tāva tāt soma sakhyā indro apō mánave sasrútas kah,
 āhann āhim āriṇāt saptā sīndhūn āpāvṛṇod āpihiteva khāni.

10.67.12^c (Ayāsa Āṅgīrasa ; to Brhaspati)

indro mahnā mahatō arṇavāsya, ví mūrdhānam abhinad arbudāsya,

āhann āhim āriṇāt saptā sīndhūn devāir dyāvāpr̥thivi prāvataṁ nah. 10.67.12^c

1.31.8^d

Cf. 2.12.3^a, yō hatvāhim̐ āriṇāt saptā sīndhūn.

4.28.2^d (Vāmadeva ; to Indra, or Indra and Soma)

tvā yujā nī khidat sūryasyēndraç cakrām̐ sāhasā sadyā indo,
 ādhi ṣṇūnā br̥hatā vārtamānam mahō druho āpa viçvāyu dhāyi.

6.20.5^a (Bharadvāja ; to Indra)

mahō druho āpa viçvāyu dhāyi vājrasya yāt pātane pādi çuṣṇah,
 urū śa sarātham̐ sārathaye kar indrah̐ kutsāya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24 ; Geldner, ibid. ii. 172 ; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva ; to Indra)

ā na stutā ūpa vājebhir̐ utī indra yāhi hāribhir̐ mandasānāh,
 tirāç cid aryāḥ sāvanā purūṇy āṅgūsebhir̐ gr̥ṇānāḥ satyārādhaḥ.

8.66.12^c (Kali Prāgātha ; to Indra)

purvīç cid dhī tvē tuvikūrmīn̐ açāso hāvanta indrotāyāh,
 tirāç cid aryāḥ sāvanā vaso gahi çaviṣṭha çrudhī me hāvam.

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8.66.12^c at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāḥ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçve = ol πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of ari, Ved. Stud. iii. 72 ff.; but this scholar's disposition of the contrast between viçva and ari comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders viçvágūrto ariṣṭatāḥ by 'der von allen Gerühmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, viçvo hy anyo arir ājagāma, the word anyo seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see ariḥ (singular, σχῆμα καθ' ὅλον καὶ μέρος) and kṛṣṭāyaḥ in 1.4.6. The pāda 4.29.1^c means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12^c. Though the entire question of tirāç cid aryāḥ has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20^c (Vāmadeva; to Indra)

çatām açmanmāyīnām purām indro vy āsyat,
dīvodāsāya dāçūṣe.

6.16.5^b (Bharadvāja; to Agni)
tvām imā vāryā purū dīvodāsāya sunvaté,
bharadvājāya dāçūṣe.
6.31.4^d (Suhotra Bhāradvāja; to Indra)
tvām çatāny āva çāmbarasya pūro jaghanthāpratīni dāsyoh,
āçikṣo yātra çācyā çacivo dīvodāsāya sunvaté sutakre bharadvājāya
gṛṇatē vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21^a (Vāmadeva; to Indra)

āsvāpayad dabhītaye sahāsā trīṇçatām hāthāih,
dāsānām indro māyāyā.

7.19.4^d (Vasiṣṭha Maitravaruṇi; to Indra)
tvām nṛbhir nṛmaṇo devāvitāu bhūrīṇi vṛtrā haryaçva haṁsi,
tvām nī dāsyuṁ cūmurīm dhūniṁ cāsvāpayo dabhītaye suhāntu. cf. 7.19.4^b

[4.30.23^b, kariṣyā indra pāuṇsyam: 8.3.20^d; 32.3^c, kṛṣṇé tād indra pāuṇsyam.]

[4.31.4^a, abhī na ā vavṛtsva: 10.83.6^c, mānyo vajrinn abhī mām ā vavṛtsva.]

4.31.11^b (Vāmadeva; to Indra)

asmān ihā vṛṇīṣva sakhyāya svastāye,
mahó rāyé divītmate.

6.57.1^b (Bharadvāja; to Pūṣan and Indra)
indrā nū pūṣānā vayām sakhyāya svastāye,
huvēma vūjasātaye.

cf. 5.35.6^d

4.31.12^b: 8.97.6^d, indra rāyā pāṛīṇasā; 1.129.9^a, tvām na indra rāyā pāṛīṇasā.

4.32.1^c, mahān mahībhir ūtibhiḥ: 3.1.19^{ab}; 31.18^{cd}, ā no gahi sakhyébhiḥ
çivébhir mahān mahībhir ūtibhiḥ saranyaṇ.

4.32.8^{b+c} (Vāmadeva; to Indra)

**nā tvā varante anyāthā yād ditsasi stutó maghām,
stotṛbhya indra girvaṇaḥ.**

8.14.4^c (Goṣṭukin Kāṇvāyana and Açvasukin Kāṇvāyana; to Indra)
**nā te vartāsti rādhasa indra devó ná mártyaḥ,
yād ditsasi stutó maghām.**

8.32.7^b (Medhātithi Kāṇva; to Indra)
vayám ghā te ápi śmasi **stotára indra girvaṇaḥ,**
tvám no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná . . . devó ná mártyaḥ seems a secondary extension of 4.32.8^{ab}.

4.32.9^a: 1.78.1^a, abhi tvā gótamā girā.

4.32.11^c (Vāmadeva; to Indra)

**tā te gr̥ṇanti vedhāso yāni cakārtha páuṇsyā,
sutéṣv indra girvaṇaḥ,**

8.99.2^d (Nṛmedha Āṅgīrasa; to Indra)
mātsvā suçipra harivas tād imahe tvé ā bhūṣanti **vedhāsaḥ,**
tāva çrāvāṇsy upamāny uktlyā **sutéṣv indra girvaṇaḥ.**

Cf. 8.94.2^b, sutāsa indra girvaṇaḥ.

4.32.12^c (Vāmadeva; to Indra)

āvīrvdhanta gótamā indra tvé stómaṇāhasaḥ,
āiṣu dhā virāvad yāçaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)
āiṣu dhā virāvad yāça uṣo maghoni sūrīṣu,
yē no rādhaṇsy āhrayā maghāvāno ārāsata [sūjate āçvasūnṛte.]

6^a refrain, 5.79.1^e–10^c

The cadence, virāvad yāçaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13^c (Vāmadeva; to Indra) =

8.65.7^c (Pragātha Kāṇva; to Indra)
**yāc cid dhī çāçvatām ásindra sādharmaṇas tvám,
tām tvā vayám havāmahe.**

8.43.23^a (Virūpa Āṅgīrasa; to Indra)
**tām tvā vayám havāmahe çr̥ṇvāntām jātāvedasam,
agne ghnāntam āpa dvīṣaḥ.**

4.32.16 = 3.52.3.

4.32.16^c = 3.52.3^c: 3.62.8^c, vadhuṃyūr iva yōsaṇām.

[**4.33.2^c**, ād id devānām ūpa sakhyām āyan: 9.97.5^a, indur devānām ūpa sakhyām āyan.]

4.33.3^a (Vāmadeva; to Ṛbhus)

pūnar yé cakruḥ pitārā yūvānā sánā yúpeva jaraṇā śáyānā,
te vūjo vibhvaṇ ṛbhūr indravanto mādhusaraso no 'vantu yajñām.

4.35.5^a (The same)

śácyākarta pitārā yūvānā śácyākarta camasām devapānam,
śácyā hāri dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāh.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4; 111.1; 4.36.3 (rejuvenation of parents); and 1.161.6; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vāmadeva; to Ṛbhus)

rātham yé cakruḥ suvṛtaṁ nareṣṭhām yé dhenūm viçvajūvaṁ viçvárūpām,
tā ā taksantv ṛbhūvo rayīm naḥ svāvasaḥ svāpasāḥ suhastāh.

4.36.2^a (The same)

rātham yé cakruḥ suvṛtaṁ sucétasó 'vihvarantaṁ mánasas pári dhyáyā,
tān ū nv āsyā sāvanasya pītāya ā vo vājā ṛbhavo vedayāmasi.

Cf. for the repeated pāda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6.

4.34.2^c, sām vo mādā āgmata sām pūramdhīh: 1.20.5^a, sām vo mādāso agmata.

4.34.7^b (Vāmadeva; to Ṛbhus, here Indra)

sajōṣā indra varuṇena sōmam sajōṣāḥ pāhi girvaṇo marúdbhīh,
agrepābhīr ṛtupābhīh sajōṣā gnāspātnībhi ratnadhābhīh sajōṣāḥ.

6.40.5^d (Bharadvāja; to Indra)

yād indra divi pārye yād fdhag yād vā své sādane yātra vāsi,
āto no yajñām āvase niyūtvaṇ sajōṣāḥ pāhi girvaṇo marúdbhīh.

[**4.34.9^d**, vibhvo nāraḥ svapatyāni cakruḥ: 7.91.3^d, viçvén nāraḥ svapatyāni cakruḥ.]

4.34.10^b, rayīm dhatthā vāsumantaṁ purukṣum: 6.68.6^b, rayīm dhatthó, &c.; 7.84.4^d, rayīm dhattām, &c.; 1.159.5^d, rayīm dhattām vāsumantaṁ çatagvinam; 4.49.4^b, rayīm dhattām çatagvinam.

4.35.2^d (Vāmadeva; to Ṛbhus)

āgann ṛbhūnām ilā ratnadhéyam ābhūt sōmasya sūsutasya pītiḥ,
sukṛtyāya yāt svapasyāyā cañ ékaṁ vicakrá camasām caturdhā.

4.36.4^a (The same)

ékam vi cakracamasām caturvayam₁ niścārmaṇo gām ariṇṭa dhṛtibhiḥ,
 68 1.161.7^a
 āthā devēṣv amṛtatvām ānaṣa cṛuṣṭī vajā ṛbhavas tād va ukthyām.

On the relation to one another of these two hymns see Oldenberg, Prol., p. 295, and our p. 18.

4.35.5^a, śacyākarta pitārā yūvānā: 4.33.3^a, pūnar yé cakrūḥ pitārā yūvānā.

4.36.1^a, anaṣvō jātō anabhiṣūṛ ukthyāḥ: 1.152.5^a, anaṣvō jātō anabhiṣūṛ ārvā.

4.36.2^a, rātham yé cakrūḥ suvṛtam sucétasaḥ: 4.33.8^a, rātham yé cakrūḥ
 suvṛtam nareṣṭhām.

4.36.4^a, ékam vi cakra camasām caturvayam: 4.35.2^d, ékam vicakrá camasām
 caturdhā.

4.36.4^b: 1.161.7^a, niścārmaṇo gām ariṇṭa dhṛtibhiḥ.

[4.36.8^c, dyumāntam vājam vīśaṣuṣmam uttamām: 9.63.29^d; 67.3^c, dyumāntam
 gūṣmam uttamām.]

4.36.9^a (Vāmadeva; to Ṛbhus)

ihā prajām ihā rayīm rārāṇā ihā ṣṛāvo vīrāvat takṣatā naḥ,
 yēna vayam citayemātī anyān tām vājam citrām ṛbhavo dadā naḥ.

10.183.1^c (Prajāvat Prajāpatya; to a Yajamāna)

āpaçyam tvā mánasā cēkitānam tāpaso jātām tāpaso vibhūtam.

ihā prajām ihā rayīm rārāṇaḥ prā jāyasva prajāyā putrakāma.

Translate 4.36.9: 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann: 'Agni verheisst dem Gattenpaar Kinder'). Ludwig translates: 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet; nachwuchs und reichthum drum hieher schenkt' ich: pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cēkitānam, so that the result would be: 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third pāda: 'drum hieher schenkend.' Grassmann: 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third pāda. It is an attributive participle and should, grammatically speaking, agree with the subject of prā jāyasva. So Sāyaṇa, he putrakāma... sa tvam ihāsmiṇ loke prajām... rārāṇo ramayan rayīm dhanam ihāsmiṇ loke ramayan prajāyā prajānena prā jāyasva. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaçyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16; BṛhD. 8.80–82). The sense is that the creative god saw the pious householder who is ‘born out of tapas, developed out of tapas’, reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, ‘propagate thyself by offspring, O thou that desireth children’. The grammatical difficulty in ráraṇaḥ is due to the secondary use of a previously existing páda. For ráraṇaḥ we should expect a verb in the sense of ‘I grant’, or ‘I have granted’. Cf. Geldner, Ved. Stud. i. 169, bottom.

[4.37.1^b, dévā yātā pathibhir devayānāiḥ : 7.38.8^d, trptā yāta, &c. ; cf. under 1.183.6.]

4.37.5^a (Vāmadeva ; to Ṛbhus)
ṛbhūm ṛbhukṣaṇo rayīm vāje vājintamaṁ yūjam,
indrasvantam havāmahe sadāsātamaṁ aṇvinam.

8.93.34^b (Śukakṣa Āṅgīrasa ; to Indra)
indra iṣe dadātu na ṛbhukṣāṇam ṛbhūm rayīm,
vājī dadātu vājinam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Ṛbhus, complicated by Indra's close connexion with the Ṛbhus ; see Hillebrandt, Ved. Myth. iii. 138 ff. A literal translation of 4.37.5 is : ‘O ye Ṛbhukṣan (elliptic plural for the three Ṛbhus), we call for wealth that is stout (ṛbhūm), that is the most substantial ally in (getting) booty (vāje) ; that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.’ For rayīm yūjam cf. 5.20.1 ; 7.43.5 ; 95.4. Thus we may note that all the Ṛbhus, namely Ṛbhu, Ṛbhukṣan, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 ‘one better’, bringing in the three names of the Ṛbhus punningly, without directly intending them, as mere attributes of wealth given by Indra : ‘May Indra bestow upon us for comfort wealth that is ṛbhukṣan (“slays the strong”), stout (ṛbhū) ; may he (Indra) that hath substance (vājī) give us substantial (vājinam) wealth.’ The Pet. Lex. and Grassmann, s.v. ṛbhukṣāṇ, would emend ṛbhukṣāṇam in 8.93.34 to ṛbhukṣāno, matching 4.37.5^a ; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has ṛbhūm as adjective with rayīm, by adding ṛbhukṣāṇam to ṛbhūm. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, yūyām indraç ca mārtyam : 1.18.5^b, sóma indraç ca mārtyam.]

4.37.6^c (Vāmadeva ; to Ṛbhus)
séd ṛbhavo yām ávatha yūyām indraç ca mārtyam,
sá dhībhir astu sánitā medhásātā só árvatā. cf. 1.18.5^b

8.19.9^c (Sobhari Kaṇva ; to Agni)
só addhá daçvādhvaró gne mártah subhaga sá praçáṁsyah,
sá dhībhir astu sánitā.

4.37.7^d (Vāmadeva ; to Ṛbhus)
ví no vājā ṛbhukṣaṇaḥ pathác citana yāstave,
asmábhyaṁ sūraya stutá viçvā áçās tariṣāṇi.

5.10.6^d (Gaya Ātreya ; to Agni)

nū no agna utāye sabādhasaṣ ca rātāye,

asmākāsaṣ ca sūrāyo, viṣvā āṣās tarīṣāṇi.

cf. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^{cd}, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten'. Delbrück, *Altindische Syntax*, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vājas, Rbhuksans, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāḥ places the Rbhū in the third person whereas they are addressed in the first distich in the second person. For sūrāyaḥ as epithet of the Rbhū see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, *RV. Noten*, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{abc} (Vāmadeva; to Dadhikrā)

ā dadhikrāḥ ṣavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,

sahasrasāḥ ṣatasā vājy ārvā prṇaktu mādhvā sām imā vācāsi.

10.178.3^{abc} (Ariṣṭanemi Tārksya ; to Tārksya)

sadyāc cid yāḥ ṣavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,

sahasrasāḥ ṣatasā asya rānhir nā smā varante yuvatīm nā ṣāryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tārksya (Ariṣṭanemi) see Hillebrandt, *Ved. Myth.* iii. 401 ff.; Macdonell, *Vedic Mythology*, p. 149, and the literature there cited. See, in addition, Henry, *Album Kern*, p. 5 ff.; Oldenberg, *RV. Noten*, p. 298 ff.—Cf. also Geldner, *Ved. Stud.* ii. 265; *Rigveda Komm.*, p. 76.—Ludwig, *Der Rig-Veda*, vi. 97, suggests juvatīm for yuvatīm in 10.178.3^d. Does not Ludwig rather have in mind jūtām instead of juvatīm, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1^c, uchāntīr mām usāsaḥ sūdayantu : 4.40.1^b, viṣvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3^c, ānāgasam tām āditiḥ kṛnotu : 1.162.22^c, anāgastvām no āditiḥ kṛnotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)

indram ivēd ubhāye vi hvyanta udīrāṇā yajñām upaprayāntaḥ,

dadhikrām u sūdanam mārtyāya dadāthur mitrāvaruṇā no āṣvam.

7.44.2^b (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,

īlām devīm barhiṣi sādāyanto 'ṣvinā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1^b, viṣvā in mām usāsaḥ sūdayantu : 4.39.1^c, uchāntīr mām, &c.]

4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa)

indrā yuvāṃ varuṇa bhūtām asyā dhiyāḥ pretāra vṛṣabhēva dhenōḥ,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9^{cd} (Budha Sāumya; to Viṣve Devāḥ, or Rtvikstutīḥ)

ā vo dhiyaṃ yajñīyaṃ varta utāye devā devīm yajatām yajñīyaṃ ihā,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf. Geldner, *Ved. Stud.* ii. 107; Oldenberg, *RV. Noten*, p. 301 (where other literature is cited).—Pāda d also at 10.133.7^d; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vāmadeva; to Indra and Varuṇa)

tokā hitē tūnaya urvārasu sūro dṛcike vṛṣaṇaḥ ca pāuṇsye,
indrā no ātra varuṇa syātām āvobhir dasmā pāritakmyāyam.

10.92.7^b (Çaryāta Mānava; to Viṣve Devāḥ, here Indra)

indre bhūjaṃ ṣaṇmānāsa ācata sūro dṛcike vṛṣaṇaḥ ca pāuṇsye,
pra yā nṛv āsyārhanā tatakṣirē yūjaṃ vājraṃ nṛśādaneṣu kārāvah.

4.41.7^c (Vāmadeva; to Indra and Varuṇa)

yuvām id dhy āvase purvyāya pari prābhūti gavisaḥ svāpi,
vṛṇimāhe sakhyāya priyāya çūrā mānhiṣṭhā pitāreva çambhū.

9.66.18^c (Çataṃ Vāikhānasāḥ; to Pavamāna Soma)

tvām soma sūra ēsas tokāsyā sātā tanūnām,
vṛṇimāhe sakhyāya vṛṇimāhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good tristubh pāda vṛṇimāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇimāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vāmadeva; to Indra and Varuṇa)

āçvyasya tmānā rāthyasya puṣṭēr nityasya rāyāḥ pātayaḥ syāma,
tā cakranā utibhir nāvyaṣibhir asmatrā rāyo niyūtaḥ sacantām.

7.4.7^b (Vasiṣṭha Maitravaruṇi; to Agni)

pariśādyam hy āraṇasya rékṇo nityasya rāyāḥ pātayaḥ syāma,
nā çēso agne anyājātam asty ācetānasya mā pathō vi duksaḥ.

For 4.41.10^{cb} see Oldenberg, *RV. Noten*, p. 301.

4.42.1^{od}, 2^{od}, krátum sacante várūṇasya devā́ rājāmi kṛṣṭér upamāsya vavrēh.

4.42.3^b (Trasadasyu Paurukutsya; to Trasadasyu)

ahām indro várūṇas té mahitvórvī gabhiré rájasi suméke,

tvāṣṭeva víçvā bhūvanāni vidvān sám āirayam ródasi dhārāyam ca.

4.56.3^c (Vāmadeva; to Dyāvapṛthivyāu)

sá ít svápā bhūvaneṣv āsa yá imé dyāvapṛthivī jajāna,

urvī gabhiré rájasi suméke avaṇṇé dhírah çāçyá sám āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuṇa. It is preceded by an Indrávaruṇa hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rig-Veda; conspicuous examples of it are 10.48, 49 (Indra), and 10.125 (Vāc).

In st. 6, páda b, yán mā sómāso mamādan yád ukthá, a passage of the ātmastuti, 10.48.4^d, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit ahām to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am Indra, Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to ahām indra várūṇas, or, in the reverse direction, ahām indro varuṇa. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions; the second, to Varuṇa's. Indra frees the waters (ahám apó apinvam ukṣámāṇāḥ); but Varuṇa, the son of Aditi, is in charge of the rtá. The chiasmus is, that Indra in páda b holds the heavens in the seat of rtá, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indrávaruṇa, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dual divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O Indra); thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words ahām indro várūṇas in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^c, I confess to the impression that the appearance of the repeated páda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the páda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6^c (Trasadasyu Paurukutsya ; to Trasadasyu)
ahām tā viçā cakaram nākir mā dāivyaṁ sāho varate āpratitam,
yān mā sōmāso mamādan yād ukthōbhē bhayete rājasī apārē.

10.48.4^d (Indra Vāikuṇṭha ; to Indra Vāikuṇṭha)
ahām etaṁ gavyāyam āçvyarṇ paçūm puriṣiṇaṁ sāyakenā hiraṇyāyam,
[purū sahasrā ni çīçāmi dāçīṣe] yān mā sōmāsa ukthīno āmandiṣuḥ.

❧ 10.28.6^c

See under preceding item.

4.42.7^d : 4.19.5^d, tvām vṛtān ariṇā indra sindhūn.

4.42.9^b : 7.84.1^b, havyōbhir indrāvaruṇā nāmobhiḥ ; 1.153.1^b, havyōbhir mitrā-
varuṇā nāmobhiḥ.

4.43.7 = 4.44.7 (Purumīlha Sāuhotra and Ajamīlha Sāuhotra ; to Açvins)
ihēha yād vām samanā papṛkṣē séyām asmē sumatir vājaratnā,
uruṣyātāṁ jaritāraṁ yuvām ha çritāḥ kāmo nāsatyā yuvadrīk.

Cf. Oldenberg, *Prol.* 205, and our p. 16.

4.44.1ⁿ : 1.180.10ⁿ, tāni vām rāthāṁ vayām adyā huvema.

4.44.4^d (Purumīlha Sāuhotra and Ajamīlha Sāuhotra ; to Açvins)
hiraṇyāyena purubhū rāthenemām yajñām nāsatyōpa yātam.
piḥātha in mādhumah somyāsa dādhathe rātnaṁ vidhatē jānāya.

7.75.6^d (Vasiṣṭha ; to Uṣas)
prāti dyutānām aruṣāso āçvāç citrā adṛçann uṣasam vāhantaḥ,
yāti çubhrā viçvapiçā rāthena dādhati rātnaṁ vidhatē jānāya.

Cf. dādhati rātnaṁ vidhatē yaviṣṭaḥ, 4.12.3^c (q. v.); and dādhati rātnaṁ vidhatē suvir-
yam, 7.16.12^c.

[**4.44.5^b**, hiraṇyāyena suvītā rāthena : 1.35.2^c, hiraṇyāyena savitā rāthena ; 8.5.35ⁿ,
hiraṇyāyena rāthena.]

4.44.5^c (Purumīlha Sāuhotra and Ajamīlha Sāuhotra ; to Açvins)

ā no yātām divo ācha prthivyā [hiraṇyāyena suvītā rāthena,] ❧ cf. 1.35.2^c
mā vām anyē nī yaman devayāntaḥ sām yād dadē nābhīḥ purvyā vām.

7.69.6^d (Vasiṣṭha ; to Açvins)
nārā gaurēva vidyūtāṁ tṛṣṇāsmākam adyā sāvanōpa yātām,
purutrā hi vām matibhir hāvante mā vām anyē nī yaman devayāntaḥ.

Cf. 3.45.1, and under 2.18.3^d.—For 4.44.5 see Pischel, *Ved. Stud.* i. 69 ; Oldenberg, *RV. Noten*, p. 304 ; for 7.69.6, Brunnhofer, *Bezz. Beitr.* xxvi. 88 ; Pischel, *Ved. Stud.* ii. 224.—
Cf. p. 23.

[**4.44.6^a**, nū no rayīm puruvīraṁ brhāntam : 6.6.7^c, candrām rayīm, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vāmadeva ; to Açvins)

ūd vām pṛkṣāso mādhumanta irate [rāthā āçvāsa uṣāso vyūṣṭiṣu,] ❧ 4.14.4^b
apornuvāntas tāma ā pārivrtaṁ [svār nā çukrām tanvānta ā rājah,] ❧ 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur ā sūryo aruṇac chukrām árṇaḥ,
 yasmā ādityā ādhvano rádanti mitró aryamā vāruṇaḥ sajóṣāḥ. 5.45.10^a
 1.186.2^b

Pischel, Ved. Stud. ii. 96, is probably right in rendering prkṣā by 'swift'; in support see 4.14.4^{ab}, ā vām váhiṣṭhā ihā to vahantu rāthā ácvāsa uśāso vyūṣṭāu, where váhiṣṭhāḥ looks like a close parallel to prkṣāṣaḥ. If then prkṣāṣaḥ is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by rāthā ácvāsaḥ. The sequence of ideas in 7.60.4^{ab} is rather loose; the change from the dual vām (Mitra and Varuṇa) in pāda a to the plural ādityāḥ in pāda c inconsequent; 7.60.4 shares three of its pādas with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noten, p. 304. For rádanti see lastly, Oldenberg, Vedaforschung, p. 55, note.

4.45.2^b, rāthā ácvāsa uśāso vyūṣṭiṣu: 4.14.4^b, rāthā ácvāsa uśāso vyūṣṭāu.

4.45.2^d, 6^b, svār ṇā çukrām tanvānta ā rájaḥ.

4.45.3^a: 1.34.10^b, mādhuvaḥ pibatām madhupébhir āsábhīḥ.

[4.45.5^d, sómam suśáva mādhumantam ādribhīḥ: 9.107.1^b, suśáva sómam ādribhīḥ.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

çatēnā no abhiṣṭibhir niyútvaṇ indrasārathīḥ,
 vāyo sutāsya tṛmpatam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvāṇō āçatīr niyútvaṇ indrasārathīḥ,

vāyav ā candreṇa rāthēna yāhi sutāsya pītāye. 4.48.1^{cd}—4^{cd}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

ā vām saḥāsram hārāya indravāyū abhi prāyaḥ,
 vāhantu sōmapītāye.

8.1.24^d (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

ā tvā saḥāsram ā çatām yuktā rāthe hiranyāye,

brahmayūjo hārāya indra keçino vāhantu sōmapītāye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: ā tvā saḥāsram [ā çatām yuktā rāthe hiranyāye brahmayūjo] hārāya indra [keçino], vāhantu sōmapītāye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement ā tvā saḥāsram ā çatām hārāya vahantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, ā tvā brahmayūjā hāri vahaṭām indra keçinā, and other citations in Grassmann's Lexicon, under keçin, brahmayūj, and hiranyāya (locative, hiranyāye).—Cf. the pāda, uṣarbūdho vahantu sōmapītāye 1.92.18^c.

4.46.4^{a+c} (Vāmadeva; to Indra and Vāyu)

rātham hiraṇyavandhuram indravāyū svadhvarām,
ā hi sthātho divispṛṣam.

8.5.28^{a+c} (Brahmātithi Kāṇva; to Aṇvins)

rātham hiraṇyavandhuram | hiraṇyābhīṣum aṇvinā,
ā hi sthātho divispṛṣam.

8.5.28^b

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vāyū have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5^a = 8.5.2^b.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyaṇa at RV. 6.47.9 simply has ratha; the commentator at TĀ. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has isādvayam; at 1.139.4 yugabandhanādhāraḥ kāṣṭhaviṣeṣaḥ; and at 1.64.9, bandhakakāṣṭhānirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyaṇa's glosses at 3.41.1, vandhuraçabdenesādvayasambandhasthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5^a (Vāmadeva; to Indra and Vāyu)

rāthena prthupājasā | dāçvānsam ūpa gachatam,
indravāyū ihā gatam.

1.47.3^d

8.5.2^b (Brahmātithi Kāṇva; to Aṇvins)

nrvād dasrā manoyūjā rāthena prthupājasā,
sācethe aṇvinoṣasam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b: 1.47.3^d, dāçvānsam ūpa gachatam.

4.46.6^c (Vāmadeva; to Indra and Vāyu)

indravāyū ayām sūtās tām devēbhiḥ sajōsasā,
pibatām dāçūṣo gṛhē.

4.49.6^b (Vāmadeva; to Indra and Brhaspati)

sōmam indrabṛhaspati pibatām dāçūṣo gṛhē, mādāyethām tādokasā.

8.22.8^d (Sobhari Kāṇva; to Aṇvins)

ayām vām ādribhiḥ sūtāḥ sōmo narā vṛṣanvasu,

| ā yātām sōmapitaye | pibatām dāçūṣo gṛhē.

4.47.3^d

4.47.1^a, vāyo çukró ayāmi te: 2.41.2^b; 8.101.9^d, ayām çukró ayāmi te.

4.47.2^{a+b+d} (Vāmadeva; to Indra and Vāyu)

indraç ca vāyav eṣām sōmānām pītīm arhathaḥ,
yuvām hi yāntīndavo nimnām āpo ná sadhryāk.

5.51.6^{ab} (Svastyātreya Ātreya; to Viçve Devāḥ, here Indra and Vāyu)
 indraç ca vāyav eṣām sutānām pītim arhathaḥ,
 tāñ juṣeṭhām arepāsāv abhi prāyaḥ.
 8.32.23^c (Medhatithi Kāṇva; to Indra)
 sūryo raçmiṁ yāthā srjā tvā yachantu me girāḥ,
 nimnām āpo nā sadhryāk.

'We may render 4.47.2: 'O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale.' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!' Zeugma of raçmi in the first pāda, for which cf. Bergaigne, ii. 161. The question as to the original source of the pāda, nimnām āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89.4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyāve sōmāsaḥ . . . nimnām nā yanti sindhavaḥ; or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, *La Syntaxe des Comparaisons*, *Mélanges Renier*, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)
 vāyav indraç ca çuṣmīṇā sarātham çavasas patī,
 niyūtvanā na utāya ā yātaṁ sōmapitaye.

8.22.8^c (Sobhari Kāṇva; to Açvins)
 ayām vām ādribhiḥ sutāḥ sōmo narā vṛṣaṇvasu,
 ā yātaṁ sōmapitaye pībatam dāçuṣo gr̥hē.]

4.46.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)
 yā vām sānti purusp̥ṣho niyūto dāçuṣe narā,
 asmé tā yajñavahasendravāyū ni yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
 yā vām sānti purusp̥ṣho niyūto dāçuṣe narā,
 indragñi tābhir ā gatam.

4.48.1^{cd}—4^{cd}, vāyav ā candréna rāthena yāhi sutāsya pītāye: 1.135.4^f, vāyav ā candréna rāthasā gatam.

4.48.2^b: 4.46.2^b, niyūtvan indrasārathiḥ.

4.48.3^a, ānu kṛṣṇe vāsudhiti: 3.31.17^a, ānu kṛṣṇe vāsudhiti jihatē.

4.49.1^c: 1.86.4^c, ukthām mādaç ca çasyate.

4.49.3^b: 1.135.7^c, gr̥hām indraç ca gachatam; 8.69.7^b, gr̥hām indraç ca gánvahi.

4.49.3^c: 1.23.3^c, somapá sómapítaye.

4.49.4^b, rayīm dhattam̐ çatagvīnam: 1.159.5^d, rayīm dhattam̐ vāsumantam̐ çatagvīnam; 4.34.10^b, rayīm dhatthā vāsumantam̐ purukṣum; 6.68.6^b, rayīm dhatthó, &c.; 7.84.4^b, rayīm dhattam̐, &c.

4.49.5^c: 1.22.1^c; 23.2^c; 5.71.3^c; 6.59.10^c; 8.76.6^c; 94.10^c–12^c, asyá sómasya pítaye.

4.49.6^b: 4.44.6^c; 8.22.8^d, pibatam̐ dāçúšo gr̥hó.

[4.50.2^b, bṛhaspate abhī yé nas tatasré: 10.89.15^a, çatrūyānto abhī, &c.]

4.50.3^d (Vāmadeva; to Br̥haspati)

bṛhaspate yá paramā parāvád āta á ta rtaspf̥ço ní seduh,
túbhyam̐ khātá avatá ádrīdugdhā mād̥hva çeotanty abhító virap̥çám.

7.101.4^d (Kumāra Āgneya, or Vasīṣṭha; to Parjanya)

ṽyásmīn viçvāni bhūvanāni tasthus, tīsró dyāvas tredhā sasrūr āpaḥ,

66 7.101.4^a

trúyaḥ kóçasa upas̥canāso mād̥hva çeotanty abhító virap̥çám.

For the repeated pāda see the author, IF. xxv. 198.

4.50.6^b: 2.35.12^b, yajñāir vidhema námasā havirbhiḥ.

4.50.6^d (Vāmadeva; to Br̥haspati)

evá pitré viçvādevāya vīṣne ṽyajñāir vidhema námasā havirbhiḥ, 67 2.35.12^b
bṛhaspate suprajá virāvanto vayám syāma pátayo rayīṇām.

5.55.10^d (Çyāvāçva Ātreya; to Maruts)

yuyām asmán nayata vāsyó áchā nír añhatibhyo maruto gr̥ṇānāḥ.

juṣád̥hvan̐ no havýádātīm̐ yajatrā vayám syāma pátayo rayīṇām.

8.40.12^d (Nābhāka Kāṇva; to Indra and Agni)

evéndrag̥nibhyām̐ pitṛvān̐ nāvīyo mandhātṛvād̐ aṅgirasvād̐ avāci,
tridhātunā çarmanā pātām̐ asmán vayám syāma pátayo rayīṇām.

8.48.13^d (Pragātha Kāṇva; to Soma)

tvām̐ soma pitṛbhiḥ sam̐vidanó 'nu dyāvāpṛthiví á tatantha,
tāsmāi ta indo haviṣā vidhema vayám syāma pátayo rayīṇām.

10.121.10^d (Hiranyagarbha Prājāpatya; to Ka)

prājāpate ná tvád̐ etāny anyó viçvā jātāni pari tū babhūva,
yāt̥kāmās te juhūmās̐ tām̐ no astu vayám syāma pátayo rayīṇām.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayaḥ syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the Padapāṭha) is suspect as late (see Oldenberg, Prol. 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my Religion of the Veda, p. 240 ff., and JAOS. xv. 184. For 8.48.13 see Hillebrandt, Ved. Myth. i. 394.—For 8.48.13^c cf. 8.48.12^c; 10.168.4^l.

4.50.11^{ed} (Vāmadeva; to Indra and Brhaspati)

bṛhaspata indra vārdhataṁ naḥ śacā śá vām sumatir bhñtv asmé,
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanúṣām árātīḥ.

7.64.5^c = 7.65.5^c (Vasiṣṭha; to Mitra and Varuṇa)

esá stómo varuṇa mitra túbhyaṁ sómaḥ ṣukró ná vāyáve 'yāmi,
aviṣṭám dhiyo jigṛtám púramdhīr ynyāni pāta svastibhiḥ sáda naḥ.

refrain, 7.1.20^d ff.

7.97.9^{ed} (Vasiṣṭha; to Indra and Brahmanaspati)

iyāṁ vām brahmaṇas pate suvrktīr bráhmēndrāya vajriṇe akāri,
aviṣṭám dhiyo jigṛtám púramdhīr jajastám aryó vanúṣām árātīḥ.

4.51.3^c, acitré antáh paṇāyaḥ sasantu : 1.124.10^b, ābudhyamānāḥ paṇāyaḥ sasantu.

4.51.10^d (Vāmadeva; to Uṣas)

rayīm divo duhitaro vibhātīḥ prajāvantāṁ yachatāsmāsu devīḥ,
syonād ā vaḥ pratibūdhyamānāḥ *suvíryasya pátayaḥ syāma*.

6.47.12^d (Garga Bhāradvāja; to Indra) =

10.131.6^d (Sukīrti Kakṣivata; to Indra)

indrah sutráma svāvaṁ āvobhiḥ sumṛṭkó bhavatu viçvāvedāḥ,
būdhatām dvéso ābhayaṁ kṛnotu *suvíryasya pátayaḥ syāma*.

9.89.7^d (Uçanas Kāvya; to Pavamāna Soma)

vanvān āvāto abhi devāvitim indrāya soma vṛtrahā pavasva,
çagdhī mahāḥ puruṣcandrāsyā rāyāḥ *suvíryasya pátayaḥ syāma*.

9.95.5^d (Praskaṇva Kāvya; to Pavamāna Soma)

iṣyan vācam upavaktéva hótuh punāná indo vi syā manīṣām,
indraç ca yāt kṣāyathāḥ sūubhagāya *suvíryasya pátayaḥ syāma*.

Cf. the similar refrain-like pāda, *vayām syāma pátayaḥ rayinām*, under 4.50.6. For 9.95.5^c see the note to 1.25.20.

4.52.2^a, āçveva citrāruṣi : 1.30.21^c, āçve ná citre aruṣi.

4.52.5^a : 1.48.13^b, prāti bhadrá adṛkṣata.

4.52.7^c : 1.48.14^d, uṣaḥ ṣukrēna çocīṣā.

[4.54.3^a, ácitti yác cakrmá dáivye jáne: contained almost word for word in
7.89.5, yāt . . . dáivye jáne . . . cárāmasi . . . ácitti.]

4.54.6^d : 1.107.2^d; 10.66.3^b, adityāir no áditīḥ çarma yaṇsat.

4.55.1^b (Vāmadeva; to Viṣve Devāḥ)

kó vas trātá vasavaḥ kó varutá dyāvābhūmī adite trāsīthām naḥ,
sāhiyasa varuṇa mitra mātāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñūḥ sujānimāna ṛṣve,
mā hēḷe bhūma varuṇasya vāyór mā mitráśya priyātamasya nṛṇām.

We may note that the repeated pāda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic pāda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^c (Vāmadeva; to Viṣve Devāḥ)

prā pastyām āditiḥ sindhum arkūiḥ svastim iḷe sakhyāya devīm,
ubhé yāthā no āhanī nipāta uśāsānāktā karatām ādabdhē.

10.76.1^c (Jaratkarna Āirāvata Sarpa; to the Press-stones)

ā va rñjasa ūrjām vyūṣṭiṣv indram marūto ródasi anaktana,
ubhé yāthā no āhanī sacābhuvā sādaḥ-sado varivasyāta udbhīda.

For pastyām in 4.55.3^a cf. 8.27.5; for nipātaḥ in 4.55.3^c (subjunctive, as shows varivasyātaḥ in 10.76.1^c), see Neisser, Bezz. Beitr. vii. 230; for rñjase in 10.76.1^a, Geldner, Ved. Stud. iii. 35.

4.55.6^c: 1.56.2^b, samudrāṇi nā saṁcāraṇe sanīṣyāvaḥ.

4.55.7^{ab}: 1.106.7^{ab}, devāir no devy āditir ni pātu devās trātā trāyatām āprayuchan.

[4.55.7^c, nahī mitráśya varuṇasya dhāsim: 10.30.1^c, mahīm mitráśya, &c.]

4.55.9^a (Vāmadeva; to Viṣve Devāḥ, here Uśas)

ūṣo maghony ā vaha sūnṛte vāryā purú.

[asmābhyām vājinvati.]

cf. 1.92.13^b

5.79.7^b (Satyaçravas Ātreya; to Uśas)

tēbhyo dyumnām brhád yāça ūṣo maghony ā vaha,

yé no rādhānsy āçvyā gavyā bhājanta sūrāyah [sūjāte āçvasūnṛte.]

cf. refrain, 5.79.1^c—10^c

For 5.79.7^{cd} cf. the concatenating distich 5.79.6^{cd}, yé no rādhānsy āhrayā maghāvāno ārāsta.

4.55.9^c: 1.92.13^b, asmābhyām vājinvati.

4.55.10^a (Vāmadeva; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo [vāruṇo mitro aryamā,
indro no rādhasā gamat.

1.26.4^b

8.18.3^a (Irimbiṭhi Kaṇva; to Ādityāḥ)

tāt sū naḥ savitā bhāgo [vāruṇo mitro aryamā,
[cārma yachantu saprātho yād īmahe.

1.26.4^b

8.18.3^c

4.55.10^b: 1.26.4^b; 4.11.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 8.3.2^b; 10.126.3^b—7^b, vāruṇo mitro aryamā.

4.56.2^a (Vāmadeva; to Dyāvapṛthivyaṁ)

devī devébhir yajaté yájatrāir āminatī tasthatur uksāmāne,
r̥tāvartī adrūhā devāputre yajñasya netrī çucāyadbhir arkāih.

7.75.7^b (Vasiṣṭha; to Uṣas)

satyā satyébhir mahatī mahādbhir devī devébhir yajatā yájatrāih,
rujād dṛhāni dādad usriyāṇāṁ prātī gāva uśasāṁ vāvaçanta.

10.11.8^b (Havirdhāna Āṅgi; to Agni)

yād agna eśā sāmitir bhāvati devī déveṣu yajatā yajatra,
rātā ca yād vibhājasi svadhāvo bhāgāṁ no ātra vāsumantaṁ vītāt.

Translate 4.56.2: 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application: there yajatā (yajatō) yájatrāih is parallel to devī devébhiḥ, whereas yajatra in 10.11.8 is a mere expletive; devī sāmitih is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhrīrē rājast sumēke.

4.56.4^d = 4.16.21^d = 4.17.21^d; = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d =
4.23.11^d = 4.24.11^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.57.1^d, sā no mṛlātīdḥce: 1.17.1^c; 6.60.5^c, tā no mṛlāta idḥce.

[4.58.3^d, mahó devó mārtyāṁ ū viveça: 8.48.12^b, āmartyo mārtyāṁ āviveça.]

[4.58.10^a, abhy ārsata suṣtutīm gāvyaṁ ājīm: see under 9.62.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^c (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)

jāniṣṭa hí jényo ágre áhnām hitó hitésv aruśó váneṣu,

dáme-dame saptá rátnā dádhanō ḷgnír hótā ní ṣasādā yájīyān.] ~~cf.~~ 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)

sómārudrá dhārayethām asuryām prá vām iṣṭáyó 'ram açnuvantu,

dáme-dame saptá rátnā dádhanā ḷcām no bhutam dvipāde cām cátuṣ-
pade.] ~~cf.~~ 6.74.1^d

[5.1.5^d, 6^a, agnir hótā ní ṣasādā (6^a, ny āsidad) yájīyān : 6.1.2^a, ádha hótā ny
āsido yájīyān ; 6.1.6^b, hótā mandró ní ṣasādā yájīyān ; 10.52.2^b,
ahām hótā ny āsidaṁ yájīyān.]

5.1.7^b, agním hótāram ḷlate námobhiḥ : 1.128.8^a, agním hótāram ḷlate vásudhi-
tim : 6.14.2^c, agním hótāram ḷlate.

[5.1.8^c, sahásraçrṅgo vṛṣabhās tádojāḥ : 7.55.7^a, sahásraçrṅgo vṛṣabhāḥ.]

[5.1.11^d, éhá devān havirādyāya vaksi : 5.4.4^d, á ca devān, &c.]

5.2.8^{bcd} (Kumāra Ātreya, or Vṛṣa Jāna, or both ; to Agni)

hr̥ṇīyāmāno ápa hí mād áiyeh prá me devānām vratapá uvāca,

indro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçiṣṭa āgām.

10.32.6^{bcd} (Kavaṣa Āilūṣa ; to Indra, really Agni)

nidhrīyāmānam āpagñḷham apśú prá me devānām vratapá uvāca,

indro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçiṣṭa āgām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an Indra hymn. There the connexion with the general theme is obscure, or at least abrupt : see the surrounding stanzas. Cf. Th. Baunack, KZ. xxxiv. 565 ; Hillebrandt, Ved. Myth. ii. 138.

5.2.11^b : 5.29.15^d, ráthanā ná dhírah svápā atakṣam ; 1.130.6^b, ráthanā ná dhírah
svápā atakṣiṣuḥ.

[5.3.1^b, tvām mitró bhavasi yát sámiddhah : 3.5.4^a, mitró agnir bhavasi yát, &c.]

5.3.4^{cd} : 4.6.11^{cd}, hótāram agním mánuṣo ní ṣedur daçasyánta (4.6.11^d, namas-
yánta) uçiḥ cānsam āyoh.

5.3.8^b (Vasuçruta Ātreya ; to Agni)

tvām asyā vyūṣi deva pūrve dūtām kṛṇvānā ayajanta havyāiḥ,
samsthē yād agna īyase rayiṇām devō mātāir vāsubhir idhyāmānaḥ.

10.122.7^b (Citramahas Vasiṣṭha ; to Agni)

tvām id asyā usāso vyūṣṭiṣu dūtām kṛṇvānā ayajanta mānuṣāḥ,
tvām devā mahayāyyāya vāvṛdhur ājyam agne nimrjānto adhvarē.

5.4.2^a, havyavāl agnir ajāraḥ pitā naḥ : 3.2.2^c, havyavāl agnir ajāraç cānohitah.

5.4.2^d : 3.54.22^b ; 6.19.3^b, asmadryak sām mimthi çrāvāṁsi.

5.4.3^a, viçām kavīm viçpātiṁ mānuṣiṇām : 3.2.10^a, viçām kavīm viçpātiṁ
mānuṣir iṣaḥ ; 6.1.8^a, viçām kavīm viçpātiṁ çaçvatīnām.

5.4.4^b, yātamāno raçmibhiḥ sūryasya : 1.123.12^b, yātamānā raçmibhiḥ sūryasya.

[5.4.4^d, ā ca devān havirādyāya vakṣi : 5.1.11^d, éhā devān, &c.]

5.4.7^{ab} (Vasuçruta Ātreya ; to Agni)

vayām te agna ukthāir vidhema vayām havyāiḥ pāvaka bhadrāçoce,
asmē rayiṁ viçvāvāraṁ sām invāsmē viçvāni drāviṇāni dhehi.

7.14.2^{a+d} (Vasiṣṭha Maitravaruṇi ; to Agni)

vayām te agne samidhā vidhema vayām dāçema suṣtutī yajatra,
vayām ghṛtēnadhvarasya hotar vayām deva haviṣā bhadrāçoce.

Cf. 4.4.15^a, ayā te agne samidhā vidhema ; and 8.54(Vāl. 6).8^a, vayām ta indra stómebhir vidhema.

5.4.8^a (Vasuçruta Ātreya ; to Agni)

asmākam agne adhvarām juṣasva sāhasaḥ sūno triṣadhasṭha havyām,
vayām devēsu sukṭtāḥ syāma çārmaṇā nas trivārūthena pāhi.

6.52.12^a (Rjicvan Bhāradvāja ; to Viçve Devāḥ, here Agni)

imām no agne adhvarām hotar vayunaço yaja,

çikītvān dāivyaṁ jānam.]

6.52.12^c

7.42.5^a (Vasiṣṭha ; to Viçve Devāḥ, here Agni)

imām no agne adhvarām juṣasva marútsu indre yaçasam kṛdhi naḥ,

ā náktā barhiḥ sadatām usāsoçánta mitrávárūṇā yajehā.

[5.4.9^d, asmākam bodhy avitā tanūnām : see under 7.32.11.]

5.5.3^{ab} : 1.142.4^{ab}, īlītó agna ū vahéndraṁ citrām ihā priyām.

5.5.6^b : 1.142.7^c ; 9.102.7^b ; 10.59.8^b, yahvī ṛtasya mātārā ; 9.33.5^b, yahvī ṛtasya
mātārāḥ.

5.5.7^c (Vasuṣruta Ātreya; Āpra, to Dāivyā Hotārā)
vātasya pātman īlītā dāivyā hōtārā mānuṣaḥ,
imām no yajñām ā gatam.

9.5.8^c (Asita Kāṣyapa, or Devala Kāṣyapa; Āpra, to Tisro Devīḥ)
bhārati pāvamānasya sārāsvatīlā mahī,
imām no yajñām ā gaman tisorō devīḥ supēṣasaḥ.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1^e–10^e: 9.20.4^c, iṣam stotṛbhya ā bhara. Cf. 8.77.8^a, tēna stotṛbhya ā bhara,
and 8.93.19^c, kāyā stotṛbhya ā bhara.

5.6.5^a (Vasuṣruta Ātreya; to Agni)

ā te agna ṛcā haviḥ cūkrāsya çociṣas pate,
sūcandra dāsma viçpate hāvyaṇāṭ tūbhyam hūyata iṣam stotṛbhya ā bhara.]
☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

6.16.47ⁿ (Bharadvāja; to Agni)
ā te agna ṛcā havīr hṛdā taṣtām bharāmasi,
tē te bhavantukṣāṇa ṛṣabhāso vaçā utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā haviḥ are inverted; the expression hṛdā taṣtām belongs to ṛcā rather than to haviḥ, as shows hṛdā taṣtām mantrān, 1.67.4; sōmo hṛdā taṣtāḥ, 1.171.2; hṛdā matim, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hṛdā hūyanta ukthinaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsminn . . . ṛṣabhāso ukṣāṇo vaçā . . . avasṛtāsa āhutāḥ, . . . hṛdā matiṇ janaye cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlvii. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, viçvam puṣyanti vāryam: 10.133.2^d, viçvam puṣyasi vāryam.

5.6.10^d (Vasuṣruta Ātreya; to Agni)

evān agnīm ajuryamur gīrbhīr yajñēbhīr ānuṣāk,
dādhad asmē suvīryam utā tyād āçvāçvyam iṣam stotṛbhya ā bhara.]

☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

8.6.24^a (Vatsa Kāṇva; to Indra)
utā tyād āçvāçvyam yād indra nāhuṣīṣv ā,]
āgre vikṣū pradīdayat. ☞ 6.46.7^a

8.31.18^b (Manu Vāivasvata; Dampatyor āçīṣaḥ)

āsad ātra suvīryam utā tyād āçvāçvyam,
devūnām yā in māno yājamāna iyaksaty abhīd āyajvano bhuvat.]

☞ refrain, 8.31.15^{ode}–18^{ode}

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nāhuṣa clans.' The repeated

pāda here is preceded by *suvíryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyád*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyád*, or Oldenberg's, SBE. xlv. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyád* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the *Padakāra*, who declined to analyse at all. The difficulty is easily solved if we assume haplogy between the two words, *ajur(yám) yamur* = *ajuryamur*. *Agni* is *ajuryá* in 1.146.4; 10.88.13; *Agni* is held fast in 2.5.1, *çakéma vajino yámam*, 'may we be able to hold fast (*Agni*), the racer'. For haplogy in noun composition see *viçvasuvidah* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praeteritum, p. 239.—For 5.6.10^c cf. the pāda, *dádhat sotré súvíryam*, under 9.20.7.

[5.7.1^d, *urjó náptre sáhasvate*: 8.102.7^c, *áchā náptre sáhasvate*.]

5.8.1^d, *dāmūnasam gr̥hāpatīm vāreṇyam*: 4.11.5^d, *dāmūnasam gr̥hāpatīm āmūram*.

5.9.3^d (*Gaya Ātreya*; to *Agni*)

utā sma yām *çiçum yathā nāvam jāniṣṭārāṇi*,
dhartāram mānuṣāṇām *viçām agnīm svadhvarām*.

6.16.40^c (*Bharadvāja*; to *Agni*)

á yām háste ná khādinām *çiçum jātām ná bibhrati*,
viçām agnīm svadhvarām.

The mixed metaphor in 6.16.40^{ab} explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *çiçum yathā jāniṣṭa*, is swallowed but not digested.

5.9.4^d (*Gaya Ātreya*; to *Agni*)

utā sma *durgbr̥hīyase putró ná hvāryāṇām*,
purú yó dāghūsi vānāgne paçúr ná yāvase.

6.2.9^b (*Bharadvāja Bārhaspatya*; to *Agni*)

tvām tyá cid ācyutāgne paçúr ná yāvase,
dhāmā ha yāt te ajara vānā vṛçānti çikvasaḥ.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāma* in relation to *āgne paçúr ná yāvase*: 'Thou (establishest) these unshakable laws (*dhāma*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni's dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryá* (with *putrá* or *çiçu*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlv. 388.

5.9.7^b (*Gaya Ātreya*; to *Agni*)

tām no agne abhí nāro rayīm sahasva á bhara,
sá kṣepayat sá poṣayad bhūvad vājasya sātāya utāidhi pr̥tsu no vṛdhé.

☞ refrain, 5.9.7^e ff.

5.23.2^b (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)
tām agne pṛtanāśāhaṁ rayīm sahasva ā bhara,
tvām hi satyó ádbhuto datā vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utáidhi pṛtsú no vṛdhé.—Cf. 6.46.3^d, bháva samátsu
no vṛdhé.

[5.10.1^c, prá no rāyā páriṇasā: see under 1.129.9.]

[5.10.2^b, krátvā dákṣasya mañhánā: 5.18.2^b, svásya dákṣasya mañhánā.]

[5.10.6^c, asmákāsaç ca sūrāyaḥ: 1.97.3^b, prásmákāsaç ca sūrāyaḥ.]

5.10.6^d: 4.37.7^d, viçvā āçās tarīṣāni.

[5.10.7^b, stutá stávāna ā bhara: sá na stávāna, &c.; see under 1.12.11.]

5.11.2^a (Sutam̐bhara Ātreya ; to Agni)

yajñāsya ketúm prathamám puróhitam agním náras triṣadhassthé sám idhire,
[indreṇa devāiḥ saráthaṁ sá barhiṣi] sídan ní hotá yajáthāya sukrátuḥ.

cf. 3.4.11^b

10.122.4^a (Citramahas Vāsiṣṭha ; to Agni)

yajñāsya ketúm prathamám puróhitam haviṣmanta iḥate saptá vājinam,
çṛṇvántam agním ghṛtáprṣṭham ukṣānam pṛnāntam devām pṛnaté
suvíryam.

[5.11.2^c, indreṇa devāiḥ saráthaṁ sá barhiṣi: 3.4.11^b, indreṇa devāiḥ saráthaṁ
turébbhiḥ; 10.15.10^b, indreṇa devāiḥ saráthaṁ dádhānāḥ.]

[5.11.5^d, ā pṛṇanti çavasā vardháyanti ca: 10.120.9^d, hinvánti ca çavasā, &c.]

5.12.2^d, 6^b, rtām sá pāty (5.12.2^d, sapāmy) aruśāsya vṛṣṇaḥ.

5.13.2^b, sidhrām adyá divispṛçāḥ: 1.142.8^d; 2.41.20^b, sidhrām adyá divispṛçam.

5.13.5^c (Sutam̐bhara Ātreya ; to Agni)

tvām agne vājasátamaṁ víprā vardhanti suṣṭutani.
sá no rāsva suvíryam.

8.98.12^c (Nṛmedha Āṅgiraśa ; to Agni)

tvām çuṣṣin puruhūta vājayántam ūpa bruve çatakṛato,
sá no rāsva suvíryam.

Cf. 8.23.12^b, rayīm rāsva suvíryam, and 9.43.6^c, sóma rāsva suvíryam.

5.14.2^c (Sutam̐bhara Ātreya ; to Agni)

tām adhvaréṣv iḥate devām mártā ámartyam,
yájiṣṭhaṁ mánuṣe jáne.

10.118.9^c (Uruḥṣaya Āmahṛyava ; to Agni Rakṣohan)

tām tvā gṛbhir uruḥṣáyā havyaváhaṁ sám idhire,
yájiṣṭhaṁ mánuṣe jáne.

5.14.3^a (Sutam̐bhara Ātreya; to Agni)

tām̐ hī śāc̐vanta īlate srucā devām̐ ghṛtaṣcūta,
agnīm̐ havyāya vólhave.]

cf. 1.45.6^d

7.94.5^a (Vasiṣṭha; to Indra and Agni)
tā hī śāc̐vanta īlata itthā vipṛasa ntāye,
sabādho vājasātaye.]

cf. 7.94.5^c

[5.14.3^c, agnīm̐ havyāya vólhave: 1.45.6^d; 3.29.4^d, āgne havyāya, &c.]

[5.14.6^b, stómebhir viṣvácarsaṇim: 1.9.3^b, stómebhir viṣvácarsaṇe.]

5.15.4^d (Dharuṇa Āngirasa; to Agni)

mātéva yád bhārase paprathānó jānam̐-janam̐ dhāyase cáksase ca,
vāyo-vayo jarase yád dādhanāḥ pári tmāná viśurūpā jigāsi.

7.84.1^d (Vasiṣṭha; to Indra and Varuṇa)
ā vām̐ rājanāv̐ adhvaré vavṛtyām̐ havyébhīr̐ indrāvaruṇā námobhiḥ,]

cf. 1.153.1^b

prā vām̐ ghṛtācī bāhvór̐ dādhanā pári tmāná viśurūpā jigāti.

The imitateness of the two stanzas is emphasized by the words dādhanāḥ and dādhanā which precede the repeated pāda. In 5.15.4^d the repeated pāda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1^d, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa).' But it seems to me not unlikely that ghṛtācī is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhú, upabhṛt, dhruvā. See TS. 1.1.11.2: juhúr, upabhṛd, dhruvāsi ghṛtācī námna, and cf. the many passages in my Vedic Concordance, beginning with ghṛtācy asi. Hence viśurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghṛtācī pāda is patterned after the Agni pāda.

[5.16.1^d, mártāso dadhiré purāḥ; 1.131.1^e: 8.12.22^b, devāso dadhire purāḥ;
8.12.25^b, devās tva dadhiré purāḥ.]

5.17.2^a (Pūru Ātreya; to Agni)

āśya hī svāyaṣastara āśā vidharman mányase,
tām̐ nákaṁ citrācociṣām̐ mandrām̐ paró manīṣāyā.]

cf. 5.17.2^d

5.82.2^a (Ṣyāvācva Ātreya; to Savitar)
āśya hī svāyaṣastaram̐ savitūḥ kác canā priyām,
nā minānti svarūjyam.]

cf. 5.82.2^c

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately: 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *āsā* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii. 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The *pāda* 8.72.3^b, namely, *rudrām paró manīṣáyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, *mandrām paró manīṣáyā*: 8.72.3^b, *rudrām paró*, &c.]

[5.18.2^b, *svāsya dākṣasya mañhānā*: 5.10.2^b, *krātvā dākṣasya mañhānā*.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (*Prayasvanta Ātreyaḥ*; to Agni)
hótāraṁ tvā vṛṇīmahé 'gne dākṣasya sādhanam,
yajñēsu pūrvyām girā prāyasvanto havāmahe.

5.26.4^c (*Vasūyava Ātreyaḥ*; to Agni)
agne viṇvebhīr ā gahi 'devébhīr havyādātaye, 5.26.4^b
hótāraṁ tvā vṛṇīmahe.

8.60.1^b (*Bhargha Pragātha*; to Agni)
agna ā yāhy agnībhīr hótāraṁ tvā vṛṇīmahe,
ā tvām anaktu prāyātā havīṣmatī yajīṣṭhaṁ barhīr āsāde.

10.21.1^b (*Vimada Aindra*, or others; to Agni)
āgniṁ ná svāvṛktībhīr hótāraṁ tvā vṛṇīmahe,
yajñāya stīrṇābarhiṣe ví vo māde 'ṣtrām pāvakaṣocīṣaṁ vivakṣase. 3.9.8^b

7.94.6^b (*Vasiṣṭha*; to Indra and Agni)
tā vām gīrbhīr vipanyāvaḥ prāyasvanto havāmahe,
medhāsātā sanīṣyāvaḥ.

8.65.6^b (*Pragātha Kāṇva*; to Indra)
sutāvantas tvā vayām prāyasvanto havāmahe,
'idām no barhīr āsāde. 1.13.7^c

The *pāda* 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zürüstung als hotar in anspruch', where *tvā* is left out, and *nā* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *nā*. It would seem that some verb of motion is understood with *ā* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* b as parenthetical, and the stanza as late, because its refrain-*pāda* d is pretty certainly posterior to 3.9.8^b.—The root *varj* in *svāvṛkti*, *svṛkti*, *vṛktābarhis*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*ῥέργω*); cf. especially *pári varj* = Avestan *pairi varež* 'avoid'. Of this elsewhere.

5.21.3^{a+b} (*Sasa Ātreya*; to Agni)
tvām viṇve sajōsaso devāso dūtām akrata,
saparyāntas tvā kave 'yajñēsu devām īlate. 1.15.7^c

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)

viçve hí tvā sajóṣaso jánāso vṛktábarhiṣaḥ,]
hótāraṁ sádmāsu priyāṁ vyānti vāryā purú.

3.59.9^b

8.23.18^{a+b} (Viçvamanas Vāiyaçva ; to Agni)

viçve hí tvā sajóṣaso devāso dūtām akrata,
çruṣṭī deva prathamó yajñīyo bhuvah.

5.21.3^d: 1.15.7^c; 6.16.7^c, yajñēsu devām īlate.

[5.21.4^a, devām vo devayajyāyā: 8.71.12^a, agním vo, &c.]

5.21.4^d, ṛtāsyā yónim āsadaḥ: 3.62.13^c; 9.8.3^c; 64.22^c, ṛtāsyā yónim āsadam.

5.22.1^d (Viçvasāman Ātreya ; to Agni)

prā viçvasāmann atrivád ārcā pávakāçociṣe,

yó adhvarēṣv ídyo hótā mandrátamo viçi.

8.71.11^d (Sudīti Āṅgīrasa, or Purumīḷha Āṅgīrasa ; to Agni)

agním sūnūm sáhaso jātávedasaṁ, dānāya vāryāṇām, cf. 1.127.1^b
dvitā yó bhúd amṛto mártyeṣv á hótā mandrátamo viçi.

The distich 5.22.1^d, as a whole, transfuses the páda 4.7.1^b; 8.60.3^c, mandró yájiṣtho adhvarēṣv ídyah.

5.22.2^{abcd} (Viçvasāman Ātreya ; to Agni)

ny āgním jātávedasaṁ dádhdhātā devām ṛtvijam,

prā yajñā etv ānuṣág adyā devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasuyava Ātreyaḥ ; to Agni)

ny āgním jātávedasaṁ hotravāham yáviṣṭhyam,

dádhdhātā devām ṛtvijam.

prā yajñā etv ānuṣág adyā devávyacastamaḥ,

strñitā barhīr āsāde.

5.26.7, 8 seems to me an extension of 5.22.2 ; there is, of course, no guarantee that the reverse is not the case.—For the second páda cf. 1.1.1^b, yajñāsyā devām ṛtvijam.

5.22.3^b: 3.9.1^b; 8.11.6^b, devām mártāsa utāye ; 1.144.5^b, devām mártāsa utāye havāmahe.

[5.22.4^{de}, stómair vardhanty átrayo gīrbhīḥ çumbhanty átrayaḥ : 5.39.5^{de}, giro vardhanty átrayo girah çumbhanty átrayaḥ.]

Cf. 9.43.2^b, girah çumbhanti pūrvāthā.

5.23.2^b: 5.9.7^b, rayīm sahasva á bhara.

5.23.3^a: 8.23.18^a, viçve hí tvā sajóṣasaḥ ; 5.21.3^a, tvām viçve sajóṣasaḥ.

5.23.3^b: 5.35.6^c; 8.5.17^a; 6.37^b, jánāso vṛktábarhiṣaḥ ; 3.59.9^b, jánāya vṛktábarhiṣe.

5.23.4^{de} (Dyumnā Viçvacarṣaṇi Ātreyaḥ ; to Agni)

sā hi ṣmā viçvacarṣaṇir abhimāti sāho dadhē,
āgna eṣū kṣāyeṣv ā **revān naḥ çukra didihi dyumāt pāvaka didihi.**

6.48.7^{de} (Çamyu Bārhaspatya ; to Agni)

bṛhādbhir agne arcibhiḥ çukreṇa deva çociṣā,
bharādvaje samidhāno yaviṣṭhya **revān naḥ çukra didihi dyumāt pāvaka didihi.**

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8 ; 5.21.4 ; AÇ. 8.9.7 ; ÇÇ. 10.10.8.

5.25.4^d (Vasūyava Ātreyaḥ ; to Agni)

agnir devēsu rājaty agnir mārteṣv aviçān,
agnir no havayavāhano **gnīm dhībhiḥ saparyata.**

8.103.3^d (Sobhari Kaṇva ; to Agni)

yāsmād rējanta kṛṣṭāyaç carkṛtyāni kṛṇvatāḥ,
sahasrasām medhāsātāv iva tmānā**gnīm dhībhiḥ saparyata.**

5.25.5^a, agnis tuviçravastamam : 3.11.6^c, agnis tuviçravastamaḥ.

5.25.6^d : 1.11.2^d, jētāram āparajitam.

[**5.25.8^b**, grāvevocyate bṛhāt : 10.64.15^c ; 100.8^c, grāvā yātra madhuṣūd ucyāte bṛhāt.]

5.25.9^c (Vasūyava Ātreyaḥ ; to Agni)

evān agnīm vasūyavāḥ sahasānām vavandima,
sā no viçvā āti dviṣaḥ pārṣan nāvēva sukrātuḥ.

6.61.9^a (Bharadvāja ; to Sarasvatī)

sā no viçvā āti dviṣaḥ svāsīr anyā rātāvari,
ātann āheva sūryaḥ.

Translate 5.25.9 : 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178 : 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion : 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann : 'Sie dehnt' uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8) : yāyā anantō āhrutaṣ tveṣaḥ cariṣṇūr arṇavāḥ, āmaç cārati rōruvat. The two stanzas together seem to say : 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the rta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, pārṣat) and secondarily a familiar idea. Cf. 1.97.8 ; 99.1 ; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreyaḥ ; to Agni)

āgne pāvaka rocīṣā **mandrāyā deva jihvāyā,**
ā devān vakṣi yākṣi ca.

6.16.2^c (Bharadvāja ; to Agni)
 sá no mandrábhīr adhvaré jhivābhīr yajā mahāh,
 á devān vakṣi yáṁṣi ca.

8.102.16^c (Prayoga Bhārgava, or others ; to Agni)
 ágne ghṛtāsya dhṛtibhis ṭepānó deva çociṣā,
 á devān vakṣi yáṁṣi ca.

8.60.19^b

Cf. 2.36.4^a, á vakṣi devān ihā vipra yáṁṣi ca.

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)
 tám tvā ghṛtasnav imahe citrabhāno swardṛcam,
 devān á vitāye vaha.

7.16.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 tám tvā dutám kṛṇmahe yaçástamañ devān á vitāye vaha,
 viçvā sūno sahaso martabhójanā rūsva tād yāt tvémahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)
 ágne viçvebhīr á gahi devébhīr havyádātaye,
 ṭhótārañ tvā vṛṇimahe.

5.20.3^a

5.51.1^c (Svastyātreyā Ātreya ; to Viçve Devāḥ, here Agni)
 ágne sutāsya pītāye viçvāir ūmebhīr á gahi,
 devébhīr havyádātaye.

Vaguely imitative as a whole.

5.26.4^c: 5.20.3^a ; 8.60.1^b ; 10.21.1^b, hótārañ tvā vṛṇimahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)
 yájamānāya sunvatá ágne suvīryaṁ vaha,
 ṭdevāir á satsi barhīṣi.

1.12.4^c

8.14.3^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)
 dhenús ṭa indra sūñtā yájamānāya sunvaté,
 gām áçvañ pipyúṣti duhe.

8.17.10^c (Irimbīṭhi Kāṇva ; to Indra)
 dīrghás te astv āṇkuçó yénā vásu prayāçasi,
 yájamānāya sunvaté.

10.175.4^c (Ūrdhvagravan Ārbudi ; to the Press-stones)
 grāvāṇaḥ savitá nū vo devāḥ suvatu dhármaṇā,
 yájamānāya sunvaté.

Cf. yájamānāya sunvatáḥ under 6.54.6^b ; and 1.83.3 ; 92.3 ; 10.100.3 ; 125.2, all of which contain the words yájamānāya sunvaté in the cadence.

5.26.5^c: 1.12.4^c ; 8.44.14^c, devāir á satsi barhīṣi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, ny agnīm jātvēdasam, dādhatā devām ṛtvijam, prā yajñā etv ānuśag adyā devāvyacastamah.

5.26.9^c: 1.39.5^c, devāsaḥ sārvaṃ viçā.

[5.27.1^c, trāivṛṣṇo agne daçābhīḥ sahāsrāiḥ: 8.1.33^b, āsañgō agne, &c.]

5.28.6^b (Viçvavārā Ātreya; to Agni)

ā juhotaḥ duvasyātāgnīm prayaty ādhvaré,
vṛṇidhvām havyaṃvāhanam.

8.71.12^b (Sudīti Āngirasa, and Purumīḥa Āngirasa; to Agni)

agnīm vo devayajyāyāgnīm prayaty ādhvaré, ~~cf.~~ 5.21.4^a
agnīm dhiṣṭu prathamām agnīm ārvaty agnīm kṣāitrāya sādhasē.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words āchā naḥ giro yantu, to wit: ' (May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7; 8.31.14; for the entire stanza, Pischel, Ved. Stud. i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. āgne prayaty ādhvaré, 10.21.6^b; and indram prayaty ādhvaré, under 1.16.3^c.

5.29.1^b: 2.27.9^a, trī rocanā divyā dhārayanta.

[5.29.3^d, āhann āhim papivān indro asya: 5.30.11^c, purāṇdarāḥ papivān indro asya.]

5.29.10^d (Gaurivīti Çaktya; to Indra)

prānyāc cakrām avṛhaḥ sūryasya kūṣāyānyād vāriṃ yātave 'kaḥ,
anāso dāsyūnṛ amṛṇo vadhēna nī duryonā āvṛṇaṇ mṛdhrāvācaḥ.

5.32.8^d (Gātu Ātreya; to Indra)

tyām cid āṛṇam madhupām çāyanam asinvām vavṛām māhy ādad ugrāḥ,
apādām atrām mahatā vadhēna nī duryonā āvṛṇaṇ mṛdhrāvācam.

Cf. for 5.29.10, Pischel, Ved. Stud. i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, RV. Noten, p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12^b, dāçagvāso abhy ārcanty arkāiḥ: see under 6.50.15.]

5.29.13^b, vīryā maghavan yā cakārtha: 5.31.6^b, prā nūtanā maghavan, &c.]

5.30.8^b (Babhru Ātreya; to Indra)

yūjam hī mām ākrthā ād id indra çīro dāsāsya nāmucer mathāyān,
açmānam cit svaryām vārtamānam prā cakriyeva rōdasi marūdbhyah.

6.20.6^b (Bharadvāja; to Indra)

prā çyenō nā madirām aṇçum asmāi çīro dāsāsya nāmucer mathāyān,
prāvan nāmīm sāpyām sasāntam prnāg rāyā sām iṣā sām svastī.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namī Sāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmaṇas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sausender stein) onward to the Maruts.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathayān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, purāṇdarāḥ papivān indro asya: 5.29.3^d, āhann āhim papivān indro asya.]

5.30.13^d (Babhru Ātreya; to Indra)

supēcaśaṁ māva srjanty āstaṁ gāvāṁ sahāsrāi ruçāmāso agne,
tivrā indram amamanduḥ sutāso 'ktōr vyūṣṭāu pāritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīreṇa na urūṇamātrin prēśo yandhi sutapāvan vājan,
sthā ū śū urdhvā ūtī āriṣanyann aktōr vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntīyāṁ rātryām, ÇÇ. 2.6.3; or Sk. prabhātīyāṁ çarvaryām; or Prākṛit (Māhār.) pahāyāe rayanīe; or even simply Skt. prabhāte. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Fischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xlvii. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yaska, *Nirukta*, 11.25, explains pāritakmyā as 'night'; this suits many *RV.* passages (see *Pet. Lex.*), on a pinch even those above.

[5.31.3^c, prācodayat sudūghā vavre antāḥ: 4.1.13^c, āçmavrajāḥ sudūghā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u: 8.96.5^b, madacyūtām āhaye, &c.]

5.31.6^{ab} (Avasyu Ātreya; to Indra)

prā te pūrvāṇi kāraṇāni vocaṁ prā nūtanā maghavan yā cakārtha,
çāktivo yād vibhārā rōdasi ubhé jāyann apó mánave dānucitraḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)

préndrasya vocam̐ prathamā kṛtāni prā nūtanā maghāvā yá cakāra,
yadéd ádevir ásaḥiṣṭa māvā áthābhavat kévalaḥ sómo asya.

The order of the words (vocaṃ) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8^{ab}, prā ta indra pūrvyāṇi prā nūnāṇi viryā vocam̐ prathamā kṛtāni, and the pāda 5.29.13^b, viryā maghavan yá cakārtha. For 5.31.6^d cf. 2.20.7 ; 4.28.1, &c.

5.31.11^c, bhārac cakram̐ étaçaḥ sām̐ riṇāti : 1.121.13^b, bhārac cakram̐ étaço nāyām̐ indra.

5.31.11^d, puró dādhat sanisṣyati krátum̐ naḥ : 4.20.3^b, puró dādhat sanisṣyasi krátum̐ naḥ.

[**5.32.5^b**, amarmāṇo vidád id asya mārma : 3.32.4^d, amarmāṇo mányamānasya mārma.]

5.32.7^d (Gātu Ātreya ; to Indra)

úd yád índro mahaté dānavāya vādhar yāmiṣṭa sāho ápratitam̐,
yád in̐ vājrasya prābhṛtāu dadābha viçvasya jantór adhamām̐ cakāra.

7.104.16^d (Vasiṣṭha ; to Indra)

yó māvātum̐ yātudhanéty áha yó vā rakṣāḥ çucir asmíty áha,
índras tām̐ hantu mahatā vadhéna viçvasya jantór adhamás padīṣṭa.

5.32.8^d, ní duryoṇá āvrṇāṇ mṛdhrāvācam̐ : 5.29.10^d, ní duryoṇá āvrṇāṇ mṛdhrāvācaḥ.

5.33.5^a (Samivarāṇa Prājāpatya ; to Indra)

vayám̐ té ta indra yé ca náraḥ çárdho jajñānā yātāç ca ráthāḥ,
āsmāṇ jagamyād ahiçusma sátva bhāgo ná hávyāḥ prābhṛthēsu cāruḥ.

7.30.4^a (Vasiṣṭha Maitravaruṇi ; to Indra)

vayám̐ té ta indra yé ca deva stāvanta çūra dádato maghāni,
yāchá sūribhya upamām̐ várūtham̐ svābhúvo jaraṇām̐ açnavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated pāda. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab} : 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7^b, ví dāçuṣe bhajati sūnāram̐ vāsu : 1.40.4^a, yó vāgháte dádāti sūnāram̐ vāsu.

5.35.1^{a+c} (Prabhūvasu Āṅgīrasa ; to Indra)

yás te sādhiṣṭhó 'vase indra krátuḥ tām̐ ā bhara,
asmábhyam̐ carṣaṇisáham̐ sāsniṁ vājeṣu duṣṭāram̐.

8.53 (Vāl. 5). 7^a (Medhya Kāṇva ; to Indra)

yás te sādhiṣṭhó 'vase té syāma bhāreṣu te,
vayām̐ hótṛābhīr utā devāhutibhiḥ sasavāṇso manāmahe.

7.94.7^b (Vasiṣṭha ; to Indra and Agni)
 indrāgni ávasā gatam asmábhyaṁ carṣaṇīśahā,
 ॥ má no duḥṣāṇsa ṛtata. ॥

☞ 1.23.9^c

We may render 5.35.1 : 'That most efficient wisdom of thine, O Indra, bring hither ; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53(Vāl. 5).7 are as follows : Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein ; durch die hotrā's durch die götteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind. &c.' Neither rendering of the first distich is more than passable ; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee !' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2^c (Prabhūvasu Āṅgīrasa : to Indra)
 yád indra te cātasro yác chūra sánti tistrāḥ,
 yád vā pāñca kṣitínām ávas tát sú na á bhara.

6.46.7^c (Çamyu Bārhaspatya ; to Indra)
 ॥ yád indra náhuṣīṣv āñ. ॥ ojo nṛmṇām ca kṛṣṭiṣu,
 yád vā pāñca kṣitínām dyumnām á bhara satrá viçvāni pāuṇsya.

☞ 6.46.7^a

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense ; evidently one poet has composed after the pattern of the other : 6.46.7 looks decidedly hybrid : dyumnām á bhara occurs at the end of 8.19.15, and seems to have been added to yád vā pāñca kṣitínām by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody acatalectic or catalectic, i.e. — — — —, or — — — — ; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitínām as three syllables, is a decided anomaly ; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3^b : 1.10.10^c, vīśantamasya hūmahe.

[5.35.4^c, sváksatram te dhṛṣān mánah : 1.54.3^b, sváksatram yasya dhṛṣató dhṛṣān mánah.]

[5.35.5^a, tvám tám indra mártiyam : 10.171.3^a, tvám tyám indra mártiyam.]

Cf. 1.131.4^a.

5.35.6^{ab+d} (Prabhūvasu Āṅgīrasa ; to Indra)
 tvám id vṛtrahantama jánāso vṛktábarhiṣaḥ,
 ugrám pūrvīṣu pūrvyām hávante vājasātaye.

8.6.37^{abc} (Vatsa Kāṇva ; to Indra)
 tvám id vṛtrahantama jánāso vṛktábarhiṣaḥ,
 hávante vājasātaye.

8.34.4^b (Nīpātithi Kāṇva ; to Indra)
 á tvā kánvā ihávase hávante vājasātaye,
 ॥ divó amūṣya çāsato divám yayá divávaso. ॥

☞ refrain, 8.34.1^{cd}—15^{cd}

6.57.1^c (Bharadvāja ; to Pūṣan and Indra)
 indrā nū pūṣāṇā vayām śakhyāya svastāye,
 huvēma vājasātaye.

4.31.11^b

8.9.13^b (Çaçakarna Kāṇva ; to Aṇvins)
 yād adyācvināv ahām huvēya vājasātaye,
 yāt pṛtsū turvāṇe sāhas tāt chrēṣṭham aṇvinor āvah.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich starken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpfen]', following Sāyaṇa, bahviṣu prajāsu. Geldner, Ved. Stud. i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but ibid. 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his Lexicon, where he supplies ājīṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Cf. the pāda, devām-devām huvema vājasātaye, 8.27.13^c.

5.35.6^b: 5.23.3^b; 8.5.17^a; 6.37^b, jānāso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktā-barhiṣe.

5.35.7^b (Prabhūvasu Āṅgīrasa ; to Indra)
 asmākam indra duṣṭāraṁ puroyāvānam ājīṣu,
 sayūvānāni dhāne-dhane vājayāntam avā rātham.

8.84.8^b (Uçanas Kāvya ; to Agni)
 tām marjayanta sukrātum puroyāvānam ājīṣu,
 svēṣu kṣāyeṣu vājīnam.

For 5.35.7^d cf. vājayanto rāthā iva, 8.3.15; 9.67.17; and, for the repeated pāda, bhujuṁ vājeṣu pūrvyam, 8.22.2; 46.20

5.37.1^d: 4.25.4^c, yā indrāya sunāvāmēty āha.

5.37.5^c (Atri Bhāuma ; to Indra)
 pūṣyāt kṣēme abhi yōge bhavāty ubhé vṛtāu samyatī sām jayāti,
 priyāḥ sūrye priyō agnā bhavāti yā indrāya sūtāsomo dādācat.

10.45.10^c (Vatsapri Bhālandana ; to Agni)
 ā tām bhaja sāucravasēṣv agna ukthā-uktha ā bhaja çasyāmāne,
 priyāḥ sūrye priyō agnā bhavāty ūj jātēna bhinādāt ūj jānitvāiḥ.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3^d, divāç ca gmac ca rājathāḥ: 1.25.20^b, divāç ca gmac ca rājasi.

[5.39.3^d, ā vājam darṣi sātāye: 9.68.7^d, nṛbhīr yatō vājam ā darṣi sātāye.]

[5.39.4^a, mānhiṣṭham vo maghónām: 8.1.30^b, mānhiṣṭhāso maghónām.]

5.39.5^b: 1.10.5^a, ukthām indrāya çānsyam.

[5.39.5^{de}, giro vardhanty ātrayo girāḥ çumbhanty ātrayaḥ: 5.22.4^{de}, stómāir vardhanty ātrayo gṛbhīḥ çumbhanty ātrayaḥ.]

5.40.1^b (Atri Bhāuma; to Indra)

ā yāhy ādribhiḥ sutām sómaṁ somapate piba,

ṽṣann indra ṽṣabhir vṛtrahantama.]

68^c refrain, 5.40.1^c—3^c

8.21.3^c (Sobhari Kāṇva; to Indra)

ā yāhīmā indavó 'çvapate gópata ūrvarāpate,
sómaṁ somapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma; to Indra)

ṽṣā grāvā ṽṣā mádo ṽṣā sómo ayám sutáh,

ṽṣann indra ṽṣabhir vṛtrahantama.]

68^c refrain, 5.40.1^c—3^c

ṽṣā tvā ṽṣaṇaṁ huve vájriṁ citrábhir ūtibhiḥ,

ṽṣann indra ṽṣabhir vṛtrahantama.]

68^c refrain, 5.40.1^c—3^c

8.13.32^{ab}, 33^{ab} (Nārada Kāṇva; to Indra)

ṽṣā grāvā ṽṣā mádo ṽṣā sómo ayám sutáh,

ṽṣā yajñó yám ūvasi ṽṣā hávaḥ.

ṽṣā tvā ṽṣaṇaṁ huve vájriṁ citrábhir ūtibhiḥ,

vāvántha hí prátistutim ṽṣā hávaḥ.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31–33 the words ṽṣā hávaḥ are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, Prol. pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, āsti sómo ayám sutáh, 8.94.4^a, for the second of the repeated pādas.

[5.40.4^c, yuktvá hāribhyām ūpa yāsad arvān: 1.177.1^d, yuktvá hāri ṽṣaṇā yāhy arvān.]

5.40.5^b, 9^b, támasāvidhyad āsurāḥ.

5.41.2^{ab}, té no mitró váruṇo aryamāyūr indra ṛbhuksā marūto juṣanta: 1.162.1^{ab},
mā no mitró váruṇo aryamāyūr indra ṛbhuksā marūto pāri khyan.

5.41.6^a (Atri Bhāuma; to Viçve Devāḥ, here Vāyu)

prā vo vāyūm rathayújam kṛṇudhvaṁ prā devām vípraṁ panitāram arkāiḥ,
iṣudhyáva ṛtasāpaḥ pūramdhīr vásvīr no átra pātnīr ā dhiyé dhuḥ.

10.64.7^a (Gaya Plāta; to Viçve Devāḥ, here Vāyu and Pūṣan)

prā vo vāyūm rathayújam pūramdhiṁ stómāiḥ kṛṇudhvaṁ sakhyāya
pūṣānam,

té hí devāsya savitūḥ sāvīmani krátum sácante sacítaḥ sácetasāḥ.

We may render 5.41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, Ved. Stud. i. 195, 199; Ludwig, Ueber Methode, p. 64. The translation is certain, except as to the word iṣudhyávaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, RV. Noten, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, ibid. p. 204.

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)

abhi vo arce poṣyāvato n̄n vāstoṣ pātiṁ tvāṣṭaram rāraṇaḥ,
dhānyā sajósā dhiśāṇā nāmobhir vānaspātiṁr ṣadhi rāyā ṣe.

5.42.16^b (The same)

prīṣā stōmaḥ pṛthivīm antāriksam vānaspātiṁr ṣadhi rāyē aṣyāḥ,
devō-devaḥ suhāvo bhūtu māhyam mā no mātā pṛthivī durmatāu dhāt.

5.42.16^{c1}

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170 ; Hillebrandt, *Ved. Myth.* i. 180, 517 ; Oldenberg, *RV. Noten*, p. 336.

[5.41.10^c, gr̥ṇtē agnir etāri nā ṣūśāih : 6.12.4^a, sūsmākebhir etāri nā ṣūśāih
{agni ṣṭave}.]

Cf. the note under 6.12.4

5.41.16ⁱ (Atri Bhāuma ; to Viṣve Devāḥ)

kathā dāṣema nāmasā sudānūn evayū marūto āchoktāu prācravaso marūto
āchoktāu,

mā no 'hir budhnyō riṣē dhād asmākaṁ bhūd upamātivāniḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)

mā no 'hir budhnyō riṣē dhān mā yajñō asya sridhad ṛtāyōḥ.

For 5.41.16 cf. Bergaigne, *J.A.* xiii (1888). 139.

[5.42.3^d, candrāṇi devāḥ savitā suvāti : 7.40.1^c, yād adyā devāḥ savitā suvāti.]

5.42.16^b, vānaspātiṁr ṣadhi rāyē aṣyāḥ : 5.41.8^d, vānaspātiṁr ṣadhi rāyā ṣe.

5.42.16^{cd} (Atri Bhāuma ; to Viṣve Devāḥ)

prīṣā stōmaḥ pṛthivīm antāriksam vānaspātiṁr ṣadhi rāyē aṣyāḥ, ~~6.12.4^a~~ 5.41.8^d
devō-devaḥ suhāvo bhūtu māhyam mā no mātā pṛthivī durmatāu dhāt.

5.43.15^{cd} (The same)

bṛhād vāyo bṛhatē tūbhyam agne dhiyājūro mithunāsah sacanta,

devō-devaḥ suhāvo bhūtu māhyam mā no mātā pṛthivī durmatāu
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

urāu devā anibādhe syāma.

Only one pāda ; cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvins) =

5.77.5 (Avasyu Ātreya ; to Aṇvins)

sām aṇvīnor āvasā nūtanena mayobhūvā supṛāṇīti gamema,
ā no rayīm vahatam otā virān ā viṇvāny amṛtā sūbhagāni.

Note that 5.43.11^a = 5.76.4^a.

5.43.10^d (Atri Bhāuma ; to Viṇve Devāḥ)

ā nāmabhir marūto vakṣi viṇvān ā rūpēbhir jātavedo huvānāḥ.
yajñām giro jaritūḥ suṣṭutīm ca viṇve ganta maruto viṇva ūtī.

10.35.13^a (Luça Dhānaka ; to Viṇve Devāḥ)

viṇve adyā marūto viṇva ūtī viṇve bhavantv agnāyaḥ sāmiddhāḥ,
viṇve no devā āvasā gamantu, viṇvam astu drāviṇam vājo asmé.

cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, i. 339, as to whether viṇva ūtī in 5.43.10^d is to be changed to viṇvā ūtī, 'with every help' (unusual instrumental, and hiatus), is to be negatived, because of the same reading in the parallel which he has not noted; cf. also 7.57.7^a, ā stutāso maruto viṇva ūtī. The repeated pāda in 10.35.13 seems to me awkward (no verb) and secondary; note the partial repetition of its pāda c (with one of four viṇva, substituted for ūpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma ; to Viṇve Devāḥ)

ā no divō bṛhatāḥ pārvatād ā sārāsvatī yajatā gantu yajñām.
hāvam devī juṣṣāṇā ghṛtāci cagmām no vācam uṇatī ṇṛnotu.

5.76.4^c (Atri Bhāuma ; to Aṇvins)

idām hī vām pradīvi sthānam ōka imé gṛhā aṇvinedāni duroṇāni,
ā no divō bṛhatāḥ pārvatād ādbhyō yātam īsam ūrjani vāhanta.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{cd}: 5.42.16^{ed}, devō-devaḥ suhāvo bhūtu māhyam mā no mātā pṛthivī durmatāu dhāt.

5.43.16 = 5.42.17 (only one pāda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d. 15^d, tāvāhām asmi sakhyé nyòkāḥ.

5.45.4^b (Sadapṛṇa Ātreya : to Viṇve Devāḥ)

suktēbhir vo vācobhir devājuṣṭāir indrā nv āgnī āvase huvādhyai,
ukthēbhir hī smā kavāyaḥ suyajñā āvivāsanto marūto yājanti.

6.59.3^c (Bharadvāja ; to Indra and Agni)

okivānsā suté sácān āṇvā sāpti ivādane,

indrā nv āgnī āvasehā vajrīṇā vayām devā havāmahe.

Prima facie the dative āvase in 5.45.4 is better than the instrumental āvasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hieher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with āvase or ūtāye. Possibly, but not certainly, āvasehā = āvasa ihā, with double samdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10^a (Sadāpr̥ṇa Ātreya; to Viṣve Devāḥ)

ā sūryo aruḥac chukrām ārnō 'yukta yād dharito vītāpr̥sthāḥ,
udnā nā nāvama anyanta dhīrā aṇṇvatīr āpo arvāg atisthan.

7.60.4^b (Vasiṣṭha; to Mitra and Varuṇa)

[~~cor~~ 4.45.2^a

ūd vām pr̥ksāso mādhumanto asthur, ā sūryo aruḥac chukrām ārnāḥ,
yāsma adityā ādhvano rādanti, mitrō aryamā varuṇaḥ sajōṣāḥ.] ~~cor~~ 1.186.2^b

See under 4.45.2^a.

5.46.3^c (Pratiksatra Ātreya; to Viṣve Devāḥ)

indrāgnī mitrāvaruṇādītīm svāḥ pr̥thivīm dyām maruṭaḥ pārvataḥ apāḥ,
huvē viṣṇuṃ pūṣāṇaṃ brāhmaṇas pātīm bhāgaṃ nū cānsaṃ savitāram ūtāye.

7.44.1^c (Vasiṣṭha; to Liṅgoktadevatāḥ)

dadhikrām vaḥ prathamām aṇvinośasam agnīm sāmiddham bhāgaṃ
ūtāye huve,

indraṃ viṣṇuṃ pūṣāṇaṃ brāhmaṇas pātīm, adityāṃ dyāvāpr̥thivī
apāḥ svāḥ.] ~~cor~~ 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūṣāṇaṃ brāhmaṇas pātīm in 5.46.3^c, also at 7.41.1^c; the cadence, maruṭaḥ pārvataḥ apāḥ in 5.46.3^b, also at 10.36.1^c. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^c (Pratiksatra Ātreya; Devapatnīstavaḥ)

utā gnā vyantu devāpatnīr indrāṇy āgnāyy aṇvini rāt,
ā ródasi varuṇānī ṇṇotu vyantu devīr yā r̥tūr jāninām.

7.34.22^b (Vasiṣṭha; to Viṣve Devāḥ)

tā no rāsan rātisāco vāsūny ā ródasi varuṇānī ṇṇotu,
vārūtr̥bhīḥ suṇarāṇo no astu tvāṣṭā sudātro vī dadhātu rāyah.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devāpatnī stanza, 5.46.8. Note, however, that Tvāṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of ródasi see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1^c: 5.26.4^c, devébhir havýádātaye.

[5.51.2^b, sátyadharmāṇo adhvarām: 1.12.7^b, sátyadharmāṇam adhvaré.]

5.51.3^b (Svastyātreya Ātreya; to Viṣve Devāḥ, here Agni)

vīprebhīr vipra santya prātaryāvabhīr ā gahi,
devébhiḥ sómāpitaye.

8.38.7^a (Manu Vaivasvata; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhīr ā gataṃ devébhir jenyāvasu,
indrāgnī sómāpitaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhiḥ sómāpitaye, seems stretched secondarily into two: devébhir [jenyāvasu, indrāgnī] sómāpitaye.

5.51.5^{a+c} (Svastyātreya Ātreya ; to Viṣve Devāḥ, here Vāyu)
vāyav ā yāhi vītāye juṣāṇo havyādātaye,
pībā sutāsyaṇdhaso abhī prāyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
āgna ā yāhi vītāye gṛṇāṇo havyādātaye,
nī hōtā satsi barhiṣi.

7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
prā vīrayā ṣucayo dadrire vām adhvaryūbhir mādhumantaḥ sutāsah,
vāha vāyo niyūto yāhy āchā pībā sutāsyaṇdhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhī prāyaḥ 'to the feast', added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg, Prol., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6^{ab} : 4.47.2^{ab}, indraḥ ca vāyav eṣāṁ sōmānām (5.51.6^b, sutānām) pītīm
 arhathah ; 1.134.6^c, sutānām pītīm arhasi.

5.51.7^a (Svastyātreya Ātreya ; to Viṣve Devāḥ)
sutā indrāya vāyāve sōmāso dādhyācirah,
ninnām nā yanti sindhavo 'bhī prāyaḥ.

cf. 1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
sutā indrāya vāyāve vāruṇāya marúdbhyaḥ,
sōmā arṣanti viṣṇave.

9.34.2^{abc} (The same)
sutā indrāya vāyāve vāruṇāya marúdbhyaḥ,
sōmo arṣati viṣṇave.

9.65.20^{abc} (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
apsā indrāya vāyāve vāruṇāya marúdbhyaḥ,
sōmo arṣati viṣṇave.

The pāda, vāruṇāya marúdbhyaḥ also at 8.41.1^b ; 61.12^b ; see under 8.41.1.—For 5.51.7^{ab} cf. 9.63.15^{ab} ; for 5.51.7^c cf. under 8.6.34 ; for 9.65.20^a cf. 9.84.1^b, apsā indrāya vāruṇāya vāyāve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80.

5.51.7^b : 1.5.5^c ; 137.2^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sōmāso dādhyācirah.

5.51.8^b : 1.44.14^d, aṣvībhyām uśāsā sajuh.

5.51.8^c—10^c, ā yāhy agne atrivāt sutē raṇa.

5.52.4^b (Çyāvāṇva Ātreya ; to Maruts)
marútsu vo dadhimahi stōman yajñām ca dhṛṣṇuyā,
viṣve yé mānuṣā yugā pānti mārtyaṁ riśāḥ.]

cf. 1.42.2^b

6.16.22^b (Bharadvāja; to Agni)

prá vaḥ sakhāyo agnāye stómaṁ yajñám ca dhṛṣṇuyá,
arca gāya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'arca gāya: für arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4^d: 1.42.2^b; 5.67.3^d. pānti mārtyani riśāḥ.

[5.53.10^b, tveṣām gaṇām mārutān nāvyaśnām: 5.58.1^b, stuṣé gaṇām, &c.]

5.53.16^b (Çyāvāçva Ātreya; to Maruts)

stuhī bhojān stuvatō asya yāmani rāṇan gāvo nā yāvase,
yatāḥ pūrvān iva sākhtīr ānu hvaya girā gr̥ṇīhi kāmīnaḥ.

10.25.1^d (Vimada Āindra, or others; to Soma)

bhadrām no āpi vātaya māno dākṣam utā krātum,
ādā te sakhyē āndhaso vī vo mādē rāṇan gāvo nā yāvase vīvakṣase. cf. 10.20.1

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo nā yāvaseṣv ā, under 1.91.13^b.

5.54.11^d (Çyāvāçva Ātreya; to Maruts)

ānṣeṣu va rṣṭāyaḥ patsū khādāyo vākṣassu rukmā maruto rāthe çubhaḥ,
agnībhṛājaso vidyūto gābhastyoḥ çīprāḥ çīrśasu vītātā hiranyāyīḥ. cf. 1.64.4^b

8.7.25^b (Punarvatsa Kāṇva; to Maruts)

vidyúddhastā abhīdyavaḥ çīprāḥ çīrśān hiranyāyīḥ,
çubhrā vy āñjata çriyē.

5.54.11^{cd} and 8.7.25^{ab} paraphrase one another, in deference to their respective metrical needs; incidentally the phrase çīprāḥ çīrśasu in 5.54.11 is replaced by çīprāḥ çīrśān in 8.7.25. Since the Maruts, collectively, have many heads, the word çīrśasu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For çīprāḥ see Max Müller, SBE. xxxii. 301; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4; 166.9.10; 7.56.13.

5.55.1^d—9^d, çubhām yātām ānu rāthā avṛtsata.

[5.55.3^c, virokīnaḥ sūryasyeva raçmāyaḥ: 10.91.4^d, arepāsah sūryasyeva, &c.]

5.55.9^{b+c} (Çyāvācva Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭānāsmābhyāṁ çárma bahulām vi yantana,
ádhi stotrásya sakhyásya gātana ḷcūbhaṁ yātām ānu ráthā avṛtsata.ḷ

☞ refrain, 5.55.1^{d-9}^d

6.51.5^d (Rjīcvaṇ Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pītaḥ pīthivi mātār ádhruḡ ágne bhrātār vasavo mṛlāta naḥ,
viçva adityā adite sajōṣā asmābhyāṁ çárma bahulām vi yanta.

10.78.8^c (Syūmaraçmi Bhārgava ; to Maruts)

subhagān no devāḥ kṛnūtā surátnān asmān stotṛn maruto vāvṛdhanāḥ,
ádhi stotrásya sakhyásya gāta sanād dhi vo ratnadhēyāni sánti.

Aufrecht, in the Preface to his second edition of the *Rig-Veda*, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ádhruḡ in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭāna in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9^d.

5.55.10^d : 4.50.6^d ; 8.40.12^d ; 48.13^d ; 10.121.10^d, vayāṁ syāma pátayo rayīṇām.

5.56.1^d : 1.49.1^b ; 8.8.7^a, divāc cid rocanād ádli.

5.56.4^d : 1.37.11^c, prá cyāvayanti yāmabhiḥ.

5.56.6^a, yuṅgdhvām hy áruṣi ráthe : 1.14.12^a, yuksvā hy áruṣi ráthe.

5.56.8^{cd}, yuṅgdhvām hári ajirā dhuri vólhave váhiṣṭhā dhuri vólhave : 1.134.3^{bc},
váyú ráthe ajirā dhuri vólhave váhiṣṭhā dhuri vólhave.

5.57.7^d, bhakṣiṭyā vó 'vaso dáivyaasya : 4.21.10^d, bhakṣiṭyā té 'vaso dáivyaasya.

5.57.8 = 5.58.8 (Çyāvācva Ātreya ; to Maruts)

hayé náro marúto mṛlātā nas tūvimaghāso ámrṭā řtajñāḥ,
sátyaçrutah kāvayo yūvāno bṛhadgirayo bṛhád ukṣāmāñāḥ.

[5.58.1^b, stuṣé gaṇāṁ mārutanān nāvyaśnām : 5.53.10^b : tveśāṁ gaṇāṁ, &c.]

5.61.19^c, párvateṣv ápaçritah : 1.84.14^b, párvateṣv ápaçritam.

5.64.1^a, várūṇāṁ vo řiçádasaṁ : 1.2.7^b, várūṇāṁ ca řiçádasaṁ.

5.64.2^d : 1.127.10^e, viçvasu kṣāsu jóguve.

5.65.2^{b+d} (Rātahavya Ātreya ; to Mitra and Varuṇa)

tā hí çṛeṣṭhavarcaśā rájānā dīrghaçrúttamā,
tā sátpatī řtāvṛdha řtāvānā jáne-jane.

8.101.2^b (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucákṣasā nārā rájānā dīrghaçrúttamā,

tā bahūtā na daṁśānā ratharyataḥ ḷsākāṁ sūryasya raçmībhiḥ.ḷ ☞ 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)
 té hí satyá ṛasṛpṣa ṛtāvāno jáne-jane,
 sunithásah sudánava ṛ'nhóc cid urucákrayah.]

5.67.4^d

[5.65.5^b, syāma sapráthastame: 1.94.13^c, çárman syāma táva sapráthastame.]

[5.65.5^c, anehásas tvotáyah: 8.47.1^e–18^e, aneháso va utáyah.]

5.66.3^a (Rātahavya Ātreya; to Mitra and Varuṇa)
 tá vām éše ráthānām urvīm gávyūtim ešām,
 rātahavyasya suṣtūtīm dadhfk stómāir manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)
 tá vām éše ráthānām ṛindrāgní havāmahe,
 ṛpāti turásya rádhaso, vidvánsā gírvaṇastamā.

5.86.4^b5.86.4^c

There is no difficulty in 5.86.4, whether we render éše by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* ii. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as gávām éše 10.48.9, or rāyá éše, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l.c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineinleitet auf die weite Flur und zu des Opfers Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (sunvato ráthah, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, ní ketūnā jánānām: 1.191.4^c, ní ketávo jánānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)

bāḥ itthá deva niskṛtām úditya yajatām brhát,
 váruṇa mītrāryaman vārṣiṣṭham kṣatrām āçathe.

8.67.4^b (Matsya Sāmmada, or others; to Ādityas)
 ṛmāhi vo mahatām ávo, váruṇa mītrāryaman,
 ṛāvānsy á vṛñmahe.]

8.47.1^a8.67.2^c

10.126.2^b (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vāmadevya; to Viçve Devāḥ)

tád dhí vayām vṛñmāhe váruṇa mītrāryaman,
 yēnā nir ānhaso yūyām pāthā nethá ca mārtyam āti dvīṣah.

Cf. váruṇo mītró aryamā, under 1.26.4^b; and the two pādas 7.59.1^c, tasmā agne váruṇa mītrāryaman (note enclitic agne), and 8.19.35^c, vayām té vo váruṇa mītrāryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)

á yád yónim hiraṇyáyam váruṇa mītra sádathaḥ,
 dhartārā carṣaṇínām, yantām sumnām ṛiçādasā.

8.1.17.2^c

9.64.20^a (Kaṣyapa Māṛica; to Soma Pavamāna)
 ā yād yōniṁ hiraṇyāyam açür ṛtāsya sidati,
 jāhāty āpracetasah.

5.67.2^c: 1.17.2^c, dhartārā carṣaṇinām.

5.67.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b–7^b, várūṇo
 mitró aryamā.

5.67.3^d: 1.41.2^b; 5.52.4^d, pānti mártyaṁ riṣah.

5.67.4^b, ṛtāvāno jāne-jane: 5.65.2^d, ṛtāvānā jāne-jane.

5.67.4^d (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)
 té hí satyā ṛtaspf̥ça ṛtāvāno jāne-jane.
 sunithásah sudánavo 'ñhóç cid urucákrayah.

5.65.2^d

8.18.5^c (Irimbiṭhi Kāṇva; to Ādityas)
 té hí putráso āditer vidūr dvéṣānsi yótave,
 añhóç cid urucákrayo 'nehásah.

Pāda 8.8.15^c is clearly composite: anehásah is cadence in 8.45.11^c; see Part 2, chapter 2, class B 4.

5.69.3^b (Urucakri Ātreya; to Mitra and Varuṇa with Aditi)
 prātár devīm āditim johavimi madhyāndina úditā súryasya,
 rāyē mitrávaruṇā sarvátātēle tokāya tánayāya çām yōh.

5.76.3^b (Atri Bhāuma; to Açvins)
 utā yātām saṁgavē prātár āhno madhyāndina úditā súryasya,
 divā náktam āvasā çāntamena nédānīm pitir açvinā tatāna.

For sarvátātā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1^a (Bahuvṛkta Ātreya; to Mitra and Varuṇa)
 á no gantaṁ riçādasā várūṇa mitra mitra barhāṇā,
 ūpemām cārum adhvarām.

8.8.17^a (Sadhvaṇsa Kāṇva; to Açvins)
 á no gantaṁ riçādasemám stómaṁ purubhuja,
 krtām nah suçrīyo narema datam abhiṣṭaye.

5.71.2^c (Bahuvṛkta Ātreya; to Mitra and Varuṇa)
 viçvasya hí pracetasā várūṇa mitra rájathah,
 içāná pipyataṁ dhíyah.

7.94.2^c (Vasiṣṭha; to Indra and Agni)
 çṛṇutām jaritūr hávam, indrāgni vānataṁ girah,
 içāná pipyataṁ dhíyah.

7.94.2^a

9.19.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here Indra and Soma)

yuvām hí sthāḥ svāṛpati indraç ca soma gópati,
içāná pipyataṁ dhīyaḥ.

5.71.3^a, úpa naḥ sutám á gatam: 1.16.4^a; 3.42.1^a, úpa naḥ sutám á gahi.

5.71.3^b (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

úpa naḥ sutám á gatam, váruṇa mitra dāçúṣaḥ,

☞ 1.16.4^a

asyá sómasya pítāye.]

☞ 1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)

māhi vo mahatām ávo, váruṇa mitra dāçúṣe,

☞ 8.47.1^a

yām ādityā abhī druho ráksathā nēm aghām naçad aneháso va útāyaḥ
suutāyo va útāyaḥ.]

☞ refrain, 8.47.1^{ef} ff.

5.71.3^c: 1.22.1^c; 23.2^c; 4.49.5^c; 6.59.10^d; 8.76.6^c; 94.10^c–12^c, asyá sómasya pítāye.

5.72.1^c–3^c, ní barhīṣi sadatām (3^c, sadatām) somapítāye.

5.72.3^b (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

mitráç ca no váruṇaç ca juṣétām yajñám iṣtāye,

ni barhīṣi sadatām somapítāye.]

☞ refrain, 5.72.1^c–3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)

açvinā vajinivasu juṣéthām yajñám iṣtāye,

haṁsāv iva patatam á sutām úpa.]

☞ refrain, 5.78.1^c–3^c

8.38.4^a (Çyāvāçva Ātreya; to Indra and Agni)

juṣéthām yajñám iṣtāye sutām sómam sadhastuti,

indrāgni á gatam narā.

5.73.1^d (Pāura Ātreya; to Açvins)

yád adyá sthāḥ parāvāti yád arvāvāty açvinā,

yád vā purú purubhuja yád antárikṣa á gatam.

8.97.5^d (Rebha Kāçyapa; to Indra)

yád vási rocané diváh samudrásyádhi viṣtāpi,

☞ 8.34.13^b

yát páṛthive sádane vṛtrahantama yád antárikṣa á gahi.

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yác çakrási parāvāti yád arvāvāti vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.73.2^a (Pāura Ātreya; to Açvins)

ihá tyá purubhūtamā purú dānsānsi bíbhṛatā,

varasyá yāmy ádhrigu huvé tuviṣtamā bhuje.

8.22.3^a (Sobhari Kāṇva; to Açvins)

ihá tyá purubhūtamā devá námobhir açvinā,

arvacínā sv ávase karāmahe, gántārā dāçúṣo gṛhām.]

☞ c: cf. 8.22.3^c; d: 8.5.5^c

5.73.3^b: 1.30.19^b, cakrām rāthasya yemathuḥ.

5.73.5^a (Paura Ātreya; to Aṇvins)

á yád vām sūryā rātham tiṣṭhad raghuṣyādam sáda,
pári vām aruṣá váyo ghr̥ṇā varanta atápaḥ.

8.8.10^a (Sadhvaṇsa Kāva; to Aṇvins)

á yád vām yōṣaṇā rātham átiṣṭhad vājiniṣaṇu,
viṇvāny aṇvinā yuvām prá dhítāny agachatam.

Cf. 1.116.17.

[5.73.10^a, imā brāhmāṇi vārdhanā: 8.62.4^b, indra brāhmāṇi vārdhanā.]

5.74.10^{ab} (Paura Ātreya; to Aṇvins)

áṇvinā yád dha kārhi cic chuṇrūyātām imām hávam,
vāsvir u sū vām bhūjaḥ pr̥cānti sū vām p̥caḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyā kārhi kārhi cic chuṇrūyātām imām hávam,

ṇānti śad bhutu vām ávaḥ.]

☞ refrain, 8.73.1^c–18^c

5.75.1^e–9^e, mādhvī máma ṇrutam hávam.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c, dāsra hiraṇyavartanī; 8.87.5^c, dāsra hiraṇyavartanī ṇubhas patī.

5.75.3^b (Avasyu Ātreya; to Aṇvins)

á no rátnāni bíbhratāv áṇvinā gáchataṁ yuvám,

rúdrā hiraṇyavartanī juṣaṇā vājiniṣaṇu ṇmādhvī máma ṇrutam hávam.]

☞ refrain, 5.75.1^a–9^c

8.8.1^b (Sadhvaṇsa Kāva; to Aṇvins)

ṇá no viṇvābhir utibhir ṇáṇvinā gáchataṁ yuvám,

☞ 7.24.4^a

ṇdāsra hiraṇyavartanī ṇpibatam somyām mādhu.]

☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āṅgīrasa; to Aṇvins)

ṇá me hávam nāsatyáṇvinā gáchataṁ yuvám,

☞ 1.183.5^d

mādhvaḥ sōmasya pītāye.

Note that 5.75.2^c = 8.8.1^c.—The pāda, rúdrā hiraṇyavartanī, 5.75.3^c, is a version of the more frequent dāsra hiraṇyavartanī; see under 1.92.18.

5.75.7^a: 1.22.1^b; 5.78.1^a, áṇvināv éhá gachatam.

5.75.7^b (Avasyu Ātreya; to Aṇvins)

ṇáṇvināv éhá gachatam nāsatyā má ví venatam,

☞ 1.22.1^b

tīrāṇ cid aryayā pári vartir yātam adabhyā ṇmādhvī máma ṇrutam hávam.]

☞ refrain, 5.75.1^e–9^e

5.78.1^b (Saptavadhri Ātreya; to Aṇvins)

ṛcvināv ḥhā gachataṁ, nāsatyā mā vī venatam,

1.22.1^b

ḥhānsāv iva patatam ā sutān ūpa.

refrain, 5.78.1^c–3^c

For tirāṣ cid aryayā pāri see Oldenberg, Prol. p. 458, note; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation arya ā. Cf. my remarks under 4.29.1^e.

5.75.9^d: 1.30.18^b, rātho dasrāv āmartyah.

5.76.3^b: 5.69.3^b, madhyāmdina ūditā sūryasya.

5.76.4^c: 5.43.11^a, ā no divo brhataḥ pārvatād ā.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b; 5.75.7ⁿ, ṛcvināv ḥhā gachatam.

5.78.1^b: 5.75.7^b, nāsatyā mā vī venatam.

5.78.1^c–3^c, ḥhānsāv iva patatam ā sutān ūpa.

5.78.3^b: 8.38.4^a, juṣētham yajñam iṣṭāye; 5.72.3^b, juṣētām yajñam iṣṭāye.

[5.78.8^a, yāthā vāto yāthā vānam: 10.23.4^d, ūd id dhṇoti vāto yāthā vānam.]

5.79.1^{de}–3^{de}, satyaṇravasi vāyye sūjāte ācvasunṛte: 5.79.1^e–10^e, sūjāte ācvasunṛte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy āucho duhitar divaḥ.

5.79.6^a: 4.32.12^c, āiṣu dhā virāvad yācaḥ.

5.79.6^c, 7^c, yē no rūdhānsy āhrayā (7^c, ācvyā).

5.79.7^b: 4.55.9^a, ūṣo maghony ā vaha.

5.79.8^a (Satyaṇravas Ātreya; to Uṣas)

utā no gómātīr iṣa ā vahā duhitar divaḥ,

ṣākām sūryasya raçmībhiḥ, çukrūḥ çocadbhir arcibhiḥ ṣūjāte ācvasunṛte.

c: 1.47.7^d; e: refrain, 5.79.1^e–10^e

8.5.9^a (Brahmātithi Kāva; to Aṇvins)

utā no gómātīr iṣa utā sātīr aharvidā.

vī pathāḥ sātāye sitam.

9.62.24^a (Jamadagni Bhārgava; to Soma Pavamāna)

utā no gómātīr iṣo viçvā arṣa pariṣṭubhaḥ,

ḡṛṇāno jamādagninā.

3.62.18^a

Cf. the pāda, tvām no gómātīr iṣaḥ, 8.23.29^b.

5.79.8^c: 1.47.7^d; 1.37.2^e; 8.101.2^d, sākām sūryasya raçmībhiḥ.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy āucho duhitar divaḥ.

5.80.4^c: 1.124.3^c, ṛtasya pānthām anv eti sādhu: 10.66.13^b, ṛtasya pānthām anv emi sādhuḥ.

5.80.4^d: 1.124.3^d, prajānatīva nā diço mināti.

[5.80.6^b, yóseva bhadrá ní riñte ápsaḥ: 1.124.7^d, uṣá hasréva ní riñte ápsaḥ.]

5.80.6^c (Satyaçravasa Ātreya; to Uṣas)

eṣá pratiçí duhitá divó nṛñ yóseva bhadrá ní riñte ápsaḥ, 6^c cf. 1.124.7^d
vyūrnvatí dāçúṣe vāryāñi púnar jyótir yuvatiḥ pūrvāthākāḥ.

6.50.8^d (Rjicvan Bhāradvāja; to Viçve Devāḥ; here Savitar)

á no devāḥ savitá tráyamāno, hīranyapāñir yajató jagamyāt, 4^c cf. 6.50.8^a
yó dáturvāñ uṣáso ná prátikam vyūrnuté dāçúṣe vāryāñi.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated páda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçúṣe vāryāñi also in 1.35.8^d; 1.163.13^d; MS. 1.5.4^c; 70.12; ApÇ. 6.17.10^c.

5.82.2^a, ásyā hí svāyaçastaram: 5.17.2^a, ásyā hí svāyaçastarah.

5.82.2^c (Çyāvāçva Ātreya; to Savitar)

ásyā hí svāyaçastaram, savitúḥ kác caná priyám, 6^c 5.17.2^a
ná minanti svarájjyam.

8.93.11^b (Sukakṣa Āṅgīrasa; to Indra)

yásya te nú cid ādicām ná minānti svarájjyam,
ná devó nádhrigur jānaḥ.

5.82.3^b (Çyāvāçva Ātreya; to Savitar)

sá hí rátnāni dāçúṣe suvátí savitá bhágāḥ,
tām bhágām citráṃ imahe.

7.66.4^c (Vasiṣṭha; to Ādityas)

áyád adyá sūra údité, 'nāgá mitró aryamá,
suvátí savitá bhágāḥ. 6^c 7.66.4^a

The stanza 7.66.4 is less well knit than 5.82.3, suvátí having no object, but the construction continues tolerably in the next stanza, suprávīr astu sá ksāyah. Yet I have little doubt that suvátí savitá bhágāḥ originated in connexion with rátnāni in 5.82.3. Cf. 4.55.10; 5.42.5; 7.15.12, in all of which savitá bhágāḥ is implored to bestow goods or benefits.

5.82.6^a (Çyāvāçva Ātreya; to Savitar)

ánagaso áditaye devásya savitúḥ savé,
vīçvā vāmāni dhīmahi.

8.22.18^d (Sobhari Kaṇva ; to Aṇvins)

suprāvargāṃ suvīryāṃ susthū vāryam ānādhṛṣṭāṃ rakṣasvīnā,
asmīnn ā vām āyāne vājīnivasu viçvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kaṇva ; to Agni)

sá dṛlḥe cid abhi trṇatti vājam árvata, sá dhatte áksiti çrávaḥ, 1.40.4^b
tvé devatrā sádā puruvaso viçvā vāmāni dhīmahi.

The word árvata in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhauma ; to Parjanya)

āchā vada tavāsaṃ gīrbhīr abhi stuhī parjanyaṃ nāmasā vivāsa,
kánikradad vṛṣabhó jīrādānu réto dadhāty ōsadhīṣu gárbbham.

8.96.12^b (Tiraceṭi Āṅgīrasa, or Dyutāna Māruti ; to Indra)

tád vividdhi yát ta índro jújoṣat stuhī suṣtutīm nāmasā vivāsa,
upa bhūsa jaritar má ruvanyāḥ çrávāyā vícam kuvíd aṅgá védāt.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhauma ; to Parjanya)

yāsya vraté pṛthivī nānnamīti yāsya vrate çaphāvaj jārbhurīti,
yāsya vratā ōsadhīr viçvārūpāḥ sá naḥ parjanya máhi çarma yacha.

10.169.2^d (Çabara Kākṣivata ; to Gāvaḥ)

yāḥ sārūpā virūpā ékarūpā yūsām agnir īṣṭyā nāmāni véda,
yā āṅgīrasas tāpasehá cakrus tābhyāḥ parjanya máhi çarma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yát kīm ca pṛthivyām ādhi: 8.49.7^b ; 50(Val.2).7^b, yád vā pṛthivyām ādhi (8.50.7^b, divi).]

[5.85.3^c, téna viçvasya bhūvanasya rāja: 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ; 9.97.5^b, sómo viçvasya, &c. ; 10.168.2^d, asyā viçvasya, &c.]

[5.85.6^b, mahīm devāsya nákir ā dadharṣa ; 6.7.5^b, mahāny agne nákir, &c.]

5.85.7^b, sákhāyām vā sádām id bhrātaram vā: 1.185.8^b, sákhāyām vā sádām ij jāspatīm vā.

[5.85.7^d, yát sīm āgaç cakrmā çīçrāthas tát: 1.179.5^c ; 7.93.7^c, yát sīm āgaç cakrmā tát sú mṛlatu (7.93.7^c, mṛla).]

5.85.8^b (Atri Bhauma ; to Varuṇa)

kitavāso yád riripūr ná dīvi yád vā ghā satyām utá yān ná vidmā,
sārvā tá vi sya çithiréva devādā te syāma varuṇa priyāsah.

10.139.5^c (Viṣvāvasu Devagandharva ; to Viṣvāvasu)
 viṣvāvasur abhi tām no gr̥ṇātu divyó gándharvo rájaso vimānaḥ,
 yá ghā satyám utá yān ná vidmá dhíyo hinvánó dhíya in no avyāḥ.

For the possible relationship of 10.139.5 with an itihāsa in PB. 6.9.22, and its meaning, see Geldner, Ved. Stud. iii. 51, 54.

5.86.2^c (Atri Bhāuma ; to Indrāgni)

yá p̥tānāsu duṣṭārā yá vājeṣu ṇravāyyā,

yá pāñca carṣaṇīr abhi indrāgni tá havāmahe.

60° 1.21.3^b

7.15.2^a (Vasiṣṭha Maitravaruṇi ; to Agni)

yáḥ pāñca carṣaṇīr abhi niṣasāda dame-dame,

ḥ kavir gr̥hāpatir yūvā.

60° 1.12.6^b

9.101.9^c (Nahusa Mānava ; to Pavamāna Soma)

yá ōjīṣṭhas tām ā bhara pāvamāna ṇravāyyam,

yáḥ pāñca carṣaṇīr abhi rayīm yéna vānāmahāi.

Cf. also under 1.86.5.—See Muir, OST. i. 178.

5.86.2^d : 1.21.3^b ; 6.60.14^d, indrāgni tá havāmahe.

5.86.4^a : 5.66.3^a, tá vām eṣe ráthānām.

5.86.4^{b+c} (Atri Bhāuma ; to Indra and Agni)

ḥ tá vām eṣe ráthānām indrāgni havāmahe,

pātī turāsya rádhaso vidvānsā gírvaṇastamā.

60° 5.66.3^a

6.60.5^b (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdhā indrāgni havāmahe,

ḥ tá no mṛlāta rd̥ḥe.

60° 1.17.1^c

6.44.5^b (Çam̐yu Bārhaspatya ; to Indra)

yām vardhāyantīḥ girāḥ pātīm turāsya rádhasaḥ,

tām in nv āsya ródasi ḥ devī çuṣmaṁ saparyataḥ.

60° 6.44.5^d

Cf. indrāgni tá havāmahe under 1.21.3^b.

5.86.6^{c+e} (Atri Bhāuma ; to Indra and Agni)

evēndrāgnibhyām āhavi havyām çūṣyām ghṛtām ná pūtām ādribhiḥ,

tá sūriṣu ṇravó brhád rayīm gr̥ṇātsu didhṛtam iṣam gr̥ṇātsu didhṛtam.

8.12.4^b (Parvata Kāṇva ; to Indra)

imām stómam abhiṣṭaye ghṛtām ná pūtām adrivaḥ,

yénā nú sadyá ōjasā vavākṣitha.

8.13.12^b (Nārada Kāṇva ; to Indra)

ḥ indra çaviṣṭha satpate rayīm gr̥ṇātsu dhārāya,

60° 8.13.12^a

ḥ ṇravāḥ sūribhyo am̐tām vasutvanām.

60° 7.81.6^a

Ludwig, 748, translates 5.86.6 as follows : 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräft'ger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes áhavi in the sense of ásavi; in this way he is able to make ádribhiḥ depend upon áhavi. But I do not believe that áhavi ádribhiḥ go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in ná, and separates the expression ghr̥tām ná pūtām ádribhiḥ which on its face would seem to mean 'like ghee purified by the adri'. But what part the adri may have played in purifying ghee escapes my knowledge. Soma is páripūto ádribhiḥ in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, ghr̥tām ná cúci matáyaḥ pavante 'like pure ghee the prayers flow purified'. The expression ghr̥tām ná pūtām (súpūtām), in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^{ab}: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two pādas without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of ádribhiḥ in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6^b we may be pretty sure that its author had in mind the previously existing expression ghr̥tām ná pūtām adrivah.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

prā yé jātā mahinā yé ca nū svayām prā vidmāna bruvāta evayāmarut,
krātva tād vo maruto nādhr̥ṣe cāvo dānā mahnā tād eṣām ādhr̥ṣṭāso nādrayaḥ.

8.20.14^d (Sobhari Kāṇva; to Maruts)

tān vandasva marūtas tān ūpa stuhi teṣām hī dhūnīnām.
arāṇām ná caramās tād eṣām dānā mahnā tād eṣām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed;—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding dānā as instrumental (probably of dāmān). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehre, preise diese Maruts; denn sie sind laut rauschend Rades Speichen gleich, von denen keine je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering ná in arāṇām ná caramās does double service, once as 'gleich' and once as 'keine'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength), sāhas, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached pāda, is added secondarily, the author being reminded of it by the ending tād eṣām in the penultimate pāda.

5.87.5^c (Evayāmarut Ātreya; to Maruts)

svanó ná vó 'mavān rejayad vṛṣā tveṣó yayis taviṣā evayāmarut,
yénā sāhanta rūjāta svārociṣa sthūraçmāno hiranyāyāḥ svāyudhāsa iṣmīṇaḥ.

7.56.11^a (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmīṇaḥ suniṣkā utā svayām tanvāḥ cūmbhamānāḥ.

The hieratic word iṣmīn occurs, as far as I know, only four times, all in the Rīg-Veda. Yaska deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *iṣ* 'impel', or from the noun *iṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīṇaḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from **iṣu-min* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *ādhā pītāram iṣmīṇaḥ rudrāṁ vocanta cikvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprēṣave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviṣūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the *Çatarudriya* sections of the *Yajur-Vedas* we have *namas tigmeṣave*, and *namas tikṣeṣave*, both, of course, referring to Rudra; see my *Vedic Concordance* in that order. In AV. 1.19.3 we have *rudrāḥ çaravyāyātān amitrān vi vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāya hetih*) is dreaded in every book of the literature. A typical expression is, *rudrāya hetih pāri vo vṛnaktu*, TS. 1.1.1.1, et al. (see *Concordance*). Rudra is really the typical archer (*āstar*) of the Veda, AV. 6.93.1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmīn* = *iṣumant* follows automatically.

Otherwise *iṣmīn* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīṇaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vāçimanta iṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vāçimanta ṛṣtimānto* . . . *sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *iṣmīn* = *iṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vāçīṣu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmīṇaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīṇaḥ* is the secondary formation, as, e.g. *ojasvin* : *ojasvant*; *bhrājasvin* : *bhrājasvant*.² Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīṣkāḥ* being added from some such connexion as 4.37.4^b.—The word *sthāraçmāno* in 5.87.5 (for which, last. Oldenberg, RV. *Noten*, p. 369) suggests *sthīrā* 'with firm reins'; perhaps with a kind of haplology from *sth(ir)āraçmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 32.

¹ Cf. in the *Çatarudriya*, *nama iṣumadbhyo dhanvāyibhyaḥ* (or, *dhanvāyibhyaḥ*) *ca*; see *Concordance*.

² See *Concordance*, under *indrāujasvinn*, and *sūrya bhrājīṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádhā hótā ny āsīdo yājñyān: 5.1.5^d, 6^a; 6.1.6^b; 10.52.2^b, all closely similar pādas; see under 5.1.5^d.]

6.1.4^c: 1.72.3^c, nūmāni cid dadhire yajñīyāni.

[6.1.6^b: see under 6.1.2^a.]

6.1.8^a, viçām kavīm viçpātīm çāçvatīnām: 3.2.10^a, viçām kavīm viçpātīm mánuṣṭr iṣaḥ; 5.4.3^a, viçām kavīm viçpātīm mánuṣṭhām.

6.1.9^b (Bharadvāja Bārhaspatya; to Agni)

só agna ije çaçamé ca mārto yás ta ánaṭ samídḥā havyádātīm,
yá áhutīm pári védā námobhir viçvét sū vāmā dadhate tvótah.

10.122.3^d (Citramahas Vasiṣṭha; to Agni)

saptā dhāmāni pariyānn amartyo dāçad dāçuse sukṛte māmahasva,
suvīreṇa rayiṇagne svābhūvā yás ta ánaṭ samídḥā táṁ juṣasva.

For 6.1.9^c cf. 1.31.5^c, yá áhutīm pári védā vāsatkṛtīm.

[6.1.10^b, námobhir agne samídhotā havyáñh: 7.63.5^d, námobhir mitrávaruṇotā havyáñh.]

6.1.10^c (Bharadvāja Bārhaspatya; to Agni)

asmá u te máhi mahé vidhema námobhir agne samídhotā havyáñh, ~~cf.~~ cf. 6.1.10^b
védī sūno sahaso gīrbhīr uktháir á te bhadríyāñ sumatáu yatema.

6.13.4^a (The same)

yás te sūno sahaso gīrbhīr uktháir yajñáir mārto níçitīm vedyánaṭ,
viçvañ sū deva prāti vāram agne dhatté dhānyam pátyate vasavyáñh.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedyánaṭ (Pādap. vedyā ānaṭ) to védyánaṭ = védyā ánaṭ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit liedern und ukthas, mit offer am altare deine scharfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védi in 6.1.10 and emended védyā in 6.13.4 are instrumentals, 'by means of the védi (altar)'. The words are coordinate with all the instrumentals (samidhā, &c.; gīrbhīh, &c.) in the two stanzas. Translate 6.1.10^{cd}, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyánaṭ, but without regard to the parallel, Roth, ZDMG. xlviii. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Bārhaspatya ; to Agni)

á yás tatántha ródasī ví bhāsā çrávobhiç ca çravasyās tárutraḥ,
brhádbhir vājai sthávirebhir asmé revádbhir agne vitarām ví bhāhi.

6.4.6^b (The same)

á súryo ná bhānumádbhir arkāir ágne tatántha ródasī ví bhāsā,
citró nayat pári támānsy aktāḥ çociṣā pátmanñ auçijó ná díyan.

6.1.12^{c+d} (Bharadvāja Bārhaspatya ; to Agni)

nrvād vaso sádām íd dhehy asmé bhūri tokūya tánayāya paçvāḥ,
pūrvír iṣo brhatír ārēaghā asmé bhadrá sāuçravasāni santu.

9.87.9^c (Uçanas Kāvya ; to Pavamāna Soma)

utā sma rāçim pári yāsi gónām índreṇa soma sarátham punānāḥ,
pūrvír iṣo brhatír jiradāno çikṣā çacivas táva tū upaṣṭút.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vrhatañ viṣūcim ámivā yā no gáyam avivéça,
[aré bādhetām nirṛtim parácāir] asmé bhadrá sāuçravasāni santu.

6.1.24.9^c

For 9.87.9^d cf. the pádas beginning with çikṣā çacivas under 1.62.12.

6.2.9^b: 5.9.4^d, ágne paçúr ná yāvase.

6.2.10^a: 4.9.5^a, véši hy ádhvartiyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva devān ágne vocaḥ sumatīm ródasyoḥ,
vihí svastīm suksitīm divó nṛñ dviṣo ánhānsi duritā tarema tá tarema
távavasā tarema.

6.15.15^e (Vitahavya Āngirasa, or Bharadvāja ; to Agni)

[abhi práyānsi súdhitāni hí khyó] ní tvā dadhita ródasī yājadhyāi,

6.15.15^a

ávā no maghavan vājasātāv ágne viçvāni duritā tarema tá tarema tává-
vasā tarema.

6.4.8^d: 2.20.5^d, ácnasya cic çiçnathat pūrvyāni.

6.4.6^b: ágne tatántha ródasī ví bhāsā: 6.1.11^a, á yás tatántha ródasī ví bhāsā.

6.4.8^d; 10.7^b; 12.6^d; 13.6^d; 17.15^d; 24.10^d, mādema çatahimāḥ suvīrāḥ.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnúm sáhaso yúvanam ádroghavācam matibhir yáviṣṭham,
yá ínvati dráviṇāni prácetā viçvāvarāni puruváro adhrúk.

6.22.2^d (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ sapta vípraso abhí vājáyantaḥ,

naksaddābhām táturim parvateṣṭhām ádroghavācam matibhiḥ čavi-
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting : yāvīṣṭham for Agni (see Macdonell, *Vedic Mythology*, p. 91) ; čaviṣṭham for Indra. Čavasī is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. čaviṣṭha in Grassmann's *Lexicon*. The word ádroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rig-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*, but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ Ludwig, 546, takes matibhiḥ čaviṣṭham in 6.22.2^d together in the sense of 'gedankenstärksten'. This is disproved by the parallel words matibhir yāvīṣṭham in 6.5.1^b. This cannot mean 'gedankenjüngster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5^a, yās te yajñēna samidhā ya ukthāiḥ : 4.4.7^b, yās tvā nityena haviṣā yā ukthāiḥ.]

[6.6.7^c, candrām rayim puruvīram bhāntam : 4.44.6^a, nū no rayim, &c.]

[6.7.5^b, mahāny agne nākir ā dadharṣa : 5.85.6^b, mahīm devāsya nākir, &c.]

6.7.7^a, vi yó rājānsy amimta sukratuḥ : 1.160.4^c, vi yó mamé rājasi sukratūyāyā.

Cf. 6.8.2^c.

[6.7.7^b, vaičvānaró vi divó rocanā kavīḥ : 9.85.9^b, árūrucad vi divó, &c.]

6.8.2^a : 1.143.2^a, sá jáyamānaḥ paramé vyōmani ; 7.5.7^a, . . . vyōman.

[6.8.2^c : vy āntāriksam amimta sukratuḥ : 6.7.7^a, vi yó rājānsi amimta sukratuḥ.]

6.8.6^a, asmākam agne maghāvatsu dhārāya : 1.140.10^a, asmākam agne maghā-
vatsu dīdhi.

[6.8.7^{a,b}, ādabdebbhis tāva gopābhir iṣṭe 'smākam pāhi trīṣadhasṭha sūrīn :
1.143.8^c, ādabdebbhir ādritebbhir iṣṭe 'nimīṣadbbhiḥ pāri pāhi no jāh.]

6.10.1^d : 7.17.4^a, svadhvarā karati jātavedāḥ ; 3.6.6^d ; 7.17.3^b, svadhvarā kṛṇuhi
jātavedāḥ.

[6.10.6^d, āvir vājasya gādhyasya sātāu : 6.26.2^b, mahó vājasya, &c.]

[6.11.5^a, vṛñjé ha yān nāmasā barhīr agnāu : 7.2.4^b, prā vṛñjate nāmasā, &c.]

[6.11.6^b, devēbbhir agne agnibhir idhānāḥ : 6.12.6^b, vičvebbhir agne, &c.]

6.12.4^b (Bharadvāja Bārhaspatya ; to Agni)
 sāsmañkebhir etāri nā cūṣāir agnī ṣṭave dāma ā jātāvedāḥ,
 drvāno vanvān krātva nārvosraḥ pitēva jārayāyī yajñāḥ.

7.12.2^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 sā mahnā viçvā duritāni sāhvān agnī ṣṭave dāma ā jātāvedāḥ,
 sā no rakṣiṣad duritād avadyād asmān grṇatā utā no maghōnāḥ.

For 6.12.4^{ab} cf. 5.41.10^c. grñtē agnir etāri nā cūṣāḥ ; for sundry points in the same stanza, Neisser, Bezz. Beitr. xiii. 293 ; xx. 39 ; Oldenberg, Prol. 464 ; RV. Noten, I. 374.

[**6.12.6^b**, viçvebhīr agne agnībhir idhānāḥ : 6.11.6^b, devēbhīr agne, &c.]

6.13.4^a, yās te sūno sahaso gīrbhir ukthāḥ : 6.1.10^c, vēdi sūno, &c.

6.14.2^c, agnīm hōtāram ṇate : 1.128.8^a, agnīm hōtāram ṇate vāsudhitim ; 5.1.7^b,
 agnīm hōtāram ṇate nāmobhiḥ.

Cf. 3.20.2^b, āgne hōtāram ṇate ; 8.43.20^c, vāhniḥ hōtāram ṇate.

6.14.6 = 6.2.11.

6.14.6^c = 6.2.11^e ; 6.15.15^e, tā tarema tāvūvasā tarema.

6.15.3^{h+e} (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni)
 sā tvām dākṣasyāvṛkō vrdhō bhur aryāḥ párasyañtarasya tārūṣaḥ,
 rāyāḥ sūno sahaso mārtyeṣv ā chardīr yacha vitahavyāya saprātho bharád-
 vājāya saprāthaḥ.

10.115.5^b (Upastuta Vārṣṭihavya ; to Agni)
 sā id agniḥ kṇvatamah kṇvasakhāryāḥ párasyañtarasya tārūṣaḥ,
 agniḥ pātu grṇatō agniḥ sūrīn agnir dadātu tēṣām āvo naḥ.

6.16.33^a (Bharadvāja ; to Agni)
 bharád-vājāya saprāthaḥ çarma yacha saḥantya,
 āgne vāreṇyaḥ vāsu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardis. In the period of the composition of the hymns the word could only have been chadis. The metre of the verses points to chadis, instead of chardis, in all critical positions : 1.48.15 ; 8.9.1 ; 18.21 ; 27.4 ; 67.6 ; 71.14. Grassmann (as after him others) outlines the problem very neatly in his Lexicon, s. v. : 'chardis, wofür wahrscheinlich überall chadis zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständniß hineingedrungen.' For other discussions see Oldenberg, ZDMG. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such ? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadis 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection' ; cf., e.g., vārma, 'armour', and 'protection'. In the more concrete sense of 'cover' chadis occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times ; e.g. AV. 3.7.3, down to Kathāsaritsāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çarma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadī* (Childers' Lexicon), and *Māhārāṣṭrī* *Prākṛit chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between *Rig-Veda* composition and *Rig-Veda* redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardis* that the diaskeuasts had to substitute it for the poets' *chadis*, metre *contradicente*. The old word *chadis* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çarma* and *chardis*. Thus the line, RV. 7.52.2^b, *çarma tokāya tānayāya gopāh*, is echoed in the formula, *chardis tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.114.5^d both words occur together, *çarma varma chardir asmābhyam yaṁsat*. Almost every qualifying expression that is used with *çarma* is also used with *chardis*; e.g. *trivārūtha* 'offering threefold safety', or, *varūthyā*, 'offering safety'; or *varūtha* by the side of each:

{ *çarma no yaṁsan trivārūtham*, 10.66.5
 { *savitā çarma yachatv asmē trivārūtham*, 4.53.6
 { *sā naḥ çarma trivārūtham vi yaṁsat*, 8.42.2
 { *çarmanā nas trivārūthena pāhi*, 5.4.8
trivārūtham maruto yanta naç chardiḥ, 8.18.21

Cf. also MS. 2.8.7^d: 111.4; KS. 17.6; TA. 2.5.2.

{ *çarma . . . varūthyām tād asmāsu vi yantana*, 8.47.10
 { *bḥaspātīḥ çarma . . . no yamad varūthyām*, 5.46.5
chardir yād vām varūthyām, 6.67.2

{ *bhāvā varūtham . . . maghāvadbhyaḥ çarma*, 1.58.9
 { *çarma no yantam āmavad varūtham*, 4.55.4
 { *āchidram çarma yachata . . . varūtham*, 8.27.9
yād vaḥ . . . varūtham āsti yāc chardiḥ, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urū*, *prthū*, and especially *sapṛāthaḥ*:

{ *yāchā naḥ çarma sapṛāthaḥ*, 1.22.15
 { *sapṛāthaḥ çarma yacha suhantya*, 6.16.33
 { *chardir yacha vitāhavyāya sapṛāthaḥ*, 6.15.3
 { *sapṛāthaḥ chardir yantam ādābhyam*, 8.5.12

urv asmā āditiḥ çarma yaṁsat, 4.25.5
prā no yachatād avṛkām prthū chardiḥ, 1.48.15
 { *prāsmāi yachatam avṛkām prthū chardiḥ*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

durādhaṣam grṇatē çarma yaṁsat, 6.49.7
ādhr̥ṣam chardir yād vām, 6.67.2

bhāvā . . . maghavan maghāvadbhyaḥ çarma, 1.58.9
chardir yacha maghāvadbhyaç ca māhyam ca, 6.46.9 (cf. 7.74.5; 8.5.12)

çarma tokāya tānayāya gopāh, 7.52.2
ādāh smā yacha tanvē tāne ca chardiḥ, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.6^d, 6^e, *devō devēṣu vānate hī vāryam* (6^e, no *dūvāh*).

6.15.7^c (*Vitahavya Āṅgīrasa*, or *Bharadvāja*; to *Agni*)

samidham agnīm samīdha girā gr̥ṇe çūcim pāvakām purō adhvarē dhruvām, viprām hōtāram puruvāram adrūham kavīm sumnāir īmahe jātāvedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)

vīpraṁ hótāraṁ adrūhaṁ dhūmaketuṁ vibhāvasuṁ,
yajñānaṁ ketuṁ imahe.

6.15.12 (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Maitrāvaruṇi ; to Agni)

tvām agne vanuṣyató nī páhi tvām u naḥ sahasāvann avadyát,
sám tvā dhvasmanvād abhy ètu páthaḥ sám rayi sprhayáyyaḥ sahasrí.

Cf. Oldenberg, ZDMG. liv. 606 ; RV. Noten, I. 376.

6.15.15^a (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni)

abhi práyāṁsi súdhitāni hi khyó nī tvā dadhita ródasi yājadhyai,

ávā no maghavan vājasātav agne víçvāni duritá tarema tū tarema távāvasā
tarema. 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)

ārādhi hótā niśāda yājñyān abhi práyāṁsi súdhitāni hí khyát,
yājāmahai yajñīyān hanta devān īlamahā īdyān ājyena.

See under 1.135.4 for two very similar pādas

6.15.15^e : 6.2.11^e = 6.14.6^e, tū tarema távāvasā tarema.

6.16.2^c : 5.26.1^c ; 8.102.16^c, á devān vakṣi yākṣi ca.

6.16.5^b, divodāsāya sunvaté : 4.30.20^c, divodāsāya daçuṣe ; 6.31.4^d, divodāsāya
sunvaté sutakre.

[6.16.7^a, tvām agne svādhyāḥ : 8.19.17^a ; 43.30^a, té ghéd agne svādhyāḥ.]

6.16.7^c : 1.15.7^c ; 5.21.3^d, yajñēsu devām īlate.

6.16.9^a : 1.14.11^a, tvām hótā mánurhitaḥ.

6.16.9^b (Bharadvāja ; to Agni)

tṛtvām hótā mánurhito váhnir āsá viduṣṭaraḥ,
agne yākṣi divó víçaḥ.

6.1.14.11^a

7.16.9^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)

sā mandráya ca jihváya váhnir āsá viduṣṭaraḥ,
agne rayīm maghāvadbhyo na á vaha havyádātini ca sūdāya.

6.16.10^a, āgna á yāhi vītāye : 5.51.5^a, vūyav á yāhi vītāye.

6.16.15^c, dhanamjayaṁ rāṇe-rāṇe : 1.74.3^c, dhanamjayó rāṇe-rāṇe.

[6.16.20^a, sā hí víçvāti párthivā : 6.45.20^c, sā hí víçvāni párthivā.]

6.16.22^b : 5.52.4^b, stómaṁ yajñāṁ ca dhṛṣṇuyá.

6.16.24^b : 1.14.3^c, ādityān mārutaṁ gaṇām.

[**6.16.28^a**, agnīś tigména çocīśā : āgne tigména, &c. ; see under 1.12.12.]

6.16.29^b : 1.78.1^b ; 6.16.36^b ; 8.43.2^b, jātavedo vícarṣaṇe.

6.16.29^c (Bharadvāja ; to Agni)

suvíraṁ rayīm á bhara jātavedo vícarṣaṇe,
jahí rákṣāṁsi sukrato.

427 1.78.1^b

9.63.28^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)

punānāḥ soma dhārayé_ndo víçvā āpa sridhaḥ,
jahí rákṣāṁsi sukrato.

428 9.63.28^a

6.16.30^{ab} (Bharadvāja ; to Agni)

tvām naḥ pāhy āñhaso jātavedo aghāyatāḥ,
rákṣā ño brahmaṇas kave.

7.15.15^{ab} (Vasiṣṭha Maitrāvaruṇi ; to Agni)

tvām naḥ pāhy āñhaso dōṣāvastar aghāyatāḥ,
divā náktam adābhya.

6.16.33^a : 6.15.3^c, bharadvājāya saprāthaḥ.

6.16.35^c (Bharadvāja ; to Agni)

gārbhe mātuh pituṣ pitā vididyutāno aksāre,
sídann ṛtāsya yónim á.

9.3.24^c (Çyāvāçva Ātreya ; to Soma Pavamāna)

ubhé somāvacākaçan mrgó na taktó arhasi,
sídann ṛtāsya yónim á.

9.64.11^c (Kāçyapa Mārīca ; to Soma Pavamāna)

urmīr yas te pavitra á devāvīḥ paryākṣarat,
sídann ṛtāsya yónim á.

Cf. ṛtāsya yónim āsādam, under 3.62.13^c.

6.16.36^b : 1.78.1^b ; 6.16.29^b ; 8.43.2^b, jātavedo vícarṣaṇe.

6.16.40^c : 5.9.3^d, viçām agnīm svadhvarām.

6.16.44^b, abhí prāyāṁsi vitāye : 1.135.4^b, abhí prāyāṁsi súdhitāni vitāye.

6.16.44^c : 1.14.6^c, á devān sómapitaye.

6.16.46^c : 4.3.1^b, hótaraṁ satyayājāṁ ródasyoh.

6.16.46^d, uttānāhasto nāmasí vivāset : 3.14.5^b, uttānāhastā nāmasopasādya ;
10.79.2^d, uttānāhastā nāmasādhi vikṣu.

[6.16.47 : 10.9.1.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47^a : 5.6.5^a, ā te agna ṛcā haviḥ.

6.18.2^a (Bharadvāja ; to Indra)

sá yudhmáh sátvā khajakṣt samádvā tuvimirakṣó nadanumān̄ r̥jīśī,
br̥hādrenūc̣ cyāvano mānuṣñām ékaḥ kṛṣṭinām abhavat sahāva.

7.20.3^a (Vasiṣṭha ; to Indra)

yudhmó anarvā khajakṣt samádvā cūrah satrasád janūsem āsālhah,
[vy āsa indrah p̥tanāḥ svōja] ādhā viçvam̄ çatruyāntam̄ jaghāna.

7.20.3^c

Cf. 8.1.7^c : all old formulas describing Indra's fighting qualities ; they offer no basis for chronological discrimination.

[6.18.12^c, nāsya çátrur ná pratimānam asti : 4.18.4^c, nahī nv āsya pratimānam
āsti.]

6.19.1^d (Bharadvāja ; to Indra)

mahān̄ indro nr̥vād ā carṣaniprā utā dvibārḥā amināḥ sāhobhiḥ,
asmadryāg vāv̥dhe vir̥yāyorūḥ p̥rthūḥ sūkṛtaḥ kart̥fbhir bhūt.

7.62.1^d (Vasiṣṭha ; to Sūrya)

ut sūryo br̥hād arcīṣy aṣret purū viçvā jānima mānuṣñām,
samó divī dadṛçe rōcamānaḥ krátvā kṛtāḥ sūkṛtaḥ kart̥fbhir bhūt.

Ludwig, 543, renders 6.19.1^d, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1^d exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1^d means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i. 249, and 350.

6.19.2^b : 3.32.7^b, br̥hāntam̄ r̥ṣvām̄ ajāram̄ yūvānam̄ ; 6.49.10^c . . . ajāram̄ suṣum-
nām.

6.19.3^b : 3.54.22^b ; 5.4.2^d, asmadryāk sām̄ mimihi çrāvāṁsi.

6.19.5^d, samudré ná sīndhavo yādamanāḥ : 3.36.7^a, samudrēna sīndhavo, &c.

[6.19.7^c, yéna tokásya tánayasya sātāu : 4.24.3^d ; 7.82.9^d, nāras tokásya tánayasya
sātāu (7.82.9^d, satīṣu).]

6.19.8^{b+c} (Bharadvāja ; to Indra)

ā no bhara v̥ṣaṇam̄ çuṣmam̄ indra dhanasp̥tam̄ çūçuvāṁsam̄ sudákṣam,
yéna vānsāma p̥tanāsu çátrūn̄ tāvotibhir utā jāmin̄ṛ ajāmin̄.

10.47.4^b (Saptagu Āngirasa ; to Indra Vaikuṇṭha)

sanádvajam̄ vipravīram̄ tārutram̄ dhanasp̥tam̄ çūçuvāṁsam̄ sudákṣam,
dasyuhānam̄ p̥rbhidam̄ indra satyam̄ [asmábhyam̄ citram̄ v̥ṣaṇam̄
rayim̄ dāh.]

refrain, 10.47.1^{d-8d}

8.60.12^a (Bhargha Prāgātha; to Agni)

yéna váñśāma pñtanāsu çārdhataś tāranto aryā ādīçah,
sá tvām no vardha prāyasā çacivaso jinvā dhiyo vasuvidah.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, *asmābhyam citrām vñśanam rayīm dāh* (10.47.1^d-8^d); the rignarole nature of this hymn prepares for the conclusion that the expression, *dhanaspñtam çūçuvāñśam sudākṣam*, was composed to qualify *çūsmam* in 6.19.8, and not *rayīm* in the refrain at 10.47.4: *rayīm dhanaspñtam* is rank tautology. The epithets *dasyuhānam pūrbhīdam* are also epithets which really fit something else than *rayīm* (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8^c, &c., cf. 9.90.3^d, *āsālhaḥ sāvān pñtanāsu çātrūn*; for the refrain 10.47.1^d-8^d, cf. *Vedic Concordance*, under *asmābhyam citram*.

6.19.9^d (Bharadvāja; to Indra)

ā te çūsmo vñśabhā etu paçcād ōttarād adharād ā purāstāt.

ā viçvāto abhī sām etv arvān indra dyumnām svārvad dhehy asmé.

6.35.2^d (Nara Bhāradvāja; to Indra)

kārhi svit tād indra yān nñbhīr nñ virāir virān niñāyāse jāyājñ.

tridhātu gū ādhi jāyāsi goṣv indra dyumnām svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahó druho āpa viçvāyu dhāyi.6.20.6^b: 5.30.8^b, çiro dāsāsya nāmucer mathāyān.6.20.10^c: 1.174.2^b, saptā yāt pūrah çarma çāradr dārt.

6.20.12 = 1.174.9.

[6.21.10^b, jaritāro abhy arcanty arkāih: see under 6.50.15.]

6.22.2^d, ādroghavācam matibhiḥ çaviṣṭham: 6.5.1^b, ādroghavācam matibhir yāviṣṭham.

6.23.3^a (Bharadvāja; to Indra)

pātā sutām indro astu sōmam prapenir ugró jaritāram utī,

kārtā virāya sūṣvaya u lokām dātā vāsu stuvatē kirāye cit.] cf. 6.23.3^d

6.44.15^a (Çaṁyu Bārhaspatya; to Indra)

pātā sutām indro astu sōmam hantā vrtrām vājreṇa mandasānāh,

gāntā yajñām parāvataç cid āchā vāsur dhinām avitā kārūdhāyāh. cf. 4.17.3^c

In marking the two words *kirāye*, in 6.23.3, and *kārūdhāyāh* 'nourishing poets', in 6.44.15, I have indicated my belief that *kīri* means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes *kīri* to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūevaye* and *stuvaté kirāye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kirāye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.13 *rātāhavyah* 'he who gives the offering', and *kirēç cin mántram* 'the poet with his mantra only'. In 2.12.6, *coditā . . . yó brahmāno nādhmānasya kirēç*, means, '(Indra) who promotes the needy Brahman poet'. The word *kiri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7.103: 'What gentleman (*kṣatriya*) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give *baksheesh*? Who shall gain long life with the gods?'¹ Cf. the *kāravo alpasvāh*, 'poets lean of purse', in GB. 1.3.17; Vāit. 24.20. I am sure that in this way the word *kiri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kiri* and *kārū* and *kistā*, all from the set-root *kari* 'praise' (cf. *kirti* 'act of praising', IE. type *kṛti*), need not to be separated etymologically, and, *yās tvā hṛdā kirīṇā mānyamāno . . . jōhaviṃ* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kiri*, remarks that *Sāyaṇa* takes *kiri* in the sense of 'poet'. Geldner believes in *Sāyaṇa* more than I do; it would have been well to have listened to him here, not because *Sāyaṇa* knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15^b cf. the closely related *pādas*, *vādhid* (*vādhim*) *vrtrān vājreṇa mandasānāh*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayīm stuvaté kirāye cit*.

[6.23.3^d, *dātā vāsu stuvaté kirāye cit*: 7.97.10^c, *dhattām rayīm stuvaté*, &c.]

6.23.7^c: 3.53.3^c, *édām barhīr yajamānasya sīda*.

6.23.9^b: 2.14.10^b, *sómebhir īm prñatā bhojām indram*.

6.24.9^d, *aktór vyūṣṭau pāritakmyāyām*: 5.30.13^d, *aktór vyūṣṭau pāritakmyāyāh*.

6.25.4^c (Bharadvāja; to Indra)

çūro vā çūram vanate çārītrās tanūrūcā tāruṣi yāt kṛṇvāite,

toké vā gōṣu tánaye yád apsú ví krāṇdasī urvárāsu brāvāite.

6.66.8^c (Bharadvāja; to Maruts)

ṇāsya vartā ná tarutā nv āsti, māruto yām āvatha vūjasātau, 1.40.8^c

toké vā gōṣu tánaye yām apsú sá vrajām dārtā pūrye ādha dyōh.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9^c: 1.177.5^c; 10.89.17^c, *vidyāma vāstor āvasā grñantāh*.

6.25.9^{cd} (Bharadvāja; to Indra)

evā na spṛdhaḥ sām aja samātsv indra rārandhī mithatīr ādevih,
vidyāma vāstor āvasā grñānto bharadvājā utā ta indra nūnām.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10; 8.80.3; 10.24.3.

10.89.17^{cd} (Renu Vaiçvāmītra; to Indra)

evā te vāyām indra bhuñjatīnām 1vidyāma sumatīnām nāvānām, 1.4.3^c
vidyāma vāstor āvasā gr̥ṇānto viçvāmītrā utā ta indra nūnām.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2^b, mahó vājasya gādhyasya sātāu: 6.10.6^d, āvīr vājasya, &c.]

6.26.3^d (Bharadvāja; to Indra)

tvām kavīm codayo 1rkāsātāu tvām kūtsāya çuṣṇām dāçuse vark,
tvām çīro amarmāṇaḥ párahann atithigvāya çāṇsyaṁ kariṣyān.

7.19.8^d (Vasiṣṭha Māitrāvaruṇi; to Indra)

prīyāsa it te maghavann abhiṣṭāu náro madema çaraṇe sākḥāyaḥ,
nī turvāçaṁ nī yádvaṁ çīçthy atithigvāya çāṇsyaṁ kariṣyān.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141; Oldenberg, *RV. Noten*, p. 384.

6.26.4^b, ávo yúdhyaṁtaṁ vṛṣabhām dāçadyum: 1.33.14^b, právo, &c.

6.27.1, 2: see page 8.

6.27.3^a (Bharadvāja; to Indra)

nahí nú te mahimāṇaḥ samasya ná maghavan maghavattvásyā vidmā,
ná rádhaso-rádhaso nūtanasyōndra nákir dadṛça indriyām te.

10.54.3^a (Bṛhaduktha Vāmādevya; to Indra)

ká u nú te mahimāṇaḥ samasyāsmát pūrva řṣayó 'ntam āpuḥ,
yān mātāraṁ ca pitāraṁ ca sākām ājanayathās tanvaḥ svāyāḥ.

6.28.7^c, má va stenā 1çata mágḥaçānsaḥ: 2.42.3^c, má na stenā 1çata mágḥaçānsaḥ.

6.28.7^d, pári vo hetí rudrásya vṛjyāḥ: 2.33.14^a, pári ṇo hetí rudrásya vṛjyāḥ;
7.84.2^c, pári ṇo hélo váruṇasya vṛjyāḥ.

6.29.3^{cd} (Bharadvāja; to Indra)

çriyē te pādā duva ā mimikṣur dhr̥ṣṇúr vajrí çávasā dākṣiṇāvān,
vāsāno átkam surabhīm dṛçé kām svār ṇa nṛtav iṣiró babhūtha.

10.123.7^{cd} (Vena Bhārgava; to Vena)

1urdhvó gandharvó ádhi náke asthāt, 1pratyān citrá bíbhrad asyáýudhāni,
vāsāno átkam surabhīm dṛçé kām svār ṇa náma janata prīyāni. 9.85.12^a

Bergaigne, ii. 39; iii. 66; Hillebrandt, *Ved. Myth.* i. 432, connect gandharvá-venā with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvá is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff., has placed in the right light Indra's epithet *nṛtū*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4^c: 3.32.11^a; 4.19.2^c, āhann āhiṃ pariçāyānam āraṇḥ.

[6.30.5^d, sākām sūryam janāyan dyām uśāsam : 1.32.4^c, ūt sūryam, &c.]

6.31.4^d, divodāsāya sunvaté sutakre : 4.30.20^c, divodāsāya dāçuse ; 6.16.5^b, divodāsāya sunvaté.

[6.32.1^b, mahé vīrīya tavāse turīya : 6.49.12^a, prā vīrīya prā tavāse turīya.]

6.32.4^b : 4.22.3^b, mahó vājebhir mahādbhiç ca çuṣmāih.

6.33.2^d (Çunahotra Bhāradvāja ; to Indra)

tvām hīndrāvase vivāco hāvante carṣanāyaḥ çūrasātāu.

tvām viprebhir ví pañīnr açāyas tvóta it sánitā vājam ārvā.

7.56.23^d (Vasiṣṭha ; to Maruts)

bhūri cakra marutaḥ pītryaṇy ukthāni yá vaḥ çasyānte purí cit,

marúdbhir ugrāḥ pñtanāsu śūlā marúdbhir it sánitā vājam ārvā.

6.33.5^c (Çunahotra Bhāradvāja ; to Indra)

nūnām na indrāparīya ca syā bhāvā mṛṇikā utā no abhiṣtāu,

itthā grṇānto mahīnasya çárman divi çyāma pārye goṣātamaḥ.

6.68.8^c (Bharadvāja ; to Indra and Varuṇa)

nū na indrāvaruṇā grṇānā prñktām rayīm sāuçravasīya devā,

itthā grṇānto mahīnasya çárdho 'pó ná nāvā duriṭā tarema.

6.68.8^d

Translate 6.33.5: 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated páda. Ludwig, 737, translates 6.68.8^d, 'hier besingend des grossartigen [reichthums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewaltigen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pádas, and the obvious sense, show that çárdhas like çárman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, grṇatām āpiḥ, 6.45.17. Now the singular mahīnasya in a dvidevatya-hymn makes it probable that 6.33.5 is the mother páda.—Oldenberg, *RV. Noten*, p. 390, takes mṛṇiké in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^d: 6.19.9^d, índra dyumnām svārvad dhehy asmé.

6.36.4^d: 3.46.2^c, éko víçvasya bhūvanasya rájá.

6.40.4^c (Bharadvāja ; to Indra)

ā yāhi çāçvad uçatū yayāthēndra mahā mānasā somapéyam,
upa bráhmāni çṛṇava imā nō 'thā te yajñās tanvè váyo dhat.

7.29.2^d (Vasiṣṭha Māitravaruṇi ; to Indra)

bráhmaṇ vīra bráhmakṛtiṁ juṣāṇò 'rvācīnò hāribhir yāhi túyam,
asmīn ū śū sāvane mādayasv, opa bráhmāni çṛṇava imā naḥ.

§ 2.18.7^d

Cf. several items beginning with upa brahmāni in my Vedic Concordance —For mānasā in 6.40.4^b cf. Max Müller, SBE. xxxii. 188.

6.40.5^d: 4.34.7^b, sajōṣāḥ pāhi girvaṇo marúdbhiḥ.

[**6.41.3^c**, etaṁ piba hariva sthātā ugra: 1.33.5^e, prā yād divo hariva, &c.]

6.42.2^b (Bharadvāja ; to Indra)

ém enaṁ pratyētana sómebhiḥ somapátamam,
āmatrebhir ṛjīṣiṇam indraṁ sūtēbhir indubhiḥ.

8.12.20^b (Parvata Kāṇva ; to Indra)

yajñēbhir yajñāvāhasaṁ sómebhiḥ somapátamam,
hōtrābhir indraṁ vāvrdhur vy ānaçuḥ.

6.43.1^c—4^c, ayām sá sóma indra te sūtāḥ piba.

6.44.1^{cd}—3^{cd}, sómaḥ sūtāḥ sá indra té 'sti svadhāpate mādah.

6.44.5^b, pātiṁ turāsyā rādhasaḥ: 5.86.4^b, pāti turāsyā rādhasaḥ.

6.44.5^d (Çamyu Bārhaspatya ; to Indra)

yām vardhāyantīd girāḥ pātiṁ turāsyā rādhasaḥ,
tām in nv āsyā ródasī devī çūṣmaṁ saparyataḥ.

§ 5.86.4^b

8.93.12^b (Sukakṣa Āngirasa ; to Indra)

adhā te āpratiskutani devī çūṣmaṁ saparyataḥ,
ubhé suçipra ródasī.

[**6.44.9^d**, dhānasya sātāv asmān aviddhi: 1.110.9^a, vājebhir no vājasātāv aviddhi.]

Cf. 2.30.8.

6.44.10^d (Çamyu Bārhaspatya ; to Indra)

indra tūbhyam in maghavann abhūma vayām dātré harivo mā vi venah,
nākīr apir dadṛçe martyatrá kim āṅgá radhracódanaṁ tvāhuh.

8.80.3^c (Ekadyu Naudhasa ; to Indra)

kim āṅgá radhracódanaḥ suvānāsyāvitéd asi,
kuvīt sv indra naḥ çākaḥ.

Pischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction; cf. also Ludwig, Ueber die neuesten Arbeiten, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *cōda rādho maghō-nām*, which calls upon *Uṣas* in 1.48.2, and upon *Sarasvatī* in 7.96.2: 'Inspire thou the liberality of the patrons (of the sacrifice)!' In 7.74.4 *Uṣas* is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. *Uṣas* is called *Dakṣiṇā*, 'Baksheesh', for the same reason, in 6.64.1, *ābhūd u vāsvi dākṣiṇā maghōni*; cf. 1.123.1, 5. In 7.74.4 the words *codāya rādho grṇatē maghōni*, 'Inspire, O liberal goddess, liberality towards the poet!' are again addressed to *Uṣas*. For all this see my Religion of the Veda, p. 68 ff. Similarly *Indra* is *pātis turāśya rādhasaḥ* in 6.44.5; *Indrāgni*, *pātī turāśya rādhasaḥ* in 5.86.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōda rādhaḥ*, or *codāya rādhaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 *Indra* and *Soma* are addressed as *radhrāśya stho yājamānasya codāu*. Does not this mean, 'Ye two are the inspirers of the liberal sacrificer', rather than, 'Ye two are the inspirers of the stingy sacrificer'? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i.e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Eo ipso* the *yājamāna* does sacrifice (*yājamānaḥ sunvān*); see 5.26.5; 6.54.6: 60.15: 8.14.3, &c. In 10.49.1 *Indra* declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18):

aham bhuvaṁ yājamānasya coditā
āyajvanāḥ sākṣi viṣvasmin bhāre.

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute 'stingy' by the side of it. The Veda has a plenty of words for the impious non-sacrificer: *paṇi*, *aṣradhā*, *apṇat*, *ayajñā*, *āyajyu*, *āditsant*, *ārāvan*, *kṛçā*, *ādāçuri*, *āyajvan*, *āsunvant*, *kavāri*, *ādāçvas*, *āsuṣvi*, &c., not to speak of *ādevayū*, *ādevayant*, *amindrā*, &c. Note particularly the revān *ādāçuriḥ* who neglects to be liberal (*pramamaṣa maghātāye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrāśya stho yājamānasya codāu* means, 'Ye two are the inspirers of the liberal sacrificer'.

Once again, some priestly gentleman who is not making a sufficient income speaks to *Indra* with some petulance in 6.44.10, the first of the two stanzas quoted above: 'O *Indra*, liberal god, we have always relied particularly (id) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?' That is to say, it is *Indra's* duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of 'inspirer of the pious liberal patron'. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *kṣatriya* in AV. 7.103; see its rendering under 6.23.3.

The same logic applies to *Indra* in 10.24.3:

yās pātir vāryānām āsi radhrāśya coditā,
indra stotṛñām avitā dvigō naḥ pāhy ānhasaḥ.

'Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O *Indra*, the singer, do thou protect us from hateful penury!'

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): 'How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O *Indra*!'

But the following two passages seem to me to clinch the sense of *radhrā* as 'liberal giver'.

yó radhráśya coditá yaḥ kṛṣáśya yó brahmáño nádhamānasya kīrēḥ,
yuktágrāvṇo yó 'vitá suçīprāḥ sūtásomasya sá janāśa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy;' that inspireth the needy Brahman poet; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that *kṛṣā* is the opposite of *radhrā*, and identical with *āditsan pañih*, in 6.53.3, *revān ādācūriḥ* in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (*védas*) is taken from them and given to the pious instead (see 1.81.9; 8.45.15).

The other passage is 2.34.15: *yāyā radhrām pārāyathāty āñho yāyā nidó muncātha vanditāram*, *arvāci sá maruto yā va ūtiḥ*, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair *radhrā* and *vanditār* the usual pair in behalf of whom the gods exercise their help and care, namely the *yājamāna* and the Brahman poet? The numerous passages in which occurs the verb *par* and its causative *pārāya*, either with or without the prepositions *āti*, *ūd*, *nīs*, and *pāri*, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8: *tām āñhasaḥ pīparo dācṡvān-sam*, 'thou didst help the pious man out of straits'; and, 3.20.4, *pārsad viṡvāti duritā grṇāntam*, 'may he ferry the singer across all trouble'. Cf. also expressions like *sucētasam tirāc cid āñhaḥ supāthā nayanti* in 7.60.6. It seems to me that the *dācṡvān* and the *grṇān* in these two passages are the true parallels respectively of *radhrā* and *vanditār*, in 2.34.15, and that *radhrā* means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here *radhrā* by 'miserable', we disturb this pervading parallelism in the Veda:

yāyā radhrām pārāyathāty āñho
yāyā nidó muncātha vanditāram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single *radhrā*-passage in the Veda which does not gain by this interpretation of the *radhrā*; but it must be admitted that *radhrā* does not yield up its secret under our construction of *radhrā*. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du Ṛig-Veda*, p. 150; Pischel, l. c.; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11^c, *pūrvīś ṭa indra niṡśidho jāneṡu*: 3.51.5^a, *pūrvīr asya niṡśidho mārtyeṡu*.

6.44.14^{b+d} (Çam̐yu Bārhaspatya; to Indra)

as̐yā māde purú vārpāñsi vidvān indro vṛtrāṇy apratī jaghāna,
tām u prā hoṡi mādhumantam asmāi sōmāṁ virāya ṡipriṇe pibadh̐yāi.

7.23.3^d (Vasiṡṭha Māitravaruṇi; to Indra)

yujé rāthan̐ gavēṡaṇam̐ hāribhyām ūpa brāhmāni jujusāṇam̐ asthuḥ.
vi bādhiṡta syā rōdasī mahitvëndro vṛtrāṇy apratī jaghanvān.

8.32.24^b (Medhatithi Kāṇva; to Indra)

adhvaryav ā tu hī ṡiñcā sōmāṁ virāya ṡipriṇe,
bhārā sūtāśya pṭāye.

¹ *kṛṣā* 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pāta sutām indro astu sómam.

[6.44.15^b, hānta vṛtrām vājreṇa mandasānāḥ: 4.17.3^c; 10.28.7^c, vādhīd (10.28.7^c, vādhīm) vṛtrām, &c.]

6.44.16^d, vy āsmād dvēṣo yuyāvad vy āñhaḥ: 2.33.2^c, vy āsmād dvēṣo vitarām vy āñhaḥ.

[6.44.17^a, enā mandāno jāhī ṣūra ṣātrūn: 10.112.1^c, hārsasva hāntave ṣūra ṣātrūn.]

6.44.18^b: 1.102.4^c, asmābhyām māhi (1.102.4^c, indra) vārivaḥ sugām kaḥ (1.102.4^c, kṛdhī).

6.44.18^c: 1.100.11^c, apām tokāsyā tānayasya jeṣé.

6.44.19^a, ā tvā hārāyo vṛṣaṇo yujanāḥ: 3.43.6^a, ā tvā brhānto hārāyo yujanāḥ.

[6.44.20^b, ghṛtapruṣo nórmaḥ mādantaḥ: 10.68.1^c, giribhrājo nórmaḥ, &c.]

6.44.21^b (Çamyu Barhaspatya; to Indra)

vṛṣāsi divo vṛṣabhāḥ pṛthivyā vṛṣā sindhūnām vṛṣabhā stīyānām,
vṛṣṇe ta indur vṛṣabha pipāya svādū rāso madhupéyo vārāya.

7.5.2^b (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

ṛṣṭō divi dhāy agniḥ pṛthivyām, netā sindhūnām vṛṣabhā stīyānām,
1.98.2^a

sā mānuṣṭr abhi viço vi bhāti vaiçvānarō vāvṛdhanō vāreṇa.

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf. apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netā, embracing the variants in the repeated pāda above.

[6.44.23^b, ayām sūrye adadhāj jyōtir antāḥ: 10.54.6^a, yō adadhāj jyōtiṣi jyōtir antāḥ.]

6.45.9^{ab} (Çamyu Barhaspatya; to Indra)

mahīr asya prāṇitayaḥ pūrvīr utā prāçastayaḥ,
nāsya kṣiyanta utāyāḥ.

8.12.21^{ab} (Parvata Kāṇva; to Indra)

mahīr asya prāṇitayaḥ pūrvīr utā prāçastayaḥ,
viçvā vāsūni dāçūṣe vy ānaçuḥ.

8.40.9^b (Nabhāka Kāṇva; to Indra and Agni)

pūrvīṣ ta indropamātayaḥ pūrvīr utā prāçastayaḥ sūno hinivāsya harivaḥ,
vāsvo virāsyāpṛco yā nū sādhanā no dhīyo nābhantām anyaké same.]

refrain, 8.39.1^b ff.

Cf. bhadrá utā prāçastayaḥ, 8.19.19^c; and, āsann utā prāçastayaḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yāsya viçvāni hāstayoḥ.

[6.45.10^b, indra vājānām pate : 1.29.2^c, çiprin vājānām pate.]

6.45.10^c (Çamyu Bārhaspatya ; to Indra)

tām u tvā satya somapā [indra vājānām pate,]

cf. 1.29.2^c

āhūmahī çravyasyāvaḥ.

8.24.18^b (Viçvamanas Vaiyaçva ; to Indra)

tām vo vājānām pātīm āhūmahī çravyasyāvaḥ,

āprayubhir yajñébhir vāvṛdhēnyam.

Cf. the pāda, juhūmāsi çravyasyāvaḥ, 8.52(Vāl. 4).4^d, under 1.4.1.

6.45.17^c (Çamyu Bārhaspatya ; to Indra)

yó gr̥natām id āsithāpīr utī çivāḥ sākḥā,

sá tvām na indra mṛṣaya.

8.80.2^c (Ekadyu Nāudhasa ; to Indra)

yó naḥ çáčvat purāvítḥāmṛdhro vājasātaye,

sá tvām na indra mṛṣaya.

The repeated pāda occurs also in the form tvām (tuām) na indra mṛṣaya in 8.80.1^c. No doubt a conscious rhetorical variation.

[6.45.20^a, sá hí viçvāni párthivā : 6.16.20^a, sá hí viçvāti párthivā.]

[6.45.22^b, puruhutāya sātване : 8.45.21^b, purunṛmṇāya sātване.]

[6.45.25^a, imā u tvā çatakrato : 8.92.12^a, vayām u tvā, &c.]

6.45.25^c (Çamyu Bārhaspatya ; to Indra)

[imā u tvā çatakrato,] bhī prā ñonuvur girāḥ,

cf. 6.45.25^a

indra vatsām ná mātārah.

8.95.1^d (Tiraçei Āngirasa ; to Indra)

ā tvā giro rathīr ivástḥuḥ sūtēsu girvaṇaḥ,

abhī tvā sám anūṣatēndra vatsām ná mātārah.

Cf. gāvo vatsām ná mātārah, 9.12.2^b; abhī vatsām ná dhenávaḥ, 9.13.7^b, and vatsām gāvo ná dhenávaḥ, 6.45.28^c. See next item but one.

6.45.27 = 3.41.6.

6.45.28^c (Çamyu Bārhaspatya ; to Indra)

imā u tvā sūtē-sute náksante girvaṇo girāḥ,

vatsām gāvo ná dhenávaḥ.

9.12.2^b (Devala Kāçyapa ; to Soma Pavamāna)

abhī viprā anūṣata gāvo vatsām ná mātārah,

[indram sómasya pītāye.]

I.16.3^o

Cf. 9.100.7^c, vatsām jātām ná dhenávaḥ, and under 6.45.25^c, and 9.104.2^a.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girāḥ). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtamaṁ purūṇām.

6.45.30^b (Çamyu Bārhaspatya; to Indra)
asmākam indra bhūtu te stómo vāhiṣṭho ántamaḥ,
asmán rāyē mahé hinu.

8.5.18^b (Brahmātithi Kāva; to Aṇvins)
asmākam adyā vām ayám stómo vāhiṣṭho ántamaḥ,
yuvábhyām bhūtv aṇvinā.]

8.5.18^c

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance; us promote to great wealth!' Cf. Neisser, Bezz. Beitr. xviii. 305; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance; yours it shall be, O Aṇvins!' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18: 'dazu der klägliche schluss, yuvábhyām bhūtv aṇvinā.' He does not notice that this pāda also is repeated in 8.26.16: vāhiṣṭho vām hāvānām stómo dūtó huvaṇ narā, yuvábhyām bhūtv aṇvinā: 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes; yours it shall be, ye Aṇvins!' I agree with Aufrecht as to the 'klägliches schluss' in 8.5.18: that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third pāda of 8.26.16.—Cf. 8.1.3^c, asmākam brāhmedām bhūtu te.

6.45.32^c (Çamyu Bārhaspatya; to Br̥bu Takṣan)
yāsya vāyór iva dravád bhadrá rātiḥ sahasrīṇī,
sadyó dānāya mánhate.

10.62.8^d (Nabhānediṣṭha Mānava; Sāvārner dānastutiḥ)
prā nūnám jāyatām ayám mānus tókmeva rohatu,
yāḥ sahasraṁ çatāçvaṁ sadyó dānāya mánhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Pischel, Ved. Stud. ii. 115 bottom).

6.45.33^{ab} (Çamyu Bārhaspatya; to Br̥bu Takṣan)
tāt sú no viçve aryá á sádā gṛṇanti kārāvāḥ,
br̥būm sahasradūtamaṁ sūrīm sahasrasātamam.

8.94.3^{ab} (Bindu Āṅgīrasa, or Pūṭadakṣa Āṅgīrasa; to Maruts)
tāt sú no viçve aryá á sádā gṛṇanti kārāvāḥ,
marutāḥ sōmapṭaye.]

1.23.10^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen Sänger den Br̥bu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *toto caelo*, from his rendering of 8.94.3, 'Drum laden unsre Sänger auch, die treugesinnten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33: 'immer singen alle sänger über diese [tat] des frommen, Br̥bu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmessänger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy arī:

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānastuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *aryā ā* see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence *gr̥ṇanti kāravaḥ* also at 2.43.1^a; 8.46.3^c; 54 (Vāl. 6).1^b (see under 8.46.3).

6.46.3^b (Çamyu Bārhaspatya; to Indra)

yāḥ satrahū vicarṣanir indram tām hūmahe vayām,

sāhasramuṣka tūvinṛmṇa sāt pate bhāvā samātsu no vṛdhé.]

cf. 5.9.7

8.51 (Vāl. 3).5^b (Çruṣṭigu Kāṇva; to Indra)

yō no datā vāsūnām indram tām hūmahe vayām,

vidmā hy āsya sumatīm nāvīyasīm gāmema gūmati vrajé.]

8.46.9^d

For 8.51 (Vāl. 3).5^c cf. under 1.4.3^b.—For *vicarṣanī* see my remark under 2.5.4.

[6.46.3^d, *bhāvā samātsu no vṛdhé*: 5.9.7^e: 10.7^e; 16.5^e; 17.5^e, *utāidhi pṛtsū no vṛdhé*.]

6.46.4^c (Çamyu Bārhaspatya; to Indra)

bādhase jānān vṛṣabhēva manyūnā ghr̥ṣāu mīlḥa r̥cīsama,

asmākam bodhy avitā mahādhané tanūṣv apsū sūrye.

7.32.25^c (Vasiṣṭha; to Indra)

pārā nūdasva maghavann amitrān suvédā no vāsū kṛdhi,]

6.48.15^e

asmākam bodhy avitā mahādhané bhāvā vṛdhāḥ sakhinām.

In 6.46.4^a *vṛṣabhēva* is *vṛṣabhū iva*.—The phrase, *asmākam bodhy avitā*, occurs in sundry other connexions; see under 7.32.11.

6.46.7^a (Çamyu Bārhaspatya; to Indra)

yād indra nāhuṣīṣv ān ōjo nṛmṇām ca kṛṣṭīṣu,

yād vā pāñca kṣitīnām dyumnām ā bhara,] satrā viçvāni pāuṇsyā.

5.35.2^c

8.6.24^b (Vatsa Kāṇva; to Indra)

utā tyād āçvāçvyam, yād indra nāhuṣīṣv ā,

5.6.10^d

āgre vikṣū pradīdayat.

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, *yād vā pāñca kṣitīnām dyumnām ā bhara*: 5.35.2^c, *yād vā pāñca kṣitīnām*.

[6.46.9^c, *chardīr yacha maghāvadbhyaç ca māhyam ca*: 9.32.6^b, *maghāvadbhyaç ca māhyam ca*.]

Cf. the cadence *maghāvāno vayām ca*, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prā ṇaḥ puraetēva paçya prā no naya pratarām vāsyō ácha,
bhāvā supāro atipārayō no bhāvā sūntir utā vāmāntīh.

10.45.9° (Vatsapri Bhalandana ; to Agni)

yās te adyā kṛṇavad bhadraçoce 'pupām deva ghṛtāvantam agne,
prā tām naya pratarām vāsyō áchābhī sumnām devābhaktām yaviṣṭha.

8.71.6° (Sudṛiti Āngirasa, and Purumīlha Āngirasa ; to Agni)

tvām rayīm puruvīram āgne dāçūṣe mātāya,
prā ṇo naya vāsyō ácha.

That the pāda 8.71.6° is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, Vedic Metre, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukīrti Kākṣivata ; to Indra)

indrah sūtrāmā svāvān āvobhiḥ sumṛṇīkō bhavatu viçvāvedāḥ,]

4.1.20^d

bādhātām dvēṣo ābhayaṁ kṛṇotu suvīryasya pātayaḥ syāma,]

4.51.10^d

For the character of this and the next stanza see Arnold, VM., p. 44 ; Oldenberg, RV. Noten, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sūtrāmaṇī hymn, 10.131. Cf. Bloomfield, JAOS. xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛṇīkō bhavatu viçvāvedāḥ : 4.1.20^d, sumṛṇīkō bhavatu jātāvedāḥ.

6.47.12^d = 10.131.6^d ; 4.51.10^d ; 9.89.7^d ; 95.5^d, suvīryasya pātayaḥ syāma.

6.47.13^{ab} = 10.131.7^{ab} : 3.1.21^{cd} ; 59.4^{cd}, tāsyā vayām sumatāu yajñīyasyāpi
bhadré sāumanasé syāma ; 10.14.6^{cd}, téṣām vayām sumatāu yajñī-
yānām āpi bhadré sāumanasé syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukīrti Kākṣivata ; to Indra)

tāsyā vayām sumatāu yajñīyasyāpi bhadré sāumanasé syāma,

sā sūtrāmā svāvān indro asmé ārác cid dvēṣaḥ sanutār yuyotu.

7.58.6° (Vasiṣṭha ; to Maruts)

prā sā vāci suṣṭutir maghónām idām sūktām marūto juṣanta,

ārác cid dvēṣo vṛṣaṇo yuyota yuyām pāta svastībhiḥ sadā ṇaḥ.]

refrain, 7.1.20^d ff.

10.77.6^d (Syūmaraçmi Bhārgava ; to Maruts)

prā yād vāhadhve marutaḥ parākād yuyām mahāḥ saṁvāraṇasya vāsavaḥ,
vidānāso vasavo rūdhyasyārác cid dvēṣaḥ sanutār yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutār yuyota ?—For 10.77.6 cf. Oldenberg, RV. Noten, p. 365.

[6.47.20^c, bñhaspate prá cikitsā gáviṣṭāu : 1.91.23^d, ubháyebyaḥ prá, &c.]

[6.47.28^d, déva ratha práti havyā grbhāya : 1.91.4^d, rájan soma práti, &c.]

[6.48.1^c, prá-pra vayám amṛtaṁ jātāvedasam : 8.74.5^a, amṛtaṁ jātāvedasam.]

6.48.3^c (Çamyu Bārhaspatya ; to Agni)

vīṣā hy āgne ajāro mahān vibhāsy arcīṣā,

ājasreṇa çocīṣā çóçucac chuce sudṛtibhiḥ sū dīdihī.

7.5.4^d (Vasiṣṭha Māitravaruṇi ; to Agni)

tāva tridhātu prthivī utā dyāur váicvānara vratām agne sacanta,

tvām bhāsā ródasi ā tatanthājasreṇa çocīṣā çóçucānaḥ.

6.48.6^c (Çamyu Bārhaspatya ; to Agni)

ā yāḥ papráu bhānūnā ródasi ubhé dhūména dhāvate divī,

tirās támo dadṛça ūrmyāsv ā çyāvāsv aruṣó vīṣā çyāvā aruṣó vīṣā.

7.9.2^d (Vasiṣṭha Māitravaruṇi ; to Agni)

sū sukrátur yó ví dúraḥ paṇínām punāno arkām purubhójasam naḥ,

hóta mandró viçām dāmūnās tirās támo dadṛçe rāmyānām.

In the Nighantu i. 7 ūrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6^a see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çamyu Bārhaspatya ; to Agni)

vīçvasām grhāpatir viçām āsi tvām agne mānuṣṭām,

çatām pūrbhīr yaviṣṭha pāhy āñhasaḥ sameddhāram çatām himā stotṛbhyo yé
ca dādāti.

7.16.10^d (Vasiṣṭha Māitravaruṇi ; to Agni)

yé rádhānsi dādaty āçvyā maghá kámena çrávaso mahāḥ,

tān āñhasaḥ pipṛhi partṛbhiḥ tvām çatām pūrbhīr yaviṣṭhya.

For the metre of the repeated pādas see Part 2, chapter 2, class B 8.

6.48.15^c (Çamyu Bārhaspatya ; to Maruts, or Līngoktadevatāḥ)

tvesām çārdho ná mārutaṁ tuviṣvāny anarvānam pūṣānam sām yāthā çatā,

sām sahāsrā kārīṣac carṣaṇībhyā ān āvir gūlhā vāsū karat suvédā no vāsū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)

pārā nūdasva maghavann amītrān suvédā no vāsū kṛdhi,

asmākam bodhy avitā mahādhané, bhāvā vṛdhāḥ sākhnām. 6.46.4^c

6.48.16^c (Çamyu Bārhaspatya ; to Pūṣan)

ā mā pūṣann ūpa drava çānsiṣam nū te apikarnā āghṛṇe,

aghā aryó ārātayaḥ.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indrāgni tāpanti māghā aryó árātayaḥ,
 āpa dvēśānsy ā kṛtaṁ yuyutām sūryād ādhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó árātayaḥ see last Geldner, Ved. Stud. iii. 90.

6.49.1^{c+d} (Ṛjīvan Bharadvāja ; to Viṣve Devāḥ)
 stuśé jānaṁ suvratām nāvyaśbhir girbhīr mitrāvāruṇā sumnayāntā,
 tā ā gamantu tā ihā ṇruvantu suksatrāso vāruṇo mitrō agniḥ.

10.15.5^c (Çaṅkha Yāmāyana ; to the Fathers)
 ūpahūtāḥ pitāraḥ somyāso barhisyeṣu nidhiṣu priyeṣu,
 tā ā gamantu tā ihā ṇruvantv ādhi bruvantu tē 'vantv asmān.
 6.51.10^c (The same as 6.49.1)
 té hí ṇṛēsthavaracasas tā u nas tirō viṇvāni duriṭā nāyanti,
 suksatrāso vāruṇo mitrō agnir ṛtādhitayo vakmarājasatyāḥ.

For ṇruvantu see Ved. Stud. i, p. vi, note.—For 6.49.1^d cf. ṛtāvāno vāruṇo mitrō agniḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prā vāyūm āchā bṛhatī manīṣā : 3.33.5^c, prā sindhum āchā bṛhatī manīṣā.

6.49.5^{cd} : 1.183.3^{cd}, yēna narā nāsatyēṣayādhyāi vartir yāthās tānayāya tmāne
 ca ; 1.184.5^c, yātām vartis tānayāya tmāne ca.

6.49.10^c, bṛhāntam ṛṣvām ajāraṁ suṣumnām : 3.32.7^b ; 6.19.2^b, bṛhāntam ṛṣvām
 ajāraṁ yūvānam.

[6.49.12^a, prā vīrīya prā tavāse turīya : 6.32.1^b, mahé vīrīya tavāse turīya.]

[6.49.13^a, yó rájānsi vimamé pāṛthivāni : see under 1.160.4.]

6.49.14^b, tát párvatas tát savitā cáno dhāt : 1.107.3^b, tad aryamā tat savitā, &c.

6.50.4^b, 15^c, adyā (15^c, gnā) hutāso vāsavó 'dhr̥ṣṭāḥ.

6.50.7^d (Ṛjīvan Bharadvāja ; to Viṣve Devāḥ, here Āpah)
 omānam āpo mānuṣṛ āmr̥ktaṁ dhātā tokūya tānayāya çām yóḥ,
 yūyām hí ṣṭhā bhisājo mātṛtamā viṇvasya sthātūr jágato jānitriḥ.

7.60.2^c (Vasiṣṭha : to Mitra and Varuṇa)
 eśā syā mitravaruṇā nṛcāksā ubhé úd eti sūryo abhi jman,
 viṇvasya sthātūr jágataç ca gopā ṛjū mārteṣu vrjinā ca pāçyan.]

4.1.17^d

10.63.8^b (Gaya Plāta ; to Viṣve Devāḥ)
 yā íçire bhūvanasya prācetaso viṇvasya sthātūr jágataç ca mātavah,
 té nah kṛtād ākr̥tād énasas páry adyā dvēśāḥ pipṛtā svastāye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13^c with 10.64.10^b, under 6.50.13.

[6.50.8^a, á no deváh savitá tráyamāṇaḥ : 7.35.10^a, çam no deváh, &c.]

6.50.8^d, vyūrṇuté daçūṣe váryāṇi : 5.80.6^c, vyūrṇvatí daçūṣe váryāṇi.

[6.50.9^a, utá tvám sūno sahaso no adyá : 1.58.8^a, áchidrā sūno, &c. ; 4.2.2^a, ihá tvám sūno, &c.]

6.50.13^c (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

utá syá deváh savitá bhágo no 'pám nápād avatu dánu pápriḥ,
tváṣṭā devébhir jánibhiḥ sajóṣā dyāur devébhiḥ pṛthiví samudráiḥ.

10.64.10^b (Gaya Plāta ; to Viçve Devāḥ)

utá matá brhaddivá çṛnotu nas tváṣṭā devébhir jánibhiḥ pitá vácaḥ,
rbhukṣá vājo ráthaspátir bhágo raṇváh çánsaḥ çaçamānáśya pátu naḥ.

6.50.15^b (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

evá nápato máma táśya dhībhir bharádvājā abhy ārcanty arkáih,
ḡná hutáso vásavo 'dhrṣṭā viçve stutáso bhūta yajatrāḥ.

6.50.4^b

7.23.6^b (Vasiṣṭha Maitravaruṇi ; to Indra)

evéd indram vīṣaṇam vájrabāhum vásiṣṭhāso abhy ārcanty arkáih,
ḡsá na stutó virávad dhātu gómad ḡyuyám pāta svastibhiḥ sádā naḥ.

6. c : 1.190.8^c ; d : refrain, 7.1.20^d ff.

Cf. the pādas 5.29.12^b, dáçagváso abhy ārcanty arkáih, and 6.21.10^b, jaritáro abhy ārcanty arkáih. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^c : 4.1.17^d ; 7.60.2^d, řjū mārteṣu vřjinā ca páçyan.

6.51.5^c (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pitāḥ pṛthivi mātár ádhrug ágne bhrātar vasavo mṛlāta naḥ,
viçva ādityā adite sajóṣā ḡasmábhyam çarma bahulám ví yanta.

6.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viçve Devāḥ)

evá plateḥ sūnúr avivřdhad vo viçva ādityā adite maniṣí,
içánúso náro ámartyenústāvi jáno divyó gáyena.

6.51.5^d, asmábhyam çarma bahulám ví yanta : 5.55.9^b, asmábhyam çarma bahulám ví yantana.

6.51.7^{ab} (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

má va éno anyákṛtaṁ bhujema má tát karma vasavo yác cáyadhve,
viçvasya hí kṣáyatha viçvadevāḥ svayám ripús tanvam ririṣiṣṭa.

7.52.2^{cd} (Vasiṣṭha ; to Ādityas)

mitrás tán no váruṇo māmahanta çarma tokáya tánayāya gopáh,
má vo bhujemānyájātam éno má tát karma vasavo yác cáyadhve.

[6.51.8^b, námo dādhāra pṛthivīm utā dyām : 3.59.1^b, mitró dādhāra, &c.]

6.51.10^c: 6.49.1^d, suksātrāso vāruṇo mitró agnīḥ.

6.51.15^a: 1.15.2^c; 8.7.12^a; 8.3.9^a, yūyām hī śthā sudānavāḥ.

6.51.15^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Maruts)

ṽyūyām hī śthā sudānava, indrajyeṣṭhā abhīdyavaḥ,
kārtā no ādhvann ā sugām gopā amā.

6.51.15.2^c

8.83.9^b (Kusidin Kāṇva ; to Viçve Devāḥ, here Maruts)

ṽyūyām hī śthā sudānava, indrajyeṣṭhā abhīdyavaḥ,
adhā cid va utā bruve.

6.51.15.2^c

Cf. under 1.15.2^c.

6.51.16^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

āpi pānthām aganmahi svastigām anehāsam,
yéna viçvāḥ pāri dvīso vṛṇākti vindāte vāsu.

8.69.16^e (Priyamedha Aṅgīrasa ; R̥ksaçvamedhayor dānastutīḥ)

ā tū suçīpra dāṃpate rāthām tiṣṭhā hiranyāyam,

ādha dyukṣām sacevahi sahāsrāpādām aruṣām svastigām anehāsam.

Ludwig, 218, renders anehāsam in 6.51.16 by 'den unangefindeten'; at 612, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, *Études sur le Lexique*, p. 76 ff.

6.52.3^d: 3.30.17^d, brahmadviṣe tāpuṣīm hetim asya.

6.52.5^b: 10.59.4^b, pācyema nū sūryam uccārantam ; 4.25.4^b, jyók paçyāt sūryam
uccārantam ; 7.104.24^d, mā te dṛṣṇ sūryam uccārantam ; 10.59.6^c,
jyók paçyema sūryam uccārantam.

6.52.7^a = 2.41.7^a: 1.3.7^b, viçve devāsa ā gata.

6.52.7^b = 2.41.13^b, çṛṇutā ma imām hāvam : 8.73.10^b, çṛṇutām ma imām hāvam.

6.52.12^a, imām no agne adhvarām : 5.4.8^a, asmākam agne adhvarām juṣasva ;
7.42.5^a, imām no agne adhvarām juṣasva.

6.52.12^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Agni)

ṽimām no agne adhvarām, hōtar vayunaçō yaja,
cikitvān dāivyām jēnam.

6.52.12.5.4.8^a

8.44.9^c (Virūpa Aṅgīrasa ; to Agni)

samidhānā u santya çukraçoca ihā vaha,

cikitvān dāivyām jēnam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here ā vaha governs dāivyaṃ jānam, and cikitvān is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13^d (Rjigvan Bharadvāja; to Viçve Devāḥ)

viçve devāḥ ṛṇutemām hāvaṃ me yé antárikse yá úpa dyávi śthá,
yé agnijihvá utá vā yájata āsádyāsmín barhiṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya ṽṣṇaḥ sómasya vṛṣaṇā vṛsethām, I. 108.3^b

idám vām ándhaḥ páriṣiktam asmé āsádyāsmín barhiṣi mādayethām.

10.17.8^c (Devaçravas Yāmāyana; to Sarasvatī)

sārasvatī yá saráthaṃ yayátha svadhūbhir devī pitṛbhir mādanti,
āsádyāsmín barhiṣi mādayasvānamivā īṣa ā dhehy asmé.

AV. 18.1.42^c; 4.46^c read mādayadhvam in their version of RV. 10.17.8^c. Ludwig, Kritik, pp. 25, 52, is much impressed with this reading; he regards mādayadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facilior mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the AV. itself, namely 18.3.20^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, ágni-parjanyaṽ ávataṃ dhīyaṃ me: 2.40.5^c, sómāpūṣaṇāṽ ávataṃ dhīyaṃ me.

6.52.17^a: 4.6.4^a, stīrṇé barhiṣi samidhānē agnāu.

6.53.5^b, 7^b, árayā (7^b, paṇṇām) hṛdayā kave.

6.53.5^c–7^c, áthem asmábhyaṃ randhaya.

6.53.7^a, 8^d, ā rikha kikirá ṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)

utá no goṣāṇīm dhiyam aṇvasāṃ vājasāṃ utá,
ṽṇvát ṛṇuhi vitāye, cf. 1.13.2^c

9.2.10^b (Medhatithi Kāṇva; to Soma Pavamāna)

goṣā indo ṇṛṣā asy aṇvasā vājasā utá,
ātumā yajñāsya pūrvyāḥ, cf. 3.11.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.8^b (Bharadvāja ; to Pūṣan)

pūṣann ānu prā gā ihi yājamānasya sunvatāḥ,
asmākam stuvatām utā.

6.60.15^b (Bharadvāja ; to Indra and Agni)
indrāgni ṛṣṇutām hāvaṁ yājamānasya sunvatāḥ,
vitām havyāny ā gataṁ pibatām somyām mādhu.

6.60.15^d

Cf. yājamānāya sunvaté, under 5.26.5^a, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)

ṛṣṇvāntām pūṣānam vayām ilyam ānaṣṭavedasam,
īcānam rāyā imahe.

8.26.22^b (Viṣvamanas Vāiṣya, or Vyaṣva Āṅgīrasa ; to Vāyu)
tvāṣṭur jāmātaram vayām īcānam rāyā imahe,
sutāvanto vāyūm dyumnā jānāsaḥ.

8.46.6^c (Vaṣa Aṣvya ; to Indra)
tām indram dānam imahe ṣavasānām ābhīrvam,
īcānam rāyā imahe.

8.53(Vāl.5).1^d (Modhya Kāṇva ; to Indra)
upamām tvā maghōnām jyēṣṭham ca vṛṣabhāṇam,
pūrbhittamām maghavann indra govīdam īcānam rāyā imahe.

For 8.26.22 see Hillebrandt, *Ved. Myth.* i. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)

utā ghā sā rathītamaḥ sākhyā sātpatir yujā,
īndro vṛtrāṇi jighnate.

8.17.8^c (Irimbiṭhi Kāṇva ; to Indra)
tuvigrīvo vapódarah subāhūr āndhaso mādē,
īndro vṛtrāṇi jighnate.

Cf. 6.57.3^c ; 8.29.4^b ; 9.1.10^b.

6.57.1^b : 4.31.11^b, sakhyāya svastāye.

6.57.1^c, huvēma vājasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hāvante vājasātaye ;
8.9.13^b, huvēya vājasātaye.

6.59.3^c, indrā nv agnī āvasehā vajrīnā : 5.45.4^b, indrā nv agnī āvase huvādhyāi.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)

indrāgni ā hí tanvaté náro dhānvāni bāhvoh,
mā no asmín mahādhané párā varṣtaṁ gāvīṣṭiṣu.

8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni)
mā no asmín mahādhané párā varṣ bhārabhṛd yathā,
samvārgam sám rayīm jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Sāyaṇa 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahmadatta (JSAL. vii. 340): nirvinṇakāmabhogebhyo bhārebhya iva bhārikah.

6.59.8^b: 6.48.16^c, aghā aryó ārātayaḥ.

6.59.9^d: 1.79.9^b, rayīm viçvāyupoṣaṣam.

6.59.10^b (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stómebhir havanaçrutā,

viçvābhir gīrbhīr ā gatam [asyá sómasya pītāye.]

6.59.1.22.1^c

8.8.7^d (Sadhvaṇsa Kāṇva; to Açvins)

divāç cid rocanād ādhy, ā no gantaṁ svarvidā,

6.59.1.49.1^b

dhibhīr vatsapracetasā stómebhir havanaçrutā.

8.12.23^b (Parvata Kāṇva; to Indra)

mahāntaṁ mahinā vayāṁ stómebhir havanaçrutam,

arkāir abhī prā ṇonumaḥ sám ójase.

6.59.10^d: 1.22.1^c; 23.2^c; 4.49.5^c; 5.71.3^c; 8.76.6^c; 94.10^c–12^c, asyá sóm-
asya pītāye.

6.60.5^b: 5.86.4^b, indrāgnī havāmahe.

6.60.5^c: 1.17.1^c, tā no mṛlāta 1dḥce; 4.57.1^d, sā no mṛlātīdḥce.

6.60.7^b: 1.11.8^b, abhī stómā anuṣata.

6.60.8^{ab}: 4.47.4^{ab}, yā vām sānti puruspṛho niyúto dāçuse narā.

6.60.9^b: 1.16.5^b; 21.4^b, úpedām sávanam sutām.

6.60.9^c: 8.38.7^c–9^c, indrāgni sómapiṭaye.

6.60.14^{ab} (Bharadvāja; to Indra and Agni)

ā no gāvyebhir áçvyāir vasavyāir úpa gachatam,

sákhyāu devāu sakhyāya çambhúv[indrāgnī tā havāmahe.]

6.59.1.21.3^b

8.73.14^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Açvins)

ā no gāvyebhir áçvyāiḥ sahásrāir úpa gachatam,

[antī śád bhūtu vām ávaḥ.]

6.59.1.21.3^b refrain, 8.73.1^c–18^c

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahásrāir strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues:

mā no gāvyebhir áçvyāiḥ sahásrebhir áti khyatam,
antī śád bhūtu vām ávaḥ.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifex has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1^{ab} to 5.41.2^{ab} (under 1.162.1).—The hymn 6.60 shares two pādas with 1.21; see next item.

6.60.14^d: 1.21.3^b; 5.86.2^d, indragñí tá havāmahe.

6.60.15^b: 6.54.6^b, yājamānasya sunvatāḥ.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, pībatam somyām mādhu; 8.24.13^b,
pībāti somyām mādhu.

6.61.3^a: sárasvati devanído ní barhaya; 2.23.8, bṛhaspate devanído ní barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājīnīvati.

6.61.5^b: 1.40.2^b, upabrūté dhāne hité.

6.61.7^a (Bharadvāja; to Sarasvatī)

utá syá naḥ sárasvatī ghorá hīraṇyavartaniḥ,
vṛtraghní vaṣṭi suṣṭutīm.

7.95.4^a (Vasiṣṭha; to Sarasvatī)

utá syá naḥ sárasvatī juṣāṇópa ṇavat subhāgā yajñé asmín,
mitājñubhir namasyāir iyāná rāyá yujá cid úttarā sākhibhyah.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sá no viçvā áti dvīṣaḥ: 5.25.9^c, sá no viçvā áti dvīṣaḥ.

[6.61.11^{ab}, āpaprúṣī pāṛthivāny urú rájo antárikṣam: 1.81.5^a, á paprāu pāṛthivam
rájah.]

6.63.2^d, ná yát páro nántaras tuturyát: 2.41.8^a, ná yát páro nántarah.

[6.63.4^b, prá rātír eti jūrñinī ghṛtāci: 4.6.3^a, yatá sujūrñí rātínī ghṛtāci.]

Cf. under 3.19.2.

6.63.7^b, abhí práyo nāsatyā vahantu: 1.118.4^d, abhí práyo nāsatyā váhanti.

6.63.7^c (Bharadvāja; to Aṇvins)

á vām váyó 'çvāso váhiṣṭhā abhí práyo nāsatyā vahantu,

1.118.4^d

prá vām rátho mánojavā asarjīśāḥ pṛkṣá iṣidho ānu pūrvīḥ.

7.68.3^a (Vasiṣṭha; to Aṇvins)

prá vām rátho mánojavā iyarti tiró rájānsy aṇvinā çatótīḥ,
asmábhyam sūryāvasū iyānāḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakṛc chukráṁ duduhe pṛçñir údhaḥ: 4.3.10^d, vṛṣā çukráṁ duduhe
pṛçñir údhaḥ.

6.66.8^a, náśya vartá ná tarutá nv ásti : 1.40.8^c, náśya vartá ná tarutá mahādhané.

[6.66.8^b, māruto yám ávatha vājasātau : 10.35.14^a; 63.14^a, yám devāso ávatha vājasātau.]

6.66.8^c, toké vā gōṣu tánaye yám apsú : 6.25.4^c, toké vā gōṣu tánaye yád apsú.

6.66.11^b rudrásya sūnūm havású vivāse : 1.64.12^b . . . havásā gr̥ṇīmasi.

[6.67.10^a, ví yád vícam kīstáso bhárante : 7.72.4^b, prá vām bráhmāṇi kārāvo bharante.]

[6.68.2^b, ćūrāṇām ćavīṣṭhā tū hí bhūtām : 7.93.2^a, tá sānasí ćavasānā hí bhūtām.]

[6.68.4^d: dyáuṣ ca pr̥thivi bhūtam urvī : 10.93.1^a, máhi dyāvāpr̥thivi bhūtam urvī.]

6.68.4^d is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayīm dhatthó vāsumantaṁ puruṣśum : 4.34.10^b, rayīm dhatthā, &c. ; 7.84.4^b, rayīm dhattām, &c. ; 4.49.4^b, rayīm dhattām ćatagvinam ; 1.159.5^d, rayīm dhattām vāsumantaṁ ćatagvinam.

6.68.8^c, itthā gr̥ṇānto mahínasya ćárdhaḥ : 6.33.5^c, itthā gr̥ṇānto mahínasya ćarman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇā gr̥ṇānā pr̥ṇktām rayīm sāućavasāya devā,
[itthā gr̥ṇānto mahínasya ćárdho] 'pó ná nāvā duritā tarema.

6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tā bhūripācāv āntasya sétu duratyétu ripāve mártyaia,
r̥tasya mitrávaruṇā pathā vām apó ná nāvā duritā tarema.

Cf. 8.83.8 ; 97.15.

6.68.11^b : 1.108.3^b, víṣṇaḥ sómasya vṛṣaṇā vṛṣethām.

6.68.11^d, āsādyāsmín barhīṣi mādayethām : 6.52.13^d, . . . mādayadhvam ; 10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, úpa bráhmāṇi ċṛṇutaṁ gíro (7^d, hávaṁ) me.

6.70.3^c (Bharadvāja ; to Dyāvāpr̥thivyāu)

yó vām r̥jāve krāmaṇāya rodasi mārto dadāća dhiṣaṇe sá śadhati,
prá prajābhir jāyate dhármaṇas pári yuvóḥ siktā viṣurūpaṇi sávrata.

8.27.16^c (Manu Vaiṣvata; to Viṣve Devāḥ)

prā sā kṣāyaṁ tirate ví mahír īṣo yó vo várāya dā́cati, 7.59.2^{cd}

prā prajā́bhir jāyate dhármaṇas párya [ā́riṣṭaḥ sārva edhate.] 1.41.2^c

10.63.13^b (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)

[ā́riṣṭaḥ sā mártō vícva edhate] prā prajā́bhir jāyate dhármaṇas pári, 1.41.2^c

yām ādityaso náyathā sunítibhir āti vícvaṇi duritá svastāye.

Cf. under 1.41.2.—For dhīṣaṇe in 6.70.3^b see Hillebrandt, Ved. Myth. i. 176.

6.71.1^a, úd u syá devāḥ savitá hiranyāyā : 2.38.1^a, úd u syá devāḥ savitá sāvāya ;
6.71.4^a, úd u syá devāḥ savitá dāmūnāḥ ; 7.38.1^a, úd u syá devāḥ
savitá yayāma.

6.71.3^d (Bharadvāja; to Savitar)

ádabdebbhiḥ savitaḥ pāyūbhiḥ tvām čivébhir adyá pari páhi no gáyam,
híranjajihvaḥ suvitáya náyase rákṣā mákir no agháçaṇsa ícata.

6.75.10^d (Pāyū Bhāradvāja; Liṅgoktadevatāḥ)

bráhmaṇasaḥ pitāraḥ sómyasaḥ čivé no dyāvapṛthiví anehāsā,
pūṣā nah pátu duritád ṛtāvṛdho rákṣā mákir no agháçaṇsa ícata.

For the repeated pāda cf. under 1.23.9.

6.71.4^a, úd u syá devāḥ savitá dāmūnāḥ : 2.38.1^a, úd u syá devāḥ savitá sāvāya ;
6.71.1^a, úd u syá devāḥ savitá hiranyāyā ; 7.38.1^a, úd u syá devāḥ
savitá yayāma.

6.72.2^d (Bharadvāja; to Indra and Soma)

indrāsomā vāsáyatha uśásam út sūryaṁ nayatho jyótiṣa sahá,
úpa dyám skambháthu skāmbhanenāpṛathatam pṛthivím mātāraṁ ví.

10.62.3^b (Nābhānediṣṭha Mānava; to Viṣve Devāḥ, or Āngirasām stutih)

yá ṛtēna sūryam āroḥayan divy āpṛathayan pṛthivím mātāraṁ ví,
suprajāstváṁ āngiraso vo astu práti grbhñita mānavám sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uśas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Āngiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf. Hillebrandt, Ved. Myth. ii. 30, note. In this hymn the Āngiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstváṁ āngiraso vo astu. Even so the repeated pāda, āpṛathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4^a, *indrāsomā pakvām āmāsv antāḥ* : 2.40.2^o, *ābhyām indraḥ pakvām āmāsv antāḥ*.]

6.72.5^b, *apatyasācam ṣṛutyam rarāthe* : 1.117.23^d, *apatyasācam ṣṛutyam rarātham*.

6.73.1^d (Bharadvāja ; to Brhaspati)

yó adribhit prathamajā́ rtávā bṛhaspátir āngirasó havismān,
dvibārhamā prāgharmasát pitú na á ródasī vṛṣabhó roravīti.

10.8.1^b (Triçiras Tvāṣṭra ; to Agni)

prā ketūnā bṛhatā́ yāty agnir ā ródasī vṛṣabhó roravīti,
divāç cid antān upamān ud ānaḥ apām upāsthe mahiṣo vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411 ; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17^a ; 4.58.3^o ; 7.101.1^d.

6.74.1^c : 5.1.5^c, *dāme-dame sapta rātnā dādhānā* (5.1.5^c, *dādhānaḥ*).

6.74.1^d (Bharadvāja ; to Soma and Rudra)

sómārudrā dhārāyethām asuryam prā vām iṣṭáyó 'ram açnuvantu,
[dāme-dame sapta rātnā dādhānā] çām no bhūtam dvipāde çām cātuṣpade.

5.1.5^c

7.54.1^d (Vasiṣṭha ; to Vāstōṣpati)

vāstōṣ pate prāti jānihy asmān svāveçó anāmivó bhavā naḥ,
yāt tvēmahe prāti tān no juṣasva çām no bhava dvipāde çām cātuṣpade.

10.85.43^d (Sūryā Sāvitrī ; to Sūryā)

ā naḥ prajā́m janayatu prajā́patir ājarasā́ya sām anaktv aryamā.
ādurmaṅgalīḥ patilokām ā viça çām no bhava dvipāde çām cātuṣpade.

10.85.44^d (The same)

āghoracakṣur āpatighny edhi çivā paçūbhyah sumānaḥ suvārcāḥ,
vīrasūr devākāmā syonū çām no bhava dvipāde çām cātuṣpade.

10.165.1^d (Kapota Nairṛta ; Kapotopahatau prāyaçcittam)

dévāḥ kapóta iṣitó yād ichān dūtó nīrṛtyā idām ājagāma,
tāsmā arcāma kṛṇāvāma nīṣkr̥tiṁ çām no astu dvipāde çām cātuṣpade.

It is entirely likely that the version of this ancient formulaic pāda in 10.165.1 with astu is later than the forms with bhū. The pāda is used very extensively throughout the rest of the literature ; see my *Vedic Concordance* under çām na edhi, çām no astu, çām no bhava, çām no bhavantu, and çām no bhūtam ; and cf. *RV.* 1.114.1 ; 157.3 ; 5.81.2 ; 9.69.7 ; 10.37.11.

6.74.2^c, *ārē bādhetām nīrṛtiṁ parācāiḥ* : 1.24.9^c, *bādhasva duré nīrṛtiṁ*, &c.

6.74.2^d : 6.1.12^d, *asmé bhadrā sāuçravasāni santu*.

[6.74.4^c, prā no muñcataṁ vāruṇasya pāçāt : 10.85.24^a, prā tvā muñcāmi vāruṇasya pāçāt.

6.75.10^d : 6.71.3^d, mākīr no aghāçaṇsa īçata.

6.75.12^d (Pāyu Bhāradvāja ; to Arrows)

fjrite pári vṛndhi nó 'çmā bhavatu nas tanúh,

sómo ádhi bravitu nó 'ditiḥ çárma yachatu.

6.75.17^d (Pāyu Bhāradvāja ; Liṅgoktadevatāḥ)

yátra bāṇāḥ sampátanti kumārā viçikhā iva,

tátrā no bráhmaṇas pátir áditiḥ çárma yachatu viçvāḥ çárma yachatu.

8.47.9^b (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,

mātá mitrásya reváto uryamno vāruṇasya cāneháso va útáyah suútáyo va útáyah. 6^c d : 1.136.2^e ; ef : refrain, 8.47.1^{ef}—18^{ef}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13^{ab}, pāhī no agne rakśāso ājuṣṭāt pāhī dhūrtér áraruṣo aghāyóḥ; 1.36.15^{ab},
pāhī no agne rakśāsaḥ pāhī dhūrtér árávṇaḥ.

7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni)

nú me bráhmāṇy agna úc chaçādhi tvám deva maghávadbhyaḥ suṣūdaḥ,
rātāu syāmobhāyāsa á te yūyám pāta svastibhiḥ sádā naḥ.

↻ refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after
7.1.20, see Oldenberg, Prol., p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
9.90.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyám pāta svastibhiḥ
sádā naḥ.

[**7.2.4^b**, prá vṛñjate námasā barhīr agnāu: 6.11.5^a, vṛñjé ha yán námasā, &c.]

7.2.6^b: 1.186.4^b, uṣāsānāktā sudúgheva dhenúḥ.

7.2.8-11: 3.4.8-11.

7.2.11^b = 3.4.11^b, indreṇa devāīḥ sarátham turébbhiḥ: 5.11.2^c, indreṇa devāīḥ
sárátham sá barhīṣi; 10.15.10^b, indreṇa devāīḥ sarátham dádhanāḥ.

7.2.11^d = 3.4.11^d: 10.70.11^d, svāhā devā amṛtā mādayantām.

7.3.2^c: 1.148.4^c, ád asya vāto ánu vāti çociḥ. See note to 1.148.4^c.

[**7.3.6^b**, ví yád rukmó ná rócasa upaké: 4.10.5^c, çriyé rukmó ná rocata upaké.]

7.3.10^b = 7.4.10^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 etā no agne sāubhagā didihy āpi krātuṃ sucétasaṃ vatema,
 viçvā stotṛbhyo grṇatē ca santu 1yūyām pāta svastibhiḥ sādā naḥ.]
 60^o refrain, 7.1.20^d ff.

7.60.6^c (Vasiṣṭha ; to Mitra and Varuṇa)
 imé mitró varuṇo duḷābhāso 'cetāsaṃ cic citayanti dākṣaiḥ,
 āpi krātuṃ sucétasaṃ vātantaḥ tirāç cid ānhaḥ supāthā nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10 = 7.4.10 ; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat ; see Grassmann's arrangement in his Lexicon.

7.4.2^c (Vasiṣṭha Maitravaruṇi : to Agni)
 sá gftso agnís tárunaç cid astu yáto yáviṣṭho ájaniṣṭa mātuh,
 sám yó vāná yuváte çúcidan bhúri cid annā sám id atti sadyāḥ.

10.115.2^b (Upastuta Varṣṭihavya ; to Agni)
 agnir ha náma dhāyi dánṇ apástamaḥ sám yó vāná yuváte bhásmanā
 datá,
 abhipramūrā juhvā svadhvarā inó ná próthamāno yāvase vṛṣā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of çúcidan to çúcidantaḥ, to me quite incredible, and not borne out by the parallel datá. The metre of 7.4.2^c is fairly common ; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dánṇ as 'ruler' seems to me improbable. It looks as if dánṇ meant 'in the house'.

7.4.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 ayám kavir ákaviṣu prácetā márteṣv agnir amfto ní dhāyi,
 sá mā no átra juhuraḥ sahasvaḥ sādā tvé sumánasaḥ syāma.

10.45.7^b (Vatsapri Bhālandana ; to Agni)
 uçík pāvako aratíḥ sumedhá márteṣv agnir amfto ní dhāyi,
 iyarti dhūmám aruṣám bhāribhrad uc çukréna çociṣā dyām inakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b: 4.41.10^b, nityasya rāyāḥ pátayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, āpi krātuṃ sucétasaṃ vatema : 7.60.6^c . . . vātantaḥ.

7.5.2^a, pr̥ṣṭó divi dháyy agnīḥ pr̥thivyām : 1.98.2^a, pr̥ṣṭó divi pr̥ṣṭó agnīḥ pr̥thivyām.

7.5.2^b, netā́ sindhūnām vṛṣabhā stīyānām : 6.44.21^b, vṛṣā sindhūnām, &c.

7.5.4^d, ájasreṇa cōcīṣā cōcūcāṇaḥ : 6.48.3^c, ájasreṇa cōcīṣā cōcūcac chuce.

7.5.6^d, urú jyótiṛ janáyann áryāya : 1.117.21^d, urú jyótiṣ cakrathur áryāya.

7.5.7^a, sá jáyamāṇaḥ paramé vyòman : 1.143.2^a ; 6.8.2^a, . . . vyòmani.

7.6.4^d (Vasiṣṭha Maitravaruṇi ; to Vaiṣvānara)

yó apācīne támasi mādantiḥ prācīṣ cakāra nftamaḥ cācībhiḥ,
tām īcānaṁ vásvo agnīm gr̥ṇīṣé 'nānataṁ damáyantaṁ pr̥tanyūn.

10.74.5^b (Gauriviti Čaktya ; to Indra)

čācīva indram ávase kṛṇudhvam ānānataṁ damáyantaṁ pr̥tanyūn,
ṛbhukṣāṇaṁ maghāvānaṁ suvr̥ktīm, bhártā yó vájraṁ náryaṁ purukṣūh.

cf. 10.74.5^c

The Pet. Lex. and Grassmann, Lexicon, s.v. cācīvant, also Grassmann in his Translation, ii. 360, 915, read cācī va for cācīva in 10.74.5^a. Cf. 10.104.3, dhībhir viçvābhiḥ cācīyā gr̥ṇānāḥ, and 8.96.13, ávat tām indraḥ cācīyā. Yet I do not regard the correction as certain, because the instrumental of cācī in the RV. is always cācīyā, and it would be a curious accident that the solitary form cācī should happen to be followed by vas, so as to produce the confusing effect cācīvas. We should expect cācīvantam indram for cācīva indram, and possibly that is precisely what cācīva indram stands for, cācīva being a shortened form, to be sure, quite unexpected in the opening of a stanza : cf. cācīva indra, 1.53.3^a.

7.7.4^d : 4.6.5^b, agnir mandró mádhuvacā ṛtāvā.

7.7.7 = 7.8.7 (Vasiṣṭha Maitravaruṇi ; to Agni)

nú tvām agna imāhe vásiṣṭhā īcānām sūno sahaso vásūnām,
īṣaṁ stotf̥bhyo maghāvadbhya ānaḍ yūyām pāta svastibhiḥ sādā naḥ.]

cf. refrain, 7.1.20^d ff.

7.8.6^c : 2.38.11^c, cām yāt stotf̥bhya āpāye bhāvāti.

7.8.7 = 7.7.7.

7.9.2^d, tirás támo dadṛce rāmyāṇām : 6.48.6^c, . . . dadṛce ūrmyāsv á.

7.10.5^a (Vasiṣṭha Maitravaruṇi ; to Agni)

mandráṁ hótāram uçijo yáviṣṭham agnīm viça īlate adhvaréṣu,

ṣá hí kṣāpāvaṁ ábhavad rayīṇām, átandro dutó yajáthāya devān. cf. 1.70.5^a

10.46.4^a (Vatsapri Bhalandana ; to Agni)

mandráṁ hótāram uçijo námobhiḥ práñcaṁ yajñāṁ netāram adh-
varāṇām,

viçám akr̥ṇvann aratīm pāvakām havyavāhaṁ dádhatō mánuṣeṣu.

7.10.5^c, sá hi kṣapāvān ābhavad rayīṇām : 1.70.5^a, sá hi kṣapāvān agnī rayīṇām.

7.11.1^a (Vasiṣṭha Maitravaruṇi ; to Agni)

mahān asy adhvarasya praketo ná ṛté tvád amṛtā mādayante,
ā viçvebhiḥ sarāthaṁ yāhi devāir ny agne hōtā prathamāḥ sadehā.

10.104.6^d (Aṣṭaka Vaiçvāmītra ; to Indra)

ṛpa brāhmāṇi harivo hāribhyaṁ, sómasya yāhi pītāye sutāsya, ~~60~~ 1.3.6^b
 indra tvā yajñāḥ kṣāmamāṇam ānaḍ dāçvān asy adhvarasya praketaḥ.

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4^a, also of Agni, sá ketūr adhvarāṇām.

[7.11.2^{ab}, tvām ṛlate ajirām dutyāya haviṣmantāḥ sādām in mānuṣāsaḥ: 10.70.3^{ab},
 çaçvattamām ṛlate dutyāya haviṣmanto manuṣyāso agnīm.]

7.11.4^d (Vasiṣṭha Maitravaruṇi ; to Agni)

agnir içe brható adhvarasyāgnir viçvasya haviṣaḥ kṛtāsya,
 krátum hy āsa vásavo juṣāntáthā devā dadhire havyavāham.

10.52.3^d (Agni Sāucika ; to Devāḥ, here Agni)

ayām yó hōtā kir u sá yamāsya kām āpy ūhe yát samañjānti devāḥ,
 āhar-ahar jāyate māsi-māsy áthā devā dadhire havyavāham.

Cf. the catenary pāda 10.52.4^a, mām devā dadhire havyavāham, and 10.46.10^a, yām tvā devā dadhiré havyavāham.

7.12.2^b: 6.12.4^b, agnī ṣṭave dāma ā jātāvedāḥ.

7.13.2^b: 3.6.2^a, ā ródasi aprṇā jāyamānaḥ: 4.18.5^d; 10.45.6^b, ā ródasi aprṇāj
 jāyamānaḥ.

7.14.1^a: 3.10.3^b, samidhā jātāvedase.

7.14.2^a, vayām te agne samidhā vidhema: 4.4.15^a, ayā te agne samidhā vidhema;
 5.4.7^a, vayām te agna ukthāir vidhema.

7.14.2^d, vayām deva haviṣā bhadrāçoce; 5.4.7^b, vayām havyāiḥ pāvaka bhadrāçoce.

7.14.3^c (Vasiṣṭha Maitravaruṇi ; to Agni)

ā no devébhir ūpa devāhutim āgne yāhi vasaṭkṛtim juṣānāḥ,
 túbhyaṁ devāya dāçataḥ syāma yūyām pāta svastibhiḥ sādā naḥ.]

~~60~~ refrain, 7.1.20^d ff.

7.17.7^a (The same)

té te devāya dāçataḥ syāma mahó no rātnā ví dadha iyānāḥ.

7.15.2^a: 9.101.9^c, yāḥ pāñca carṣaṇír abhi; 5.86.2^c, yū pāñca carṣaṇír abhi.

7.15.2^c: 1.12.6^c; 8.102.1^c, kavír gr̥hápātir yúvā.

7.15.6^c, yájiṣṭho havyavāhanah: 1.36.10^b; 1.44.5^d. yájiṣṭhañ havyavāhana;
8.19.21^c, yájiṣṭhañ havyavāhanam.

7.15.8^c (Vasiṣṭha Maitravaruṇi; to Agni)
kṣāpa usrāc ca dīdhi svagnáyas tváyā vayám,
suvíras tvám asmayūh.

8.19.7^c (Sobhari Kaṇva; to Agni)
svagnáyo vo agnibhiḥ syāma sūno sahasa ūrjāñ pate,
suvíras tvám asmayūh.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindureh, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, *L'Antithèse Védique*, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6^c = 8.19.21^c.

7.15.10^a: 1.79.12^b, agní rákṣāñsi sedhati.

7.15.10^c, çúciḥ pāvaká ídyah: 2.7.4^a, çúciḥ pāvakó vándyah.

7.15.11^b: 1.79.4^b, ícānaḥ sahaso yaho.

7.15.13^b (Vasiṣṭha Maitravaruṇi; to Agni)
agne rákṣā ño áñhasaḥ práti śma deva ríṣataḥ,
tápiṣṭhāir ajáro daha.

8.44.11^b (Virūpa Āṅgīrasa; to Agni)
agne ní pāhi nas tvám práti śma deva ríṣataḥ,
bhinddhí dvēṣaḥ sahasakṛta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängniss, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hütet über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe ríṣataḥ as accusative plural governed by práti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^{ab}, tvám naḥ pāhy áñhaso dósāvastar aghāyatāḥ: 6.16.30^{ab}, tvám naḥ
pāhy áñhaso jātavedo aghāyatāḥ.

7.16.1^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)

enā vo agnīm námasorjō nāpātam ā huve,

[priyām cētiṣṭham aratīm svadhvarām] viçvasya dntām amṛtam. ~~48~~ 1.128.8^b

8.44.13^a (Virūpa Āṅgīrasa ; to Agni)

ūrjō nāpātam ā huve 'gnīm pāvakāçociṣam,

asmīn yajñe svadhvaré.

7.16.1^c, priyām cētiṣṭham aratīm svadhvarām : 1.128.8^b, priyām cētiṣṭham aratīm
ny òrire.

7.16.3^a (Vasiṣṭha Maitrāvaruṇi ; to Agni)

ūd asya çocir asthād ājuhvanasya mīlhūsaḥ,

ūd dhūmāso aruṣāso divispīçaḥ sām agnīm indhate nāraḥ.

8.23.4^a (Viçvamanas Vāiṣṭva ; to Agni)

ūd asya çocir asthād dīdiyūso vy ājāram,

tāpurjambhasya sudyūto ganaçrīyaḥ.

7.16.4^b : 5.26.2^c, devān ā vitāye vaha.

7.16.6^b : 1.15.3^c, tvām hī ratnadhā āsi.

7.16.9^b : 6.16.9^b, vāhnir āsā viduṣṭaraḥ.

7.16.10^d, çatām pūrbhīr yaviṣṭhya : 6.48.8^c, çatām pūrbhīr yaviṣṭha pāhy ānhasaḥ.

[7.16.11^b, pūrṇām vivaṣṭy āsicam : 2.37.1^b, ādhvaryavaḥ sā pūrṇām vaṣṭy āsicam.]

7.16.12^b : 3.11.4^c, vāhniṁ devā akr̥ṇvata.

7.16.12^c, dādhati rātnam vidhaté suvīryam : 4.12.3^c, dādhati rātnam vidhaté
yāviṣṭhaḥ ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvarā kṛṇuhi jātavedaḥ ; 6.10.1^d ; 7.17.4^a, svadhvarā karati
jātavedāḥ.

7.17.4^a : see preceding item.

7.17.7^a, té te devāya dāçataḥ syāma : 7.14.3^c, túbhyaṁ devāya dāçataḥ syāma.

[7.18.12^d, tvāyānto yé āmadann ānu tvā : viçe devāso amadann ānu tvā.]

7.18.20^d, āva tmānā bṛhatāḥ çāmbaraṁ bhet : 1.54.4^b, āva tmānā dhṛṣatā çām-
baraṁ bhinat.

7.18.25^a, imām naro marutaḥ saçcatānu : 3.16.2^a, imām naro marutaḥ saçcatā
vfdham.

[7.19.4^b, bhúrīṇi vr̥trá haryaçva hañsi : 7.22.2^b, yéna vr̥tráṇi haryaçva háñsi.]

7.19.4^d, ásvāpayo dabhítaye suhántu : 4.30.21^a, ásvāpayad dabhítaye.

7.19.8^d : 6.26.3^d, atithigvāya çánsyaṁ kariṣyān.

7.20.3^a, yudhmó anarvá khajakṛt samādvā : 6.18.2^a, sá yudhmāḥ sátvā khajakṛt samādvā.

7.20.3^c (Vasiṣṭha Maitrāvaruṇi ; to Indra)

[yudhmó anarvá khajakṛt samādvā] çūraḥ satrāsád janūṣem áṣāḥhaḥ, 6.18.2^a vy ása indraḥ pṛtanāḥ svójá ádhā viçvaṁ çatruyāntaṁ jaghána.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ánaḥ indraḥ pṛtanāḥ svójá ásmāi yatante sakhyāya pūrvīḥ,
á smā ráthaṁ ná pṛtanāsu tiṣṭha yān bhadráyā sumatyā codāyāse.

Ludwig, 572, renders 7.20.3^c, 'Indra trib auseinander die heere, der ser starke'; in 633 he renders 10.29.8^a, 'Indra kam als siger durch die schlachten'. Grassmann, ad 7.20.3^c, 'Indra zerstreute krafterfüllt die Heere'; ad 10.29.8^a, 'die Feinde hat besiegt der starke Indra'. It is incredible that pṛtanāḥ should mean 'armies' and 'battles' both in 10.29.8^a; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes 'feindliches Heer' for both passages, but the meaning 'battle' suffices everywhere (pṛtanāḥ governed by roots ji and sah : note the common compound pṛtanāṣāḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8^a, 'Indra ward Meister in den Kämpfen, der Starke.' I believe that svójáḥ is to be taken pregnantly in both passages, and that they both mean, 'Indra pervaded the battles with his mighty strength' : vy ása, 'he threw himself through'; vy ánaḥ, 'he pervaded'; cf. the adjective vyānaçī, which always means 'pervading', 'penetrating', or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167 ; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Maitrāvaruṇi ; to Indra)

sá na indra tváyatāyā iṣé dhās tmánā ca yé maghāvāno junánti,
vásvī ṣu te jaritré astu çaktír [yūyám pāta svastibhiḥ sádā naḥ.]

67 refrain, 7.1.20^d ff.

7.21.3^b : 2.11.2^b, páriṣṭhita áhina çūra pūrvīḥ.

[7.21.4^b, ápañsi víçva náryāṇi vidván : 4.16.6^a, víçvāni çakró náryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yéna vr̥tráṇi haryaçva hañsi : 7.19.4^b, bhúrīṇi vr̥trá haryaçva hañsi.]

7.22.9^c (Vasiṣṭha Maitrāvaruṇi ; to Indra)

yé ca pūrva ṣṣayo yé ca nūtnā indra bráhmāṇi janáyanta vípraḥ,
asmé te santu sakhyā çivāni [yūyám pāta svastibhiḥ sádā naḥ.]

67 refrain, 7.1.20^d ff.

10.23.7^d (Vimada Aindra, or others; to Indra)
 mákir na enā sakhyā ví yāsus tāva cendra vimadāsya ca fseḥ,
 vidmā hí te prámatiṁ deva jāmivád asmé te santu sakhyā cīvāni.

The anacoluthic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3^d, indro vṛtrāny apratí jaghanván : 6.44.14^b . . . jaghāna.

7.23.4^c : 3.35.1^b, yahí vāyúr ná niyúto no ácha.

7.23.5^d : 2.18.7^d, asmíñ chūra sāvane mādayasva ; 7.29.2^c, asmínn ũ śú sāvane mādayasva.

[7.23.6^a, evéd indram vṛṣaṇaṁ vājrabāhum : 9.97.4^d, abhíndram, &c.]

7.23.6^b : vasiṣṭhāso abhy ārcanty arkāñ : 6.50.15^b, bharádvajā abhy, &c.

7.23.6^c : 1.190.8^c, sá na stutó vīrávad dhātu gómat.

7.24.1^a, yóniṣ ṭa indra sádane akāri : 1.104.1^a, yóniṣ ṭa indra niṣáde akāri.

7.24.2^b : 1.177.3^b, sutāḥ sómaḥ páriṣiktā mádhuni.

7.24.3^a (Vasistha Maitravaruni; to Indra)
 á no divá á prthivýá rjīṣinn idám barhíḥ somapáyaya yahí,
 váhantu tvā hárayo madryāñcam āngūśám áchá tavāsani mādāya.

8.79.4^b (Kṛtnu Bhārgava; to Soma)
 tvám cittí táva dáksāir divá á prthivýá rjīṣin,
 yāvīr aghásya cid dvēṣaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the triṣṭubh pāda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before r). There can be no doubt as to the priority of 7.24.3^a; cf. the analogous production of the trochaic pāda 1.27.1^c, under 1.1.8. Arnold, VM. p. 314, reads prthivýá in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasistha Maitravaruni; to Indra)
 á no vícṣvābhīr ūtibhīḥ sajōṣā bráhma juṣāṇó haryaçva yahí,
 vāritvṛjat sthāvirebhīḥ suçiprāsmé dádhad vṛṣaṇaṁ çūsmam indra.

8.8.1^a (Sadhvaṇsa Kāṇva; to Aṣvins)
 á no vícṣvābhīr ūtibhīr ṛāçvinā gáchataṁ yuvám,
 ṛásrā hiranyavartani, ṛibataṁ somyám mádhu. 65 5.75.3^b

8.8.18^a (The same)
 á vām vícṣvābhīr ūtibhīḥ ṛpriyāmedhā ahūṣata,
 ṛrájantāv ādhvarāṇām ṛāçvinā yámahutiṣu. 65 1.45.4^b
65 1.1.8^a

8.87.3^a (Dyumnika Vasiṣṭha, or others; to Aṅvins)

ā vām vicvābhīr ūtibhiḥ priyāmedhā ahūṣata,

1.45.4^b

tā vartir yātam ūpa vrktābarhiṣo jūṣṭam yajñam diviṣṭu.

In 7.24.4^a sajósāḥ is expletive.—For 8.8.1 see under 1.1.8^a.—The hymns 8.8 and 8.87 share three other pādas; see in the order of them.

7.24.6 = 7.25.6 (Vasiṣṭha Maitravaruṇi; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,

iṣam pinva maghāvadbhyaḥ suvīraṁ yūyām pāta svastibhiḥ sādā naḥ,

refrain, 7.1.20^d

7.25.3^c: 4.22.9^d, jahī vādhā vanūṣo mārtyasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasrīṇa ūpa no māhi vījan: 1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitravaruṇi; to Indra)

vocéméd indram maghāvānam enam mahó rāyó rādhaso yád dádan naḥ,

yó árcato bráhmakṛtim áviṣṭho yūyām pāta svastibhiḥ sādā naḥ,

refrain, 7.1.20^d ff.

7.29.1^a (Vasiṣṭha Maitravaruṇi; to Indra)

ayám sóma indra túbhyaṁ sunva á tú prā yāhi harivas tādokāḥ,

pībā tv asyá sūṣutasya cáror, dādo maghāni maghavann iyānāḥ. 3.50.2^d

9.88.1^a (Uṇasas Kāva; to Pavamāna Soma)

ayám sóma indra túbhyaṁ sunve túbhyaṁ pavate tvám asya pāhi,

tvám ha yám cakṛsé tvám vavṛṣā indum mādāya yūjyāya sómam.

7.29.1^c: 3.50.2^d, pībā tv asyá sūṣutasya cároḥ.

[7.29.2^b, arvācínó háribhir yāhi túyam: 3.43.3^b, indra deva háribhir, &c.]

7.29.2^c, asmínn ū sú sávane mādāyasva; 2.18.7^d; 7.23.5^d, asmíñ chūr mādāyasva.

7.29.2^d: 6.40.4^c, ūpa bráhmāṇi ṇṇava imá naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayám té ta indra yé ca deva: 5.33.5^a, vayám té ta indra yé ca nārah.

7.30.5: see preceding item next but one.

7.31.4^a: 3.41.7^a; 10.133.6^a, vayám indra tvāyāvāḥ.

7.31.12^a (Vasiṣṭha Maitravaruṇi; to Indra)

indram vāṇīr ánuttamanyum evá satrá rājānam dadhire sáhadhyāi,

háryaṇvāya barhayā sám āpīn.

8.12.22^c (Parvata Kāṇva ; to Indra)

ḷindram vṛtrāya hāntaveḷ devāso dadhire purāḥ,
indram vāṇir anūṣatā sām ōjase.

3-37.5^a

[7.32.2^a, imé hi te brahmakṛtaḥ suté sācā: 10.50.7^a, yé te vipra brahmakṛtaḥ, &c.]

7.32.4^b: 1.5.5^c; 137.2^b; 5.51.7^b; 9.22.3^b; 63.15^b; 101.12^b, sómāso dādhyāçiraḥ.

7.32.6^d (Vasiṣṭha ; to Indra)

sá viró āpratīṣkuta indreṇa çūçuve nṛbhīḥ,
yás te gabhirā sāvanāni vṛtrahan sunóty ā ca dhāvati.

8.31.5^b (Manu Vaivasvata ; to the Dāmpati)

yá dāmpati sámanasā sunutá ā ca dhāvataḥ,
devāso nityayāçirā.

The repeated páda occurs in a third form, AV. 6.2.1^b, sunótā ca dhāvata. The translation 'rinse' for ā dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of ādhāvana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb ā dhūnoti. Cf. the author, SBE. xlii. 66, 459; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha : to Indra)

sunótā somapāvne sómam índrāya vajriṇe,
pācatā paktīr āvase kṛṇudhvam it prṇānn it prṇaté māyaḥ.

9.30.6^b (Bindu Āṅgīrasa ; to Soma Pavamāna)

ḷsunótā mādhumattamaḥḷ sómam índrāya vajriṇe,
cārum çārdhāya matsarām.

9.30.6^a

9.51.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)

divāḥ priyūṣam uttamām sómam índrāya vajriṇe,
ḷsunótā mādhumattamaḥḷ

9.30.6^a

Note the inversion of the pādas in 9.30.6^{ab} and 9.51.2^{bc}.

[7.32.10^d, gámat sá gómati vrajé: 1.86.3^c, sá gántā gómati vrajé; 8.46.9^d
51.(Vāl.3).5^d, gaména gómati vrajé.]

7.32.11^c (Vasiṣṭha ; to Indra)

gámad vájaḥ vájāyann indra mártyo yása tvám avitá bhūvaḥ,
asmákam bodhy avitá ráthānām asmákam çura nṛṇām.

10.103.4^d (Apratiratha Āindra ; to Brhaspati)

bṛhaspate pári diyā ráthena rakṣohámītrān apabádhamānaḥ,
prabhañján sénāḥ pramṛṇo yudhá jāyann asmákam edhy avitá ráthānām.

In the repeated pādas bodhi seems to match the hieratic style of 7.32.11, whereas edhy rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pādas 5.4.9^d, asmákam bodhy avitá tanūnām; and 6.46.4^c; 7.32.25^c, asmákam bodhy avitá mahādhané.

7.32.22—] *Part 1: Repeated Passages belonging to Book VII* [316

[7.32.22^a, abhī tvā çūra nonumaḥ: 8.2.15^c, abhī tvām indra nonumaḥ.]

7.32.23^{ab}, ná tvāvān anyó divyó ná párvhivo ná jató ná janīsyate: 1.81.5^{cd}, ná tvāvān indra kác caná ná jató ná janīsyate.

7.32.25^b, suvédā no vásū kṛdhi; 6.48.15^e, suvédā no vásū karat.

7.32.25^c: 6.46.4^c, asmákam bodhy avitá mahādhané.

[7.33.7^b, tisráḥ prajā ūryā jyótiragrāḥ: 7.101.1^a, tisro vācaḥ prá vada jyótiragrāḥ.]

7.33.9^c, 12^c, yaména tatām paridhīm váyantāḥ (12^c, vayiṣyān).

7.34.17^a: 5.41.16^d, má nó 'hir budhnyò riṣe dhāt.

7.34.22^b: 5.46.8^c, á ródasi varuṇānī çṛṇotu.

7.34.25^b (Vasiṣṭha; to Viṣve Devāḥ)=

7.56.25 (Vasiṣṭha; to Maruts)

tán na índro váruṇo mitró agnír ápa óṣadhīr vaníno juṣanta,
çárman syāma marútām upásthe yūyám pāta svastibhiḥ sádā naḥ.]

cf. refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vasukra; to Viṣve Devāḥ)

dyāvāpṛthivī janayann abhī vratāpa óṣadhīr vanínāni yajñīyā,
antárikṣam svār á paprur útāye vācam devāsas tanvī ní māmṛjuḥ.

For the general relation of 7.34 to 7.56 see Oldenberg, Prol. pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnīḥ, is frequent; see under 7.39.7.

[7.35.10^a, çām no devāḥ savitā tráyamāṇaḥ: 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha; to Viṣve Devāḥ)

ṇadityā rudrá vásavo juṣanta dām bráhma kriyámāṇam návṛyaḥ, cf. 3.8.8^a
çṛṇvāntu no divyāḥ párvhivāso gójātā utá yé yajñīyāsaḥ.

10.53.5^b (Agni Saucika; to Devāḥ)

pāṇca jánā máma hotráṁ juṣantām gójātā utá yé yajñīyāsaḥ,
pṛthivī naḥ párvhivāt pátv ánhaso 'ntárikṣam divyāt pátv asmán.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, Quarante Hymnes, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divi), eleven upon earth (pṛthivyām), and eleven dwelling in the waters (apsukṣitāḥ); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.50.11 we have a list of divyāḥ párvhivāso gójātā ápyāḥ, which would seem to show that

gójāta is something different and additional to āpya=apsukṣit. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63.2 the gods are divided in, yé sthā jātā āditer adbhyaś pári yé prthivyāḥ. Since āditi takes the place here of dyū we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójāta āpyāḥ means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāḥ cūcīśāt has a long list of epithets among which figure in succession abjā gójāḥ. Bergaigne, i. 231, seems to render the expression abjā gójāḥ as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójāta āpyāḥ are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, āntarikṣya, antarikṣasā, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly ābjā gójāḥ in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die götter des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die fünf Geschlechter, die Gestirn-entsprossen, die heil'gen mögen meinen Trank geniessen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñīyasaḥ pāñca jānā māma hotrām juṣadhvam. The word yajñīyasaḥ in both stanzas shows that the pāñca jānāḥ are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójāta utā yé yajñīyasaḥ in 10.53.5^b is a fragment derived from 7.35.14, whose gójāta figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pārthivās sonst immer die āpyās, apsukṣitas, adbhyaś pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasiṣṭha; to Viṣve Devāḥ)

yé devānām yajñīya yajñīyanām mánor yájatrā amftā ṛtajñāḥ,
té no rāsantām urugāyám adyá yuyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vāsukra; to Viṣve Devāḥ)

viṣve devāḥ sahā dhībhiḥ púramdhyā mánor yájatrā amftā ṛtajñāḥ,
rātiśāco abhiśācaḥ svaridāḥ svā giro bráhma suktām juṣerata.

10.65.15^c = 10.66.15^c (The same)

devān vasiṣṭho amftān vavande yé viṣvā bhūvanābhi pratasthūḥ,
té no rāsantām urugāyám adyá yuyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the ṛta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Puramdhi, (the gods) worshipped by man, immortal, knowing the

ṛta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyām pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words dhībhiḥ, rātiṣācaḥ, and abhiṣācaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānaṁ ca mitrō yatati bruvāṇāḥ: 3.59.1^a, mitrō jānān yatayati bruvāṇāḥ.]

7.37.5^d (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto dācūse cid yābhir vīveṣo haryaṇva dhībhiḥ,
vavanmā nū te yūyābhir ūtī kadā na indra rāyā ā daṇasyeh.

8.97.15^c (Rebha Kācyapa; to Indra)

tān ma ṛtām indra ṇra citra pātṁ apō nā vajrin duriṭātī parṣi bhūri,
kadā na indra rāyā ā daṇasyer viṇvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss; cf. Oldenberg, Prol. 77 ff.; Grassmann, i. 566; Arnold, VM. p. 208. We may assume the priority of 7.37.5.

7.38.1^a, ūd u syā devāḥ savitā yayāma: 2.38.1^a, ūd u syā devāḥ savitā sāvāya;
6.71.1^a, ūd u syā devāḥ savitā hiraṇyāyā; 6.71.4^a, ūd u syā devāḥ
savitā dāmūnāḥ.

7.38.1^b (Vasiṣṭha; to Savitar)

ūd u syā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciṇret, 6.71.4^a
nūnām bhāgo hāvyo mānuṣebhir vī yō rātnā purūvāsura dādhatī.

3.38.8^b (Prajāpatiṛ Vaiṣvāmītra, or others; to Indra [?])

tād in nv āsya savitūr nākir me hiraṇyāyīm amātiṁ yām āciṇret,
ā suṣṭutī rōdasi viṇvaminvā āpīva yōsā jānimāni vavre.

7.38.6^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tān no jūspātir māṁsiṣṭa rātnām devāsya savitūr iyānāḥ,
bhāgam ugrō 'vase jōhaviti bhāgam ānugro ādha yāti rātnam.

7.52.3^b (Vasiṣṭha; to Adityas)

turanyāvō 'ṅgiraso naksanta, rātnām devāsya savitūr iyānāḥ,

pitā ca tān no mahān yājatro viṇve devāḥ sāmānaso juṣanta. 6.71.4^a cf. 7.42.1^a

Ludwig, 138, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^{ab}, 'die stürmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6^b passively; see Grassmann, i. 335, 342.

[7.38.8^d, trptā yāta pathībhir devayānāḥ: 4.37.1^b, dévā yāta, &c.; cf. under 1.183.6.]

7.39.4^a (Vasiṣṭha ; to Viṣve Devāḥ)

té hí yajñéṣu yajñíyāsa ūmāḥ sadhástham viṣve abhí santi devāḥ,
tān adhvará ucató yakṣy agne çruṣṭí bhágam násatya púramdhim.

10.77.8^a (Syūmaracmi Bhārgava ; to Maruts)

té hí yajñéṣu yajñíyāsa ūmā adityéna námna çāmbhaviṣṭhāḥ,
té no 'vantu rathatúr maniṣām mahác ca yámann adhvaré cakānāḥ.

For ūmāḥ see Pischel, Ved. Stud. i. 223 ff. In the çrāuta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vāit. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarāḥ are contrasted with ūrvāḥ-āurvāḥ pitarāḥ, and kavyāḥ pitarāḥ in the sequel of these texts. For 10.77.8 cf. Hillebrandt, Ved. Myth. iii. 322.

7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha ; to Viṣve Devāḥ)

nú ródasī abhiṣṭute vásiṣṭhāir ṛtāvāno vāruṇo mitró agniḥ,
yáchantu candrá upamám no arkám yūyám pāta svastibhiḥ sádā naḥ.]
☞ refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasiṣṭha ; to Mitra and Varuṇa)

ví naḥ sahásram çurúḍho radantv ṛtāvāno vāruṇo mitró agniḥ,
yáchantu candrá upamám no arkám á naḥ káman pūpurantu stāvānāḥ.

For pāda b cf. suksatrāso vāruṇo mitró agniḥ, under 6.40.1, and, tān na indro vāruṇo mitró agniḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1^c, yád adyá devāḥ savitá suvāti : 5.42.3^d, candráṇi devāḥ savitá suvāti.]

[7.40.4^c, suháva devy áditir anarvá : 2.40.6^c, ávatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5^b, viṣṇor eśásya prabhṛthé havírbhiḥ : 2.34.11^b, viṣṇor eśásya prabhṛthé havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayám bhágavantāḥ syāma : 1.164.40^b, átho vayám, &c.]

7.41.7 = 7.80.3 (Vasiṣṭha ; to Uṣas)

áçvāvatir gómatir na uṣāso virávatīḥ sádam uchantu bhadráḥ,
ghṛtām dúhānā viçvátāḥ prápītā yūyám pāta svastibhiḥ sádā naḥ.]
☞ refrain, 7.1.20^d ff.

[7.42.1^a, prá brahmāṇo āṅgiraso nakṣanta ; 7.52.3^a, turanyávó 'ṅgiraso nakṣanta.]

7.42.3^a (Vasiṣṭha ; to Viṣve Devāḥ, here Agni)

sám u vo yajñám mahayan námobhiḥ prá hótā mandró ririca upaké,
yájasva sú purvanika deván á yajñíyām arámatim vavrṭyāḥ.

7.61.6^a (Vasiṣṭha; to Mitra and Varuṇa)

sám u vām yajñám mahayám námobhir huvévām mitrávaruṇā sabádhaḥ,
prá vām mánmāny ṛcāse návāni kṛtāni bráhma juḡṣann imāni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5^a, imám no agne adhvarám juṣasva: 5.4.8^a, asmákam agne adhvarám
juṣasva; 6.52.12^a, imám no agne adhvarám.

7.44.1^c, indraṁ víṣṇuṁ puṣāṇaṁ bráhmaṇas pátim: 5.46.3^c, huvé víṣṇuṁ, &c.

7.44.1^d (Vasiṣṭha; to Liṅgoktadevatāḥ)

dadhikráṁ vaḥ prathamám aḡvinóṣasam agníṁ sámiddham bhágam útāye huve,
[indraṁ víṣṇuṁ puṣāṇaṁ bráhmaṇas pátim] ādityān dyāvāpṛthiví apāḥ
svāḥ. 60 5.46.3^c

10.36.1^d (Luça Dhānaka; to Viçve Devāḥ)

uśāsānaktā bṛhatí supéçasā dyāvāksāmā varuṇo mitró aryamā,
indraṁ huve marútāḥ párvatān apā ādityān dyāvāpṛthiví apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1^d betrays that stanza as secondary; the last páda is obviously borrowed from 7.44.1; the cadence, marútāḥ párvatān apāḥ is from 5.46.3^b. The three stanzas involved are related; see under 5.46.3. Cf. Max Müller, *SBE.* xxxii. 250.

7.44.2^b: 4.39.5^b, udírāṇā yajñám upaprayántaḥ.

[7.44.5^b, ṛtasya pánthām ánvetavá u: 1.24.8^b, súryāya pánthām, &c.]

7.45.1^c: 1.72.1^b, háste dádhāno náryā purúṇi.

[7.45.3^d, martabhójanam ádha rāsate naḥ: 1.114.6^c, rāsva ca no amṛta marta-
bhójanam.]

7.46.1^c: 2.21.2^b, áṣālhāya sáhamānāya vedhāse.

7.46.4^a, má no vadhi rudra má párá daḥ: 1.104.8^a, má no vadhiṛ indra má párá
daḥ.

7.47.3^b, devír devānām api yanti páthaḥ: 3.8.9^d, devá devānām, &c.

[7.47.3^c, tá indrasya ná minanti vratāni: 7.76.5^c, té devānām ná, &c.]

[7.47.3^d, síndhubhyo havyám ghṛtávaj juhota: 3.59.1^d, mitráya havyám, &c.]

7.49.1^d–4^d, tá ápo devír ihá mām avantu.

7.50.1^d–3^d, má mām pádyena rāpasā vidat tsáruḥ.

7.52.2^{od}, má vo bhujemānyājātam éno má tát karma vasavo yác cayadhve:
6.51.7^{ab}, mā va éno anyákṛtaṁ bhujema má tát, &c.

[7.52.3^a, turanyávo 'ngiraso nakṣanta : 7.42.1^a, prá brahmāṇo āngiraso nakṣanta.]

7.52.3^b, rátanaṁ devásya savitúr iyanāḥ : 7.38.6^b, rátanaṁ devásya savitúr iyanāḥ.

7.53.1^a prá dyáva yajñāḥ prthiví námobhiḥ : 1.159.1^a, prá dyáva yajñāḥ prthiví ṛtāvīdha.

7.54.1^d : 10.85.43^d, 44^d, cáṁ no bhava dvipáde cáṁ cátuṣpade ; 6.74.1^d, cáṁ no bhūtaṁ, &c. ; 10.165.1^d, cáṁ no astu, &c.

7.55.1^b (Vasiṣṭha ; to Vāstospati)
amivahá vāstospate vícṡvā rūpāṇy āviçān,
sákhā suçéva edhi naḥ.

8.15.13^b (Goṣūktin Kāṇvāyana ; to Indra, here Soma)

āraṁ kṣáyāya no mahé vícṡvā rūpāṇy āviçān,

īndraṁ jáitrāya harṣayā çáçipátim.]

8.15.13^c

9.25.4^a (Dṛīhacyuta Āgastya ; to Soma Pavamāna)

víçvā rūpāṇy āviçān punāno yāti haryatāḥ,

yātrāmṛtāsa āsate.

Translate 7.55.1, 'O Vāstospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191 ; ii. 161 ; Hillebrandt, Ved. Myth. i. 211. The páda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wonung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviçān the participle, as though it were āviçān, the imperfect third plural in a principal clause ; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn ; he translates : 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third páda which is inevitable under that construction. But why to Indra ? The stanza is plainly addressed to Soma : 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as vícṡvā rūpāṇy āviçān belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does indraṁ jáitrāya harṣayā çáçipátim recur in the form, apparently simpler and more primary, indraṁ jáitrāya harṣayan, in the Soma stanza 9.111.3. For mahé kṣáyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasiṣṭha ; Prāvāpinyah [sc. ṛcah], an Upaniṣad)
yád arjuna sārameya datāḥ piçāṅga yáchase,
vīva bhrājanta ṛṣṭāya úpa srákveṣu bāpsato ní ṣu svapa.

8.72.15^a (Haryata Prāgātha; to Agni, or Haviṣm stutiḥ)
 ūpa srākveṣu bāpsataḥ kṛṇvaté dharūṇaṁ divī,
 indre agnā nāmaḥ svāḥ.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, Ved. Stud. ii. 55 ff.; Foy, KZ. xxxiv. 257; Oldenberg, ZDMG. lxi. 823. Pischel, p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmmt haben, machen sie ihn (that is, Soma) zum Tragepfeiler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpsataḥ are the ādayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, KZ. xxxiv. 459. The subject of kṛṇvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyām sām vatsāso nā mātṛbhiḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: srākve drapsāsya dhāmataḥ sām asvarann rtāsya yonā sām aranta nābhayaḥ. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmanā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{cd}, 4^{cd}, stotṛṇ indrasya rāyasi kīm asmān duchunāyasi nī ṣu svapa.

[7.55.7^a, sahasraçrṅgo vṛsabhāḥ: 5.1.8^c, sahasraçrṅgo vṛsabhās tādojah.]

7.56.11^a, svāyudhāsa iṣmīṇaḥ suniṣkāḥ: 5.87.5^e, svāyudhāsa iṣmīṇaḥ.

7.56.23^d, marúdbhir it sánitā vājam árvā: 6.33.2^d, tvóta it sánitā vājam árvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa ōsadhīr vanīno juṣanta: 10.66.9^b, āpa ōsadhīr vanīnāni yajñīya.

7.57.4^{b+d} (Vasiṣṭha; to Maruts)

ḥdhak sá vo maruto didyúd astu yád va ágaḥ puruṣatā kárāma,
 mā vas tasyām āpi bhūmā yajatrā asmé vo astu sumatīç cāniṣṭhā.

10.15.6^d (Çaṅkha Yāmāyana; to Pitarah)

ācyā jānu daksinaṭo niṣādyemām yajñām abhi grṇita viçve,
mā hinsista pitarah kēna cin no yād va āgaḥ puruṣātā kārāma.

7.70.5^d (Vasistha; to Aṇvins)

cuçrurvāṅsā cid aṇvinā puruṇy abhi brāhmāṇi cakṣathe fṣiṇām,
prāti prā yātaṁ vāram ā jānāy āsmé vām astu sumatiḥ cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4; Oldenberg, SBE. xlii. 305; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viçva utī : 5.43.10^d, viçve ganta maruto viçva utī ;
10.35.13^a, viçve adyā maruto viçva utī.]

7.58.3^d (Vasistha; to Maruts)

brhād vāyo maghāvadbhyo dadhāta jūjoṣann in maruṭah suṣṭutim naḥ,
gatō nādhvā vi tirati jantūṁ prā na spārhābhir utībhis tireta.

7.84.3^d (Vasistha; to Indra and Varuṇa)

kṛtām no yajñām vidātheṣu cāruṁ kṛtām brāhmāṇi sūriṣu praçastā,
ūpo rayir devājūto na etu prā na spārhābhir utībhis tiretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6^c, ārac cid dvēṣo vṛṣaṇo yuyota : 6.47.13^d = 10.131.7^d, ārac cid dvēṣaḥ
sanutār yuyotu : 10.77.6^d, ārac cid dvēṣaḥ sanatār yuyota.

7.59.2^a : 1.110.7^c, yuṣmākāṁ devā āvasāhani priyē.

7.59.2^{cd} (Vasistha; to Maruts)

yuṣmākāṁ devā āvasāhani priyā, ijanās tarati dviṣaḥ,
prā sā kṣāyaṁ tirate vi mahīr iṣo yō vo vārāya dāçati.

1.110.7^c

8.27.16^{ab} (Manu Vaivasvata; to Viçve Devāḥ)

prā sā kṣāyaṁ tirate vi mahīr iṣo yō vo vārāya dāçati,
prā prajābhir jāyate dhārmaṇas pāry, āriṣṭaḥ sārva edhate.

c : 6.70.3^o; d : 1.41.2^c

7.60.2^c, viçvasya sthātūr jāgataç ca gopāḥ; 6.50.7^d, viçvasya sthātūr jāgato
jānitrīḥ; 10.63.8^d, viçvasya sthātūr jāgataç ca mātavaḥ.

7.60.2^d : 4.1.17^d; 6.51.2^c, ṛjū mārteṣu vṛjinā ca pāçyan.

[7.60.3^a, āyukta saptā haritah sadhāsthat : 1.115.4^c, yadéd āyukta haritah, &c.]

[7.60.3^d : see under 4.2.18^{ab}.]

7.60.4^a, úd vām prkṣāso mādhumanta astuḥ : 4.45.2^a, úd vām prkṣāso mādhu-
manta irate.

7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4^b: 5.45.10^a, á súryo aruhac chukráṃ árṇaḥ.

7.60.4^d: 1.186.2^b, mitró aryamá várūṇaḥ sajósāḥ.

[7.60.5^d, çagmāsāḥ putrá áditer ádabdhāḥ: 2.28.3^c, yūyám naḥ putrá aditer adabdhāḥ.]

7.60.6^c, ápi krátum sucétasāṃ vátantaḥ: 7.3.10^b = 7.4.10^b, . . . vatema.

[7.60.11^b, vājasya sātáu paramásya rāyāḥ: 4.12.3^b, agnir vājasya paramásya rāyāḥ.]

7.60.11^d, urú kṣáyāya cakrire sudhātu: 1.36.8^b, urú kṣáyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyám deva puróhitir yuvábhyām yajñēṣu mitrávaruṇāv akāri,
viçvāni durgā pipṭam tīro no yūyám pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.61.1^c, abhi yó viçvā bhūvanāni caṣṭe: 1.108.1^c, abhi viçvāni bhūvanāni caṣṭe.

[7.61.4^a, çānsā mitrásya várūṇasya dhāma: see under 1.152.4^d.]

7.61.6^a, sám u vām yajñám mahayaṃ námobhiḥ: 7.42.3^a, sám u vo yajñám mahayan námobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krátvā krtāḥ sukṛtaḥ kartṛbhir bhūt: 6.19.1^d, urúḥ pṛthúḥ sukṛtaḥ kartṛbhir bhūt.

7.62.3^{be} = 7.39.7^{be} = 7.40.7^{be}, ṛtāvāno várūṇo mitró agniḥ, yāchantu candrá upamām no arkām.

7.62.4^a: 4.55.1^b, dyāvabhūmī adite trāsthām naḥ.

7.62.5^d: 1.122.6^a, çrutām me mitrávaruṇā hāvemā.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nú mitró várūṇo aryamá nas tmāne tokāya várivo dadhantu,
sugā no viçvā supāthāni santu yūyám pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, dūrēarthas tarāṇir bhrájamānaḥ: 10.88.16^d, áprayuchan tarāṇir, &c.]

7.63.5^c (Vasiṣṭha, to Sūrya (5^a), and to Mitra and Varuṇa (5^b))

yātrā cakrūr amṛta gātum asmāi çyenó na díyann ānv eti páthaḥ,

prāti vām sūra údite vidhema námobhir mitrávaruṇotá havyāiḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra údite sūktāir [mitrām huve vāruṇaṃ putādakṣam,]

yāyor asuryaṃ ākṣitaṃ jyēṣṭhaṃ viçvasya yāmann acitā jigatnú.

7.66.7^a (Vasiṣṭha ; to Adityas)

prāti vām sūra údite mitrām gr̥ṇiṣe vāruṇaṃ,

aryamānaṃ riçādasam.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaçeṣa, which, however, has its parallels in the Rig-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Cf. under 7.66.4.

[7.63.5^d, námobhir mitrāvaruṇotā havyāiḥ : 6.1.10^b, námobhir agne samídhotā havyāiḥ.]

7.63.6 = 7.62.6

[7.64.1^d, rájā suksātró vāruṇo juṣanta : 2.27.2^b, mitró aryamā vāruṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

eṣā stómo varuṇa mitra túbhyaṃ sómaḥ çukró ná vāyāve 'yāmi,

[aviṣṭám dhīyo jigrtám púramdhīr,] [yūyám pāta svastíbhīḥ sádā naḥ.]

ç c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣṭám dhīyo jigrtám púramdhīḥ.

7.65.1^a, prāti vām sūra údite sūktāiḥ : 7.63.5^c, prāti vām sūra úдите vidhema ;
7.66.7^a, prāti vām sūra úдите.

7.65.1^b, mitrām huve vāruṇaṃ putādakṣam : 1.2.7^a, mitrām huve putādakṣam.

7.65.3^d : 6.68.8^d, apó ná nāvā duritā tarema.

7.65.4^{ab}, á no mitrāvaruṇā havyájusṭim ghṛtāir gavyūtim ukṣatam ilābhiḥ :
3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam ; 8.5.6^c, ghṛtāir
gavyūtim ukṣatam.

[7.65.4^c, prāti vām átra vāram á janāya : 7.70.5^c, prāti prá yātam vāram á janāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasiṣṭha ; to Mitra and Varuṇa)

yā dhārāyanta devāḥ sudākṣā dākṣapitara,

asuryāya prāmahasā.

8.25.3^b (Viçvamanas Vāiyaçva ; to Mitra and Varuṇa)
tā matā viçvāvedasāsuryāya prāmahasā,
mahī jajānādītir ṛtāvart.

7.66.4^a (Vasiṣṭha ; to Uṣas)
yād adyā sūra údite 'nāgā mitró aryamā,
suvāti savitā bhágaḥ.]

5.82.3^b

8.27.19^a (Manu Vāivasvata ; to Viçve Devāḥ)
yād adyā sūrya udyati priyaksatrā ṛtām dadhā,
yān nimrūci prabūdhi viçvavedaso yād vā madhyāmdine divāḥ.
8.27.21^a (The same)
yād adyā sūra údite yān madhyāmdina ātūci,
vāmām dhattā mánave viçvavedaso jūhvānāya prátetase.

For this type of repeated pāda cf. the metrically perfect type under 7.63.5^c, prāti vām sūra údite vidhema, and the like.

7.66.4^c: 5.82.3^b, suvāti savitā bhágaḥ.

7.66.6^a (Vasiṣṭha ; to Ādityas)
utā svarājo āditir ādabdhasya vratāsya yé,
mahó rājāna ṛcate.

8.12.14^a (Parvata Kāṇva ; to Indra)
utā svarāje āditi stómam índrāya jījanat,
purupraçastām ūtāye ṛtāsya yāt.]

8.12.14^c

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wege unvereitelt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word āditi shows that we have here the *σχημα καθ' ἑλόν και μέρος*. The word does not contain any plural idea: svarājo āditir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasam tām āditiḥ kṛnotu sá (masculine!) mitréṇa vāruṇēṇa sajósāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, prāti vām sūra údite : 7.63.5^c, prāti vām sūra údite vidhema ; 7.65.1^a
prāti vām sūra údite suktāḥ.

7.66.10^b: 1.44.14^b, agnijihvá ṛtavṛdhah; 10.65.7^a, divákṣaso agnijihvá ṛtavṛdhah.

7.66.12^d (Vasiṣṭha; to Adityas)

tád vo adyá manāmahe sūktāih sūra ūdite,

yád óhate várūṇo mitró aryamá yūyám ṛtásya rathyaḥ.

8.83.3^c (Kusidin Kāṇva; to Viṣve Devāḥ)

āti no viṣpitá purú nāubhír apó ná paṛsatha,

yūyám ṛtásya rathyaḥ.

Cf. the pāda, syáméd ṛtásya rathyaḥ, 8.19.35^d.—For óhate in 7.66.12^c see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Sūrya)

tác cáksur deváhitam çukráṁ uccárat,

páçyema çarádaḥ çatám jívema çarádaḥ çatám.

10.85.39^d (Suryā Sāvitrī; to Sāvitrī)

pūnaḥ pātnīm agnir adād āyusā sahā várcasā,

dirgháyur asyá yāḥ pátir jīvāti çarádaḥ çatám.

For masses of similar formulas see my Vedic Concordance under asāu jīva and paçyema çaradaḥ çatam; cf. also RV. 10.18.4; 161.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pātām sómam ṛtavṛdhā.

7.67.6^{cd} (Vasiṣṭha; to Açvins)

aviṣtām dhiṣv açvinā na asū prajāvad réto áhrayam no astu,

á vām toké tánaye tūtujānāḥ surátnāso devāvītiṁ gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)

ḷiyám indram várūṇam aṣṭa me gíḥ, právat toké tánaye tūtujānā,

7.84.5ⁿ

surátnāso devāvītiṁ gamema ḷyūyám pāta svastibhiḥ sádā naḥ.]

refrain, 7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b = 7.85.5^b, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehn zu eurem Mahl wir kommen'. Ludwig, 51, also renders tūtujānāḥ in 7.67.6^d intransitively by 'stark'; but, at 739, he renders tūtujānā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kundschaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gíḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)

nú me hávam á çṛṇutam yuvānā yāsiṣtām vartir açvināv irāvat,

dhattām rátnāni jārataṁ ca sūrín ḷyūyám pāta svastibhiḥ sádā naḥ.]

refrain, 7.1.20^d ff.

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^c, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṇvins)

sá paprathānó abhí páñca bhūmā trivandhuró manasā yatu yuktāḥ,
viço yéna gáchathe devayántiḥ kútrā cid yāmam aṇvinā dādhanā.

10.41.2^c (Suhastya Ghāṣeya ; to Aṇvins)

prātaryūjam nāsatyādhi tiṣṭhataḥ prātaryāvānam madhuvāhanam rátham,
viço yéna gáchathe yájjvārīr narā kríeḥ cid yajñām hótṛmantam aṇvinā.

For kīri in 10.41.2^d see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2^a, Muir, OST. i. 176.

7.69.6^d : 4.44.5^c, má vām anyé ní yaman devayántaḥ.

7.69.8 = 7.67.10.

[7.70.5^c, práti prá yātam vāram á jánāya : 7.65.4^c, práti vām átra vāram á jánāya.]

7.70.5^d, asmé vām astu sumatiḥ cāniṣṭhā : 7.57.4^d, asmé vo astu sumatiḥ cāniṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṇvins)

iyám manisā iyám aṇvinā gír imám suvṛktīm vṛṣṇā juṣethām,
imā bráhmāṇi yuvayūny agman yūyám pāta svastibhiḥ sádā nah.]

☞ refrain, 7.1.20^d ff.

7.73.3^b (The same)

áhema yajñām pathām urāṇā imám suvṛktīm vṛṣṇā juṣethām,
gruṣṭivéva présito vām abodhi práti stómāir járamāṇo vásiṣṭhaḥ.

7.71.5^b : 1.117.9^b, ní pedáva ūhathur aṇúm aṇvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imám suvṛktīm vṛṣṇā juṣethām.

[7.72.4^b, prá vām bráhmāṇi kārāvo bharante : 6.67.10^a, ví yád vācam kīstāso
bhārante.]

7.72.4^c : 4.13.2^a, ūrdhvám bhānūm savitā devó aṇret ; 4.6.2^c, ūrdhvám bhānūm
savitévāṇret ; 4.14.2^a, ūrdhvám ketúm savitā devó aṇret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paçcātān nāsatyā purástād aṇvinā yātam adharád údaktāt,
á viçvataḥ páñcajanyaena rāyā yūyám pāta svastibhiḥ sádā nah.]

☞ refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átariṣma támasas páram asyā.

7.78.3^b : 7.70.7^b = 7.71.6^b, imām suvṛktīm vṛṣaṇā juṣethām.

7.78.4^d (Vasiṣṭha ; to Aṣvins)

úpa tyá váhni gamato viṣam no rakṣohāṇa sám̐bhṛtā viḷúpāni,
sám̐ andhāṇsy agmata matsaráṇi má no mardhiṣtam á gataṁ çivéna.

7.74.3^d (The same)

á yātam úpa bhuṣataṁ mádhvaḥ pibatam aṣvinā,
dugdhām páyo vṛṣaṇā jenyāvasū má no mardhiṣtam á gataṁ.

Cf. Neisser, Bezz. Beitr. vii. 219.

7.78.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvág rátham sám̐anasā ní yachatam ; 8.35.22^a, arvág rátham ní yachatam.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, pibatam somyām mádhu ; 8.24.13^b, pibāti somyām mádhu.

7.74.8^d, má no mardhiṣtam á gataṁ : 7.73.4^d, má no mardhiṣtam á gataṁ çivéna.

7.75.6^d, dádhāti rátnam vidhaté jánāya : 4.44.4^d, dádhatho rátnam vidhaté jánāya.

7.75.7^b, deví devébhir yajatá yájatrāiḥ : 4.56.2^a, deví devébhir yajaté yájatrāiḥ ; 10.11.8^b, deví devéṣu yajatá yajatra.

[7.76.5^c, té devānām ná minanti vratāni : 7.47.3^c, tá índrasya ná, &c.]

7.76.6^d, úṣaḥ sujate prathamá jarasva : 1.123.5^b, úṣaḥ sūnṛte prathamá jarasva.

7.77.4^b (Vasiṣṭha ; to Uṣas)

ántivāmā dūrē amítam uchorvīm gávyūtim ábhayaṁ kṛdhi naḥ,
yāvāya dvéṣa á bharā vásūni codāya rádho grṇatē maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pávamāno asmayúḥ satyāni kṛvān dráviṇāny arṣasi,
jahí çátrum antiké dūraké ca yá urvīm gávyūtim ábhayaṁ ca nas
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pádas.

7.78.3^a, etá u tyáh práty adṛṣṇan purástāt : 1.191.5^a, etá u tyé práty adṛṣṇan.

7.78.3^c (Vasiṣṭha ; to Uṣas)

[etá u tyáh práty adṛṣṇan purástaj, jyótir yáchantir úṣaso vibhatíḥ, 1.191.5^a
ájijanan sūryam yajñám agnīm apácinaṁ támo agād ájuṣtam.

7.80.2^d (The same)

ḷeṣā syā nāvyaṃ āyur dādhanā, gñdhvī tamo jyōtiṣoṣā abodhi, 3.53.16^c
āgra eti yuvatīr āhrayāṇā prācikitat sūryaṃ yajñāṃ agnīm.

Cf. Bloomfield, Religion of the Veda, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, prāty u adarṣy āyatī: 8.101.13^c, citréva prāty adarṣy āyatī.]

7.81.6^d: 1.48.8^b, jyōtiṣ kṛṇoti sūnārī.

7.81.6^a (Vasiṣṭha; to Uṣas)

ḡrávaḥ sūribhyo amṛtaṃ vasutvanám vājān asmábhyaṃ gómataḥ,
codayitrī maghónaḥ sunṭtavaty ḷuṣā uchad āpa sridhaḥ. 1.48.8^d

8.13.12^c (Nārada Kāṇva; to Indra)

ḷindra çaviṣṭha satpate, ḷrayīm ḡrñatsu dhāraya, 8.13.12^a; b: 5.86.6^e
ḡrávaḥ sūribhyo amṛtaṃ vasutvanám.

7.81.6^d: 1.48.8^d, uṣā uchad āpa sridhaḥ.

7.82.1^b: 1.93.8^d, viçe jānāya māhi çarma yachatam.

[7.82.7^a, ná tám ānho ná duritāni mārtyam: 2.23.5^a, ná tám ānho ná duritām
kūtaç canā.]

7.82.9^d, nāras tokāsyā tānayasya sātīṣu: 4.24.3^d, nāras tokāsyā tānayasya sātāu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asmé indrovāruṇo mitrórāyamā dyumnám yachantu māhi çarma sapráthaḥ,
avadhrām jyōtir āditer ṛtāvḡdho devāsyā çlókam savitúr mānāmahe.

For the first pāda cf. under 1.36.4^a.

7.84.1^b: 4.42.9^b, havyēbhir indrāvaruṇā nāmobhiḥ; 1.153.1^b, havyēbhir mitrā-
varuṇā nāmobhiḥ.

7.84.1^d, pári tmānā viṣurūpā jigāti: 5.15.4^d, pári tmānā viṣurūpo jigāsi.

7.84.2^c, pári ṇo hélo vārunasya vṛjyāḥ: 2.33.14^a, pári ṇo hetī rudrāsyā vṛjyāḥ;
6.28.7^d, pári vo hetī rudrāsyā vṛjyāḥ.

7.84.3^d, prá ṇa spārhābhir utībhis tīretam: 7.58.3^d, prá ṇa spārhābhir utībhis
tīreta.

7.84.4^b, rayīm dhattam vāsumantam puruṣsum: 4.34.10^b, rayīm dhatthā, &c.;
6.68.6^b, rayīm dhatthó, &c.; 1.159.5^d, rayīm dhattam vāsumantam
çatagvīnam; 4.49.4^b, rayīm dhattam çatagvīnam.

7.84.5 = 7.85.5 (Vasistha; to Indra and Varuṇa)

iyám indram várūṇam aṣṭa me gṛh právat toké tánaye tūtujānā,
surátnāso devávitīm gamema [yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, právat toké tánaye tūtujānā, surátnāso devávitīm gamema :
7.67.6^{cd}, á vām toké tánaye tūtujānāḥ surátnāso devávitīm gamema.

7.86.1^b (Vasistha; to Varuṇa)

dhíra tv áśya mahinā janūṁsi ví yás tastámbha ródasī cid urvī,
prá nákam ṛṣvám nunude brhántam dvitā náksatraṁ papráthac ca bhūma.

9.101.15^b (Prajapati; to Pavamāna Soma)

sá víró dakṣasádhano ví yás tastámbha ródasī,
háriḥ pavitre avyata vedhá ná yónim áśadam.

It is surely not going too far to say that the repeated pāda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitā in 7.86.1^d cf. Bergaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.3^d, pracetaso yá iśáyanta mánma : 1.77.4^d, vājaprasūtā iśáyanta mánma.]

7.89.1^c–4^c, mṛlā suksatra mṛlāya.

7.89.5^b (Vasistha; to Varuṇa)

yát kim cedám varuṇa dáivye jáne 'bhidrohám manuṣyāc cārāmasi,
ácitti yát táva dhármā yuyopimā má nas tásmād énaso deva rriṣaḥ.

10.164.4^b (Pracetas Āṅgīrasa; Duḥsvapnaghnām)

yád indra brahmaṇas pate 'bhidrohám cārāmasi,
pracetā na āṅgīraso dviṣatām pātv áñhasaḥ.

For 7.89.5 cf. 4.54.3^a, ácitti yác cakṛmá dáivye jáne.

7.90.1^c, váha váyo niyūto yāhy ácha : 1.135.2^f, váha váyo niyūto yāhy asmayūḥ.

7.90.1^d, pibā sutásyāndhaso mādāya : 5.51.5^c, pibā sutásyāndhaso abhí prāyāḥ.

[7.90.4^c, gávyaṁ cid urvám uṣtjo ví vavruḥ : 4.1.15^d; 16.6^d, vrajám goman-
tam uṣtjo, &c.]

7.90.6^b (Vasistha; to Indra and Vāyu)

iṣānāso yé dádhate svār ṇo góbhir ácvebhir vásubhir hiraṇyāiḥ,
indravāyu sūráyo vícvaṁ áyur árvadbhir víráiḥ pñtanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ; to Saramā)

ayám nidhíḥ sarame ádribudhno góbhir ácvebhir vásubhir nyṭṭaḥ,
ráksanti tám paṇāyo yé sugopá réku padám álakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)

ārvanto ná çrávaso bhíkṣamāṇā indravāyū suṣṭutibhir vásiṣṭhāḥ,
vājayāntaḥ sv ávase huvema [yūyám pāta svastíbhiḥ sádá naḥ.]

☞ refrain, 7.1.20^d ff.

[7.91.3^d, víçvén náraḥ svapatyáni cakruḥ : 4.34.9^d, víbhvo náraḥ svapatyáni cakruḥ.]

7.91.4^a, yávat táras tanvò yávad ójah : 1.33.12^c, yávat táro maghavan yávad ójah.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhiḥ çatínrbhir adhvarám sahasrírbhir úpa yāhi yajñám :
1.135.3^{ab}, á no niyúdbhiḥ çatínrbhir adhvarám sahasrírbhir úpa yāhi
vitāye.

[7.92.5^c, váyo asmín sávane mādayasva : 2.18.7^d; 7.23.5^d, asmíñ chūra
sávane, &c. ; 7.29.2^c, asmínn ū śu sávane, &c.]

[7.93.2^a, tá sánasí çavasānā hí bhutám : 6.68.2^b, çúrāṇām çaviṣṭhā tá hí bhutám.]

7.93.6^b : 1.108.4^d, éndrāgni sāmānasīya yātam.

7.93.7^c, yát sim ágaç cakrmá tát sú mṛla : 1.179.5^c, yát sim ágaç cakrmá tát sú
mṛlatu.

[7.93.8^c, méndro no víṣṇur marútaḥ pári khyan : 1.162.1^{ab}, má no mitró várupo
aryamáyúr indra ṛbhukṣá marútaḥ pári khyan.]

7.94.2^a (Vasiṣṭha; to Indra and Agni)

çṛṇutám jaritúr hávam indrāgni vánataḥ girah,

[içāná pipyataḥ dhíyah.]

☞ 5.71.2^c

8.13.7^b (Nārada Kāṇva; to Indra)

pratnaváj janayā girah çṛṇudhí jaritúr hávam,
māde-made vavakṣithā sukṛtvane.

8.85.4^a (Kṛṣṇa Āṅgīrasa; to Açvins)

çṛṇutám jaritúr hávam kṛṣṇasya stuvató narā,
[mādhvaḥ sómasya pitāye.]

☞ refrain, 8.85.1^c–9^c; also 1.47.9^d

7.94.2^c : 5.71.2^c, 9.19.2^c, içāná pipyataḥ dhíyah.

7.94.3^c (Vasiṣṭha; to Indra and Agni)

má pápatváya no naréndrāgni mábhíçastaye,

má no riradhataḥ nidé.

8.8.13^d (Sadhvaṇsa Kāṇva; to Açvins)

á no víçvāny açvinā dhattám rádhānsy áhraya,
kṛtám na rtvíyāvato má no riradhataḥ nidé.

7.94.5^a, tā hí śáçvanta ílate : 5.14.3^a, tám hí śáçvanta ílate.

7.94.5^c (Vasiṣṭha ; to Indra and Agni)

ṭtā hí śáçvanta ílata, itthá víprāsa utāye,

sabādho vājasātaye.

8.74.12^b (Gopavana Ātreya ; to Agni)

yām tvā jánāsa ílate sabādho vājasātaye,

sá bodhi vṛtratūrye.

7.94.6^b : 5.20.3^d ; 8.65.6^b, prāyasvanto havāmahe.

7.94.7^b, asmábhyañ carṣaṇísahā : 5.35.1^c, asmábhyañ carṣaṇísáham.

9.94.7^c : 1.23.9^c, má no duhṣánsa icalā ; 2.23.10^c, má no duhṣánsa abhidipsúr icalā ; 10.25.7^d, má no duhṣánsa icalā vivakṣase.

7.94.8^b : 1.18.3^b, dhūrṭiḥ prāṇāñ mártasya.

7.94.8^c : 1.21.6^c, índrāgni śarma yachatam.

7.95.4^a, utá syá naḥ sárasvatí juṣāṇā : 6.61.7^a, utá syá naḥ sárasvatí.

7.96.2^d : 1.48.2^d, cōda rádho maghónām.

7.96.3^c, grṇāná jamadagnivát : 3.62.18^a ; 8.101.8^d, grṇāná jamádagninā ; 9.62.24^c ; 65.25^b, grṇānó jamádagninā.

[7.96.5^c, tébhīr no 'vitá bhava : 1.91.9^c, tábhīr no 'vitá bhava.]

Cf. 1.81.8^c, áthā no, &c.

7.96.6^c (Vasiṣṭha ; to Sarasvant)

pīpivānsaṁ sárasvata stānañ yó viçvadarçataḥ,

bhakṣimáhi prajám iṣam.

9.8.9^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

nṛcákṣasaṁ tvā vayám indrapītaṁ svarvidam,

bhakṣimáhi prajám iṣam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, náro yátra devayávo mādanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, aviṣṭám dhiyo jigṛtám púramdhīḥ.

7.97.9^d : 4.50.11^d, jajastám aryó vanúṣām árātīḥ.

7.97.10 = 7.98.10 (Vasiṣṭha ; to Indra and Bṛhaspati)

bṛhaspate yuvám índraç ca vásvo divyásyeçāthe utá páṛthivasya,

ḍhattám rayīm stuvaté kíráye cid, yūyám pāta svastībhiḥ sádā naḥ.

c : cf. 6.23.3^d ; d : refrain, 7.1.20^d ff.

For kīri see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

- 7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334
 [7.97.10^c, dhattām rayīm stuvaté kirāye cit : 6.23.3^d, dātā vāsu stuvaté, &c.]
- [7.98.1^b, juhótana vṛṣabhāya kṣitnām : 10.187.1^b, vṛṣabhāya kṣitnām.]
- 7.98.3^d : 1.59.5^d, yudhā devébhyo várivaç cakārtha.
- 7.98.5^{ab}, prēdrasya vocām prathamā kṛtāni prā nūtānā maghāvā yā cakāra :
 5.31.6^{ab}, prā te pūrvāni kāraṇāni vocām prā nūtānā maghavan yā
 cakārtha.
- 7.98.10 = 7.97.10.
- 7.99.4^a : 1.93.6^d, urūm yajñāya cakrathur u lokām.
- 7.99.7 = 7.100.7 (Vasiṣṭha ; to Viṣṇu)
 vāsaṭ ṭe viṣṇav āsā ā kṛṇomi tām me juṣasva çipiviṣṭa havyām,
 vārdhantu tvā suṣṭutāyo giro me yūyām pāta svastībhiḥ sādā nah.]
 ☞ refrain, 7.1.20^d ff.
- 7.100.7 = 7.99.7.
- [7.101.1^a, tistró vācaḥ prā vada jyótiragrāḥ : 7.33.7^b, tistrāḥ prajā āryā jyótiragrāḥ.]
- 7.101.3^b : 3.48.4^b, yathavaçām tanvām cakra eṣāḥ.
- 7.101.4^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)
 yāsmīn viçvāni bhūvanāni tasthūs tistró dyāvas tredhā sasrūr āpaḥ,
 trāyaḥ kōçasa upasēcanāso mādharma çetanty abhito virapçām.] ☞ 4.50.3^d
 10.82.6^d (Viçvakarman Bhāuvana ; to Viçvakarman)
 tām id gārbhaṁ prathamām dadhra āpo yātra devāḥ samāgachanta viçve,
 ajāsyā nābhāv ādhy ekam ārpitaṁ yāsmīn viçvāni bhūvanāni tasthūḥ.
- 7.101.4^d : 4.50.3^d, mādharma çetanty abhito virapçām.
- 7.101.6^a : 3.56.3^d, sá retodhā vṛṣabhāḥ çāçvatnām.
- 7.101.6^b, tāsminn ātmā jāgatas tasthūsaç ca : 1.115.1^c, sūrya ātmā, &c. .
- 7.103.10^d : 3.53.7^d, sahasrasāvē prā tiranta āyuh.
- [7.104.1^a, indrāsomā tāpataṁ rākṣa ubjātam : 1.21.5^b, indragñi rākṣa ubjatam.]
- 7.104.3^b, anārambhaṇē tāmasi prā vidhyatam : 1.182.6^b, . . . tāmasi prā-
 viddham.
- [7.104.7^b, hatām druho rakṣāso bhaṅgurāvataḥ : 10.76.4^a, āpa hata rakṣāso, &c.]

[7.104.7^c, indrasomā duṣkṛte mā sugām bhnt: 10.86.5^d, nā sugām duṣkṛte bhuvam.]

7.104.18^d, viṣvasya jantōr adhamās padīṣṭa: 5.32.7^d, viṣvasya jantōr adhamām cakāra.

7.104.19^c (Vasiṣṭha; to Indra)

prā vartaya divō ācmanam indra sōmaçitām maghavan sām çīçādhi,
prāktād āpāktād adharād ūdaktād abhī jahi rakṣāsah pārvatenā.

10.87.21^a (Payu Bhāradvāja; to Agni Rakṣoḥan)

paçcāt purāstād adharād ūdaktāt kavīḥ kavyena pāri pāhi rājan,
sākhe sakhāyam ajāro jarimṇé 'gne mātān āmartyas tvām naḥ.

Cf. 7.72.5; 10.36.14; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pādas may be found in the AV. versions of the repeated pādas, 8.3.20^a and 8.4.19^c.

7.104.20^d, nūnām sṛjad aṇānim yātumādbhyaḥ: 7.104.25^d, aṇānim yātumādbhyaḥ.

7.104.23^{cd} (Vasiṣṭha; to Pṛthivī and Antarikṣa)

mā no rākṣo abhī naḍ yātumāvatām āpochatu mithunā yā kimīdina,
pṛthivī naḥ pāṛthivāt pātv āṇhaso 'ntārikṣam divyāt pātv asmān.

10.53.5^{cd} (Agni Sāucika; to Devāḥ)

pāñca jānā māma hotṛām juṣantām ḷgōjātā utā yé yajñīyāsah, 7.35.14^d
pṛthivī naḥ pāṛthivāt pātv āṇhaso 'ntārikṣam divyāt pātv asmān.

7.104.24^d, mā té dṛçan sūryam uccārantam: 4.25.5^b, jyók paçyāt sūryam uccārantam; 6.52.5^b; 10.59.4^b, pāçyema nū sūryam uccārantam; 10.59.6^c, jyók paçyema sūryam uccārantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

yác cid dhi tvā jānā imé **nānā hávanta útáye,**

asmákam bráhmedám indra bhutu té 'hā viçvā ca vārdhanam.

8.15.12^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)

yád indra manmaçás tvā **nānā hávanta útáye,**

asmákebhīr nřbhīr átrā svār jaya.

8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)

abhiṣṭāye sadāvřdham **svārmīlheṣu yām nārah,**

nānā hávanta útáye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^{ed} (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

vī tarturyante maghavan vipaçeito 'ryó vīpo jānānām,

ūpa kramasva pururūpam ā bhara vājam nédiṣṭham útáye.

8.60.18^{ed} (Bhargha Prāgātha ; to Agni)

kétena çárman sacate sušāmāny ágne túbhyañ cikitvánā,

iṣaṇyáyā naḥ pururūpam ā bhara vājam nédiṣṭham útáye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

yá řté cid abhiçriṣaḥ purá jatrúbhya atřdah,

sāñdhātā sāñdhīm maghávā puruvásur **iṣkartā víhrutañ púnaḥ.**

8.20.26^d (Sobhari Kāṇva ; to Maruts)

viçvām páçyanto bibhřthā tanúsv á **ténā no ádhi vocata,**

kṣamā rápo maruta áturasya na iṣkartā víhrutañ púnaḥ.

8.20.26^b

The repeated pāda is not of the same grammatical value in both ; *iṣkartā* in 8.1.12 is nomen agentis governing the accusative ; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^{ab} is obscure ; Ludwig, Kritik, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17^a, sotá hí sómam ádribhiḥ : 9.34.3^b, sunvānti sómam ádribhiḥ.]

[8.1.22^b, devó mártāya dāçuse : 1.45.8^d, ágne mártāya dāçuse : 1.84.7^b ; 9.98.4^b, vāsu mártāya dāçuse.]

8.1.24^d : 4.46.3^c, vāhantu sōmapitaye.

8.1.25^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

ā tvā rāthe hiraṇyāye hāri mayūraṇḍepya,
 citiprsthā vahatām mādho āndhaso vivākṣaṇasya pītāye.

8.35.23^b (Çyāvaṇva Ātreya ; to Aṇvins)

namovāké prāsthite adhvaré narā vivākṣaṇasya pītāye,

ā yātām aṇvinā gatam āvasyūr vām ahām huve dhattām rātnāni dāṇṣe.

☞ refrain, 8.25.22^{de}—24^{de}

8.1.26^a : 3.51.10^c, pibā tv āsyā girvaṇaḥ.

[8.1.30^b, mānhiṣṭhaso maghōnām : 5.39.4^a, mānhiṣṭham vo maghōnām.]

[8.1.33^b, āsaṅgō agne daṇḍbhiḥ saḥsraṇiḥ : 5.27.1^c, trāivṛṣṇō agne, &c.]

8.2.15^c, ṣikṣā ṣacivaḥ ṣacibhiḥ : 1.62.12^d, ṣikṣā ṣacivas tāva naḥ ṣacibhiḥ.

8.2.32^{bc} (Medhātithi Kāṇva, and Priyamedha Āṅgirasas ; to Indra)

hantā vṛtrām dākṣiṇēndraḥ purū puruhūtāḥ,

mahān mahībhiḥ ṣacibhiḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva ; to Indra)

indro brahmēndra fṣir indraḥ purū puruhūtāḥ,

mahān mahībhiḥ ṣacibhiḥ.

Both Ludwig and Grassmann render purū inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, 1. 390, 'Indra schlägt, der vielgerufne, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purū with puruhūtāḥ is the same in both passages: either, 'in many places (Sāyana, puruṣa deṇṣu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41^b, catvāry ayūtā dādat : 8.21.18^d, saḥsram ayūtā dādat.]

8.3.1^c (Medhyātithi Kāṇva ; to Indra)

pibā sūtāsyā rasīno mātṣvā na indra gómataḥ,

āpir no bodhi sadhamādyo vṛdhē 'smān avantu te dhiyaḥ.

8.54(Val. 6).5^c (Mātariṇvan Kāṇva ; to Indra)

yād indra rādho āsti te māghonām maghavattama,

tēna no bodhi sadhamādyo vṛdhē bhāgo dānāya vṛtrahan.

[8.3.4^b, samudrā iva paprathe : 10.62.9^d, vī sīndhur iva paprathe.]

8.3.5^b : 1.16.3^b, indram prayaty ādhvaré.

[8.3.6^c, indre ha víçvā bhūvanāni yemire : 8.12.28^a–30^c, ād it te víçvā bhūvanāni yemire ; 9.86.30^d, túbhyemā víçvā bhūvanāni yemire ; 10.56.5^a, tanūsu víçvā bhūvanā ní yemire.]

8.3.7^a : 1.19.9^a, abhí tvā pūrvāpītaye.

8.3.7^c (Medhyātithi Kāṇva ; to Indra)

abhí tvā pūrvāpītaya, indra stómebhīr āyávaḥ,

65 1.19.1^a

samicínāsa řbhávaḥ sám asvaran rudrá gṛṇanta pūrvyam.

8.12.32^b (Parvata Kāṇva ; to Indra)

yád asya dhāmani priyé samicínāso āsvaran,

nābhā yajñāsyā dohanā prādhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlv. 161.

8.3.8^d (Medhyātithi Kāṇva ; to Indra)

asyéd indro vāvṛdhe víṣṇyam čávo máde sutāsya víṣṇavi,

adyá tám asya mahimānam āyávó 'nu řtuvanti pūrváthā.

8.15.6^b (Gośūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)

tád adyá cit ta ukthínó 'nu řtuvanti pūrváthā,

víṣapatnīr apó jayā divé-dive.

8.3.12^a, çagdhí no asyá yád dha pāurām ávitha : 2.13.9^b, ékasya çruṣṭáu yád dha codām ávitha.

8.3.15^{b+d} (Medhyātithi Kāṇva ; to Indra)

úd u tyé mádhumattamā gíra stómāsa irate,

satrājito dhanasá ákṣitotayo vājayánto ráthā iva.

8.43.1^c (Virūpa Āṅgīrasa ; to Agni)

imé víprasasya vedhāso 'gnér ástṛtayajvanah,

gíra stómāsa irate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)

áśrigran devávitaye, vājayánto ráthā iva.

66 9.46.1^a

8.3.17^d (Medhyātithi Kāṇva ; to Indra)

yukṣvā hí vṛtrahantama hári indra parāvátah,

arvācInó maghavan sómāpītaya ugrá řṣvébhir á gahi.

8.49 (Val. 1).7^{abd} (Praskaṇva Kāṇva ; to Indra)

yád dha núnám yád vā yajñé yád vā pṛthivyám ádhi,

áto no yajñám açúbhir mahemata ugrá ugrébhir á gahi.

8.50(Vāl. 2).7^{abd} (Puṣṭigu Kāṇva ; to Indra)
yád dha nūnám parāvāti yád vā prthiviyám diví,
yujáná indra háribhir mahemata řavá řšvébhir á gahi.

8.50.7 seems decidedly the better of the two Vālahkilya stanzas ; the parallel between parāvāti and prthiviyám is well balanced, whereas the relation of the first two pādas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9^d, yát kiṁ ca prthiviyám ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyātithi Kāṇva ; to Indra)
nír agnáyo rurucur nír u sūryo níḥ sóma indriyó rásah,
nír antárikṣād adhamo mahám áhiṁ kṛsé tát indra páuṇsyam.

8.32.3^c (Medhātithi Kāṇva ; to Indra)
ny árbudasya viṣṭápaṁ varṣmāṇaṁ brhatás tira,
kṛsé tát indra páuṇsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23^b, kariṣyá indra páuṇsyam.

[8.3.23^c, ástaṁ váyo ná tūgryam : 8.74.14^d, vākṣan váyo ná tūgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)
yád indra práḡ ápāḡ údañ nyāḡ vā hūyáse nfbhiḥ,
símā purú nřsūto asy ánavé 'si praçardha turváçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)
yád indra práḡ ápāḡ údañ nyāḡ vā hūyáse nfbhiḥ,
á yahi túyam açúbhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^d with 8.64.10^c (next item but one).

[8.4.2^b, indra mādáyase sácā : 8.52(Vāl. 4).1^d, ayáu mādáyase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)
svayám cit sá manyate dáçurir jáno yátrā sómasya tṛmpási,
idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Vāl. 5).4^d (Medhya Kāṇva ; to Indra)
vícva dvēsāñsi jahí cáva cá kṛdhi víçve sanvantv á vāsu,
çíṣṭeṣu cit te madiráso añçávo yátrā sómasya tṛmpási.

8.64.10^c (Pragātha Kāṇva ; to Indra)
ayám te mánuṣe jáne sómah pūruṣu sūyate,
tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst' ; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53(Vāl. 5).4^{ed} the connexion of the two pādas is tolerable if we take tṛpāsī in subjunctive (future) sense; we should really expect tātrā sōmasya tṛpāsī in pāda d, 'with the Čiṣṭas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, *Ved. Myth.* i. 48.

8.4.14^{ed}, arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa: 1.47.8^{ab},
arvāñcā vām sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa.

8.4.18^d: 8.88.6^d, mánhiṣṭho vājasātaye: 1.130.1^g, mánhiṣṭham vājasātaye.

8.5.2^b: 4.46.5^a, ráthena prthupájasa.

8.5.4^b (Brahmatithi Kāṇva; to Açvins)
purupriyā ña ūtāye purumandrā purūvāsū,
stuṣé kāṇvāso açvina.

8.8.12^a (Sadhvaṇsa Kāṇva; to Açvins)

purumandrā purūvāsū [manotārā rayñām,

☞ 1.46.2^b

stóman me açvínāv imām abhí váhni anuṣātām.

Note the correspondences of 8.5.11^{bc} with 8.8.1^{cd}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmatithi Kāṇva; to Açvins)
mánhiṣṭhā vājasātamesāyanta çubhās páti,
gántārā dāçúṣo gṛhām.

8.13.10^c (Nārada Kāṇva; to Indra, here his Harī)

stuhí çrutām vipaççitām hārī yāsya prasakṣiñā,

gántārā dāçúṣo gṛhām namasvinaḥ.

8.22.3^d (Sobhari Kāṇva; to Açvins)

ihā tyā purubhūtām, devā nāmobhir açvina,

☞ 5.73.2^a

arvācinā sv āvase karāmahe, gántārā dāçúṣo gṛhām.

☞ cf. 8.22.3^c

The extra iambic dipody, namasvinaḥ, marks 8.13.10^c as composite and secondary; namasvinaḥ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28^{ab}=8.22.5^{ab}. For the repeated pāda cf. 8.85.6^a, gáchataṁ dāçúṣo gṛhām.

8.5.6^c, ghṛtāir gāvyyūtim uksatam: 3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gāvyyūtim
uksatam; 7.65.4^{ab}, á no mitrāvaruṇā havyájusṭim ghṛtāir gāvyyūtim
uksatam ilābhīh.

8.5.7^a (Brahmatithi Kāṇva; to Açvins)
á na stóman ūpa dravát túyam çyenébhir açúbhih,
yatām açvebhīr açvina.

8.49(Vāl. 1).5^a (Praskaṇva Kāṇva ; to Indra)

ā na stómam ūpa draṇád dhīyānó aṇvo ná sotr̥bhīh,
yām te svadhāvan svadāyanti dhenāva, indra kāṇveṣu rātāyah.

8.50(Vāl. 2).5^c

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Aṇvins'. The stanza is faultless ; not so its Vāḷakhilya mate : 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma) ; (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl. 1).5 (q. v.) in its turn is repeated in an inferior version at 8.50(Vāl. 2).5.—Cf. Geldner, Ved. Stud. iii. 40.

8.5.9^a : 5.79.8^a ; 9.62.24^a, utā no gómatīr iṣah.

8.5.11^b : 1.92.18^b ; 5.75.2^c ; 8.8.1^c, dāsra hiraṇyavartani ; 8.87.5^a, dāsra hiraṇyavartani ṇubhas pati.

8.5.11^c : 6.60.15^d ; 7.74.2^d ; 8.8.1^d ; 35.22^b, pibatam sómyam mādhu ; 8.24.13^b, pibāti sómyam mādhu.

8.5.12^c (Brahmātithi Kāṇva ; to Aṇvins)

asmābhyam vajinvasu maghāvadbhyaḥ ca sapráthah,
chardīr yantam ādābhyam.

8.85.5^a (Kṛṣṇa Āṅgirasa ; to Aṇvins)

chardīr yantam ādābhyam viprāya stuvaté narā,

mādhvāḥ sómasya pītāye. refrain, 8.85.1^c—9^c ; also 1.47.9^d

8.5.15^c (Brahmātithi Kāṇva ; to Aṇvins)

asmé ā vahatam rayīm ṇatāvantaṁ sahasrīṇam,
purukṣum viṇvādhāyasam.

8.7.13^b (Puruṇvatsa Kāṇva ; to Maruts)

ā no rayīm madacyūtam purukṣum viṇvādhāyasam,

iyartā maruto divāh.

8.5.17^a : 5.23.3^b ; 35.6^b ; 8.6.37^b, jānāso vṛktābarhiṣah ; 3.59.9^b, jānāya vṛktābarhiṣe.

8.5.17^b : 1.14.5^c, hāviṣmanto aramkṛtah.

8.5.17^c : 1.47.4^d, yuvām havante aṇvinā.

8.5.18^b : 6.45.30^b, stómo vāhiṣtho āntamah.

8.5.18^c (Brahmātithi Kāṇva ; to Aṇvins)

asmākam adyā vām ayām stómo vāhiṣtho āntamah,

yuvābhyām bhūtv aṇvinā.

6.45.30^b

8.5.18—] *Part 1: Repeated Passages belonging to Book VIII* [342

8.26.16^c (Viçvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)
vāhiṣṭho vām hāvānām stōmo dutó huvan narā,
yuvābhyam bhūtv açvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20^a, 30^a, téna no vājīnivasū.

8.5.22^c: 1.46.3^c, yád vām rátho víbhiṣ pátāt.

8.5.28^a: 4.46.4^a, rátham hiraṇyavandhuram.

8.5.28^b (Brahmātithi Kāṇva; to Açvins)

└rátham hiraṇyavandhuram┐ hiraṇyābhiçum açvinā,
á hí sthātho divispřam.]

4.46.4^a

4.46.4^c

8.22.5^b (Sobhari Kāṇva; to Açvins)

rátho yó vām trivandhuró hiraṇyābhiçur açvinā,

pāri dyāvāprthivī bhūṣati çrutās └téna nāsatyā gatam.┐

1.47.9^a

Almost identical. Note that 8.5.5^c = 8.22.3^d.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^c, á hí sthātho divispřam.

8.5.30^c (Brahmātithi Kāṇva; to Açvins)

└téna no vājīnivasū┐ parāvātaç cid á gatam,
úpemām suṣtutīm máma.

8.5.20^a

8.8.6^d (Sadhvāṇsa Kāṇva; to Açvins)

└yác cid dhī vām purá řsayo juhūrē 'vase narā,┐

1.48.14^{ab}

á yātam açvinā gatam úpemām suṣtutīm máma.

[8.5.35^a, hiraṇyáyena ráthena: 1.35.2^c, hiraṇyáyena savitā ráthena; 4.44.5^b,
hiraṇyáyena suvřtā ráthena.]

8.5.37^e (Kaçoç Čaidyasya dānastutiḥ)

tá me açvinā sanInām vidyātam návānām,

yāthā cic čaidyāḥ kaçūḥ çatām uṣṭraṇām dádat sahársā dáça gónām.

8.6.47^b (Tirindirasya Parçavyasya dānastutiḥ)

trīṇi çatāny árvatām sahársā dáça gónām,

dadúṣ pajráya sámne.

8.6.1^b (Vatsa Kāṇva; to Indra)

mahán indro yá ójasā parjānyo vřṣṭimān iva,

stómāir vatsasya vāvřdhe.

9.2.9^b (Medhatithi Kāṇva; to Soma Pavamāna)

asmābhyam indav indrayūr mádhvaḥ pavasva dhárāya,

parjānyo vřṣṭimān iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6: 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3^b, stómair yajñásya sádhanam : 1.44.11^a, ní tvā yajñásya sádhanam; 3.27.2^b, girā yajñásya sádhanam; 8.23.9^b, yajñásya sádhanam girā.

8.6.4^c (Vatsa Kāṇva; to Indra)

sám asya manyáve víço víçvā namanta kṛṣṭáyah,
samudráyeva síndhavaḥ.

8.44.25^b (Virupa Āṅgīrasa; to Agni)

ágne dhrtávratāya te samudráyeva síndhavaḥ, giro vāçrāsa írate.

For the repeated pāda cf. samudrām iva síndhavaḥ under 8.6.35^b, and see p. ix, line 9.

8.6.6^b : 1.80.6^b; 8.76.2^c; 89.3^d, vājreṇa çatáparvaṇā.

8.6.9^b (Vatsa Kāṇva; to Indra)

prá tám indra naçímahi rayím gómantam açvínam,
prá bráhma pūrvácittaye.

9.62.12^b (Jamadagni Bhārgava; to Soma Pavamāna)

ṛá pavasva sahasríṇam rayím gómantam açvínam,
puruçcandrám puruṣpṣham.

9.40.3^c

9.63.12^b (Nidhruvi Kāçyapa; to Soma Pavamāna)

abhy arṣa sahasríṇam rayím gómantam açvínam,

ṛabhí vājam utá çrávaḥ.

9.1.4^c

Cf. 10.156.3^b, (rayím) prthúm gómantam açvínam.

8.6.13^b (Vatsa Kāṇva; to Indra)

yád asya manyúr ádhvanÍd ví vṛtrám parvaçó ruján,
apáh samudrám úirayat.

8.7.23^a (Punarvatsa Kāṇva; to Maruts)

ví vṛtrám parvaçó yayur ví párvatān arājínah,
cakráṇā víçṇi pūuṣyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva; to Indra)

ní çúsṇa indra dharnasím vájram jaghantha dásyavi,
vṛṣā hy àgra çṛṇviṣé.

8.6.14—] *Part 1: Repeated Passages belonging to Book VIII* [344

8.33.10^c (Medhyātithi Kāṇva ; to Indra)
 satyám itthá vṛśéd asi vṛśajntir nó 'vṛtah,
 vṛśā hy ūgra çṛṇviśé parāvāti vṛśo arvāvāti çrutáh.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṛśā hy ūgra çṛṇviśé into the insipid distich 8.33.10^d. Cf. 5.73.1 ; 8.13.15 ; 97.4. For 3.33.10^a cf. 9.64.2^c ; 10.153.2^c.

8.6.15^b (Vatsa Kāṇva ; to Indra)
 ná dyáva índram ójasā nāntárikṣāṇi vajrīṇam,
 ná vivyacanta bhūmayah.

8.12.24^b (Parvata Kāṇva ; to Indra)
 ná yám viviktó ródasī nāntárikṣāṇi vajrīṇam,
 āmād id asya titviśe sám ójasaḥ.

8.6.17^a : 9.18.5^a, yá imé ródasī mahí ; 3.53.12^a, yá imé ródasī ubhé.

8.6.19^b, ghṛtām duhata açíram : 1.134.6^g, ghṛtām duhrata açíram.

8.6.21^b, 43^c, káṇvā ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)
 á na indra mähím íśam púram ná darsi gómatim,
 utá prajām suvīryam.

9.65.13^a (Bhrgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 á na indo mahím íśam pāvasva viçvadarçataḥ, 9.65.13^b
 asmábhyaṁ soma gātuvít. 9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darsi : pávasva ; see p. xi, middle ('Indra and Soma').

8.6.24^a : 5.6.10^d ; 8.31.18^b, utá tyád açvácvyam.

8.6.24^b : 6.46.7^a, yád indra náhuṣiṣv á.

8.6.25^c (Vatsa Kāṇva ; to Indra)
 abhí vrajám ná tatniṣe súra upākácakṣasam,
 yád indra mṛṣáyāsi nah.

8.45.33^c (Triçoka Kāṇva ; to Indra)
 távéd u tāḥ sukīrtáyó 'sann utá prāçastayaḥ,
 yád indra mṛṣáyāsi nah.

We may translate 8.6.25, following in part Geldner's suggestion, *Ved. Stud.* ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^c–30^c.

8.6.26^a (Vatsa Kāṇva ; to Indra)

yád aṅgá taviṣīyása indra prarājasi kṣitīḥ,
mahān apārā ójasā.

8.7.2^a (Punarvatsa Kāṇva ; to Maruts)

yád aṅgá taviṣīyavo yámaṁ çubhrā ácidhvam,
ní párvatā abhāsata.

8.7.2^b

For 8.7.2 cf. 5.55.7, and Geldner, Ved. Stud. iii. 46.

8.6.29^b, cikitvān áva paçyati : 7.25.11^b, cikitvān abhí paçyati.

[8.6.32^a, imām ma indra suṣṭutīm : 8.12.31^a, imām ta indra suṣṭutīm.]

8.6.34^b (Vatsa Kāṇva ; to Indra)

abhí kāṇvā anūsatāpo ná pravātā yatīḥ,
indram vānanvatī mathī.

8.13.8^b (Nārada Kāṇva ; to Indra)

krīlanty asya sūnītā āpo ná pravātā yatīḥ,
ayá dhiyá yá ucyáte pátir divāḥ.

9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

abhí gāvo adhanviṣur āpo ná pravātā yatīḥ,

ṽpunānā indram āçata.

9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schliessend wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girah, 'songs', implied in anūsata, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2^d. In pāda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girah. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated pāda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ānu drapsāsa indava āpo ná pravātāsan, punānā indram āçata; see also 9.17.1. Not less certain is the relative date of the same pāda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich spilend, wie wasser auf abschüssiger ban gehnd, er der in disem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsherrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīlanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated pāda most likely originated in 9.24.2.—Cf. nīmānā ná yanti síndhavaḥ, 5.51.7^e, in sense if not in form, a repetition of the pāda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)

indram ukthāni vāvṛdhuḥ samudrām iva síndhavaḥ,
ánuttamanyum ajāram.

8.95.6^b (Tiraçer Āṅgīrasa ; to Indra)

tām u śṭavāma yām gīra indram ukthāni vāvṛdhuh,

purūṇy asya pāuṇsyā śisāsanto vanāmahe.]

8.95.6^d

8.92.22^b (Ṛṣṭakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

ā tvā viçantv indavaḥ samudrām iva sindhavaḥ,

1.15.1^b

nā tvām indrāti ricyate.

9.108.16^b (Çakti Vasiṣṭha ; to Pavamāna Soma)

indrasya hārdi somadhānam ā viçā samudrām iva sindhavaḥ,

9.70.9^b

juṣṭo mitrāya vāruṇāya vāyāve divo viṣṭambhā uttamāḥ.] 9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22 ; the two pādas seem patchwork ; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sindhavaḥ cf. samudrāyeva sindavaḥ, under 8.6.4^c ; for indram ukthāni vāvṛdhuh cf. agnim ukthāni vāvṛdhuh, 2.8.5^b.

8.6.36^c : 1.84.4^a, imām indra sutām piba.

8.6.37^a : 5.35.6^a, tvām id vṛtrahantama.

8.6.37^b : 5.23.3^b ; 35.6^b ; 8.5.17^a, jánāso vṛktābarhiṣaḥ ; 3.59.9^b, jánāya vṛktā-barhiṣe.

8.6.37^c : 5.35.6^d ; 8.34.4^b, hāvante vājasātaye ; 6.57.1^c, huvéma vājasātaye ; 8.9.13^b, huvéya vājasātaye.

8.6.38^a (Vatsa Kāṇva ; to Indra)

ānu tvā ródasī ubhé cakráṁ ná varty étaçam,

ānu suvānása indavaḥ.

8.76.11^a (Kurusuti Kāṇva ; to Indra)

ānu tvā ródasī ubhé krākṣamāṇam akrpetām,

indra yád dasyuhābhavaḥ.

For ānu . . . akrpetām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff. ; Johns Hopkins University Circulars, 1906, p. 1058 ; Geldner, Glossar s. v. kṛp ; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattern after' for ānu kṛp : 'Heaven and earth both (roll) after thee as a wheel after the (sun-)steed ; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, mándasvā sú svāṇṇare : 8.65.2^b, mādāyase svāṇṇare ; 8.103.14^d, mādā-yasva svāṇṇare.]

[8.6.41^b, éka íçāna ójasā : 8.40.5^e, indra íçāna ójasā.]

8.6.45^c (Vatsa Kāṇva ; to Indra) =

8.32.30^c (Medhatithi Kāṇva ; to Indra)

arvāñcam tvā puruṣṭuta priyāmedhastutā hāri,
somapéyāya vakṣataḥ.

8.14.12^b (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)
 indram it kecinā hārī somapáyāya vakṣataḥ,
 úpa yajñám surádhasam.

8.6.47^b: 8.5.37^e, sahasrā dáṇa gónām.

[8.7.1^a, prá yád vas triṣṭúbham ísam: 8.69.1^a, prá-pra vas, &c.]

8.7.2^a, yád aṅgá taviṣṭyavaḥ: 8.6.26^a, yád aṅgá taviṣṭyāse.

8.7.2^b, 14^b, yāmanī çubhrā ácidhvam.

8.7.3^c (Punarvatsa Kāṇva; to Maruts)
 úd irayanta vāyúbhir vāçrásah pñnimātaraḥ,
 dhukṣánta pipyúṣīm ísam.

8.13.25^c (Nārada Kāṇva; to Indra)
 vārdhasvā sú puruṣtuta īṣiṣṭutābhiḥ utībhiḥ,
 dhukṣásva pipyúṣīm ísam ávā ca naḥ.
 8.54 (Vāl. 6). 7^d (Mātariçvan Kāṇva; to Indra)
 sánti hy áryā áçisa indra áyur jánānām,
 asmān nakṣasva maghavann úpávase dhukṣásva pipyúṣīm ísam.
 9.61.15^b (Amahyu Āṅgirasa; to Soma Pavamāna)
 ársā naḥ soma çām gāve dhukṣásva pipyúṣīm ísam,
 vārdhā samudrām ukthyam.]

69 9.29.3^c

Though the iambic dipody cadence ávā ca naḥ does not occur elsewhere in the RV., páda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54 (Vāl. 6). 7^d see Geldner, Ved. Stud. iii. 95.—Cf. also ádhukṣat pipyúṣīm ísam, 8.72.16^a.

8.7.4^b: 1.39.5^a, prá vepayanti párvatān.

8.7.8^c, 36^c, té bhānúbhir ví tasthire.

8.7.10^b (Punarvatsa Kāṇva; to Maruts)
 trīṇi sárāṇsi pñnayō duduhré vajriṇe mādhu,
 útsam kāvandham udrīṇam.

8.69.6^b (Priyamedha Āṅgirasa; to Indra)
 indrāya gāva áçirām duduhré vajriṇe mādhu,
 yāt sīm upahvaré vidāt.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, māruto yád dha vo diváh; 1.37.12^a, māruto yád dha vo bálam.

8.7.12^a: 1.15.2^c; 6.51.15^a; 8.83.9^b, yuyám hí ṣṭhá sudānavah.

8.7.13^b: 8.5.15^c, puruksūṁ viçvādhayasam.

8.7.15^b (Punarvatsa Āṅgīrasa ; to Maruts)
etāvataç cid eṣāṁ sumnām bhikṣeta mārtyaḥ,
ādābhyasya māmabhiḥ.

8.18.1^b (Irimbiṭhi Kāṇva ; to Adityas)
idām ha nūnām eṣāṁ sumnām bhikṣeta mārtyaḥ,
ādityānām āpturvyām sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dises ihres so grossen, unaufhaltsamen [marsches] glück möge der sterbliche in seinen liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schar erlebe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49(Vāl. 1).9, etāvatas ta imaha indra sumnāsyā gómataḥ.

8.7.20^c (Punarvatsa Kāṇva ; to Maruts)
kvā nūnām sudānavo mādathā vṛktabarhiṣaḥ,
brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva ; to Indra)
kvā syā vṛṣabhó yúvā tuvigrīvo ānānataḥ,
brahmā kās tām saparyati.

8.7.22^b (Punarvatsa Kāṇva ; to Maruts)
sām u tyé mahatīr apāḥ sām kṣoṇī sām u sūryam,
sām vājraṁ parvaçó dadhuḥ.

8.52(Vāl. 4).10^b (Āyu Kāṇva ; to Indra)
sām indro ráyo brhatīr adhūnuta sām kṣoṇī sām u sūryam,
sām gukrāsaḥ çucayaḥ sām gāvāçiraḥ sómā indram amandiṣuḥ.

For kṣoṇī cf. Geldner, Bezz. Beitr. xi. 327 ; Ved. Stud. i. 276 ff. ; Max Müller, SBE. xxxii. 308 ff. ; Ludwig, Neueste Arbeiten, p. 30 ; Charpentier, Le Monde Oriental, i. 30 ff. As compared with 8.7.22 the Vāḷakhilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrām parvaçó yayuḥ : 8.6.13^b, ví vṛtrām parvaçó rujān.

8.7.25^b, çiprah çirṣān hiraṇyáyīḥ : 5.54.11^d, çiprah çirṣāsu vītata hiraṇyáyīḥ.

8.7.26^a : 1.130.9^d, uçānā yāt parāvātaḥ.

8.7.28^b, prāṣṭīr vāhati rōhitaḥ : 1.39.6^b, prāṣṭīr vahati rōhitaḥ.

8.7.31^a : 1.38.1^a, kád dha nūnām kadhapriyaḥ.

8.7.35^b, antárikṣeṇa pátataḥ : 1.25.7^b, antárikṣeṇa pátatām ; 10.136.4^a, antári-
kṣeṇa patati.

8.8.1^a, á no víçvābhīr utībhiḥ : 8.8.18^a; 87.3^a, á vām víçvābhīr utībhiḥ ; 7.24.4^a,
á no víçvābhīr utībhiḥ sajósāh.!

8.8.1^b : 5.75.3^b ; 8.85.1^b, áçvinā gáchatam yuvám.

8.8.1^c : 1.92.18^b ; 5.75.2^c ; 8.5.11^b, dásrā hiraṇyavartanī ; 8.87.5^c, dásrā hiraṇ-
yavartanī çubhas patī.

8.8.1^d : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 35.22^b, píbataṁ somyám mādhu ; 8.24.13^b,
píbati somyám mādhu.

8.8.2^a (Sadhvaṁsa Kāṇva ; to Açvins)

á nūnám yātam açvinā [ráthena sūryatvacā,]

cf. 1.47.9^b

bhují hiraṇyapeçasā kávi gāmbhīracetasā.

8.9.14^a (Çaçakarna Kāṇva ; to Açvins)

á nūnám yātam açvinemá havyáni vām hitá,

imé sómāso ádhi turváçe yádāv imé káṇveṣu vām átha.

8.87.5^a (Dyumnika Vasiṣṭha, or others ; to Açvins)

á nūnám yātam açvinā [çvebhiḥ pruşitápsubhiḥ,]

cf. 8.13.11^b

[dásrā hiraṇyavartanī çubhas patī,] [pātām sómam rtāvrdha.]

cf. c : 1.92.18^b ; d : 1.47.3^b

8.8.2^b : 1.47.9^b, ráthena sūryatvacā.

8.8.4^c, 8c, putráh káṇvasya vām ihá (8^c, fñih).

8.8.5^a (Sadhvaṁsa Kāṇva ; to Açvins)

á no yātam úpaçrutý [áçvinā sómapítaye,]

cf. 8.8.5^b

svāhā stómasya vardhanā prā kavi dhítibhir narā.

8.34.11^a (Nīpātithi Kāṇva ; to Indra)

á no yāhy úpaçrutý ukthéṣu raṇayā ihá,

[divó amūṣya çāsato divám yayá divāvaso.]

cf. refrain, 8.34.1^{cd}—15^{ed}

[8.8.5^b, áçvinā sómapítaye : 8.42.6^c, násatyā sómapítaye (see 8.38.9).]

8.8.6^{ab}, yác cid dhí vām purá fṣayo juhūré 'vase narā : 1.48.14^{ab}, yé cid dhí tvám
fṣayah pūrva útāye juhūré 'vase mahi.

8.8.6^c, á yātam açvinā gatam = refrain, 8.35.22^c—24^c.

8.8.6^d : 8.5.30^c, úpemám suṣtutím máma.

8.8.7^a : 1.49.1^b ; 5.56.1^d, diváç cid rocanád ádhi.

8.8.7^d : 6.59.10^b, stómebhir havanaçrutā : 8.12.23^b, stómebhir havanaçrutām.

8.8.8^d, 15^b, 19^d, gīrbhīr vatsó avīvrđhat (15^b, 19^d, ávīvrđhat).

8.8.10—] *Part 1: Repeated Passages belonging to Book VIII* [350

8.8.10^a, á yád vām yóṣaṇā rátham : 5.73.5^a, á yád vām sūryá rátham.

8.8.11^{ab}: 8.8.14^{cd}, átaḥ sahásranirñija ráthená yātam açvinā : 1.47.2^b, ráthená yātam açvinā. See under 1.47.2^b.

8.8.12^a: 8.5.4^b, purumandrā purūvāsū.

8.8.12^b: 1.46.2^b, manotārā rayñām.

8.8.13^d: 7.94.3^c, má no riradhatam nidé.

8.8.14^{ab}, yān nāsatyā parāvāti yád vā sthó ádhy ámbare : 1.47.7^{ab}, yān nāsatyā parāvāti yád vā sthó ádhi turváçe.

8.8.14^{cd}: 8.8.11^{ab}, átaḥ sahásranirñija ráthená yātam açvinā : 1.47.2^b, ráthená yātam açvinā. See under 1.47.2^b.

[8.8.16^d, vasūyád dánunas patī : 1.136.3^e ; 2.41.6^b, ádityá dánunas pátī.]

8.8.17^a: 5.71.1^a, á no gantam riçādasā.

8.8.18^a: 8.87.3^a, á vām viçvābhir ūtibhiḥ ; 7.24.4^a, á no viçvābhir ūtibhiḥ sajóṣaḥ ; 8.8.1^a, á no viçvābhir ūtibhiḥ.

8.8.18^b: 1.45.4^b ; 8.87.3^b, priyāmedhā ahūṣata.

8.8.18^c, rájantāv adhvarāṇām : 1.1.8^a ; 45.4^c, rájantam adhvarāṇām ; 1.27.1^c, samrájantam adhvarāṇām.

8.9.1^c, prásmāi yachatam avrkām prthú chardīḥ : 1.48.15^c, prá ṇo yachatad avrkām, &c.

8.9.3^c (Çaçakarna Kāṇva ; to Açvins)

yé vām dānsānsy açvinā viprāsaḥ parimāmṛçūḥ,
evét kāṇvāsya bodhatam.

8.9.9^d (The same)

yád adyá vām nāsatyoktháir acucyavimáhi,
yád vā vāñibhir açvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kāṇva ; to Açvins)

yád vā yajñām mánave saṁmimikṣáthur evét kāṇvāsya bodhatam,
bḥhaspátim viçvān devān ahām huva índrāviṣṇu açvināv açuhésasā.

For the saṁdhi of açvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13^b: huvéya vájasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hávante vájasātaye ; 6.57.1^a, huvéma vájasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, ā nūnām yātam aṇvinā.

8.9.18^b (Çacakarṇa Kāṇva; to Aṇvins)
yād uṣo yāsi bhānūnā sām sūryeṇa rocace,
ā hayām aṇvino rātho vartir yāti nrpāyāyā.

9.2.6^c (Asita Kācyapa, or Devala Kācyapa; to Soma Pavamāna)

ḷācikradad vīṣā hārīr mahān mitrō nā darçatāh,
sām sūryeṇa rocate.

cf. 9.2.6^c

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, Ved. Myth. i. 466 note.

8.10.2^b: 8.9.3^c, 9^d, evét kāṇvāsya bodhatam.

8.10.3^d, devēṣv ādhy āpyam: 1.105.13^b, devēṣv asty āpyam.

[8.11.1^c, tvām yajñēṣv īdyah: 10.21.6^a, tvām yajñēṣv ṛlate.]

8.11.2^c: 1.44.2^b, āgne rathīr adhvarāṇām.

8.11.5^c: 3.11.8^c, viprāso jātāvedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye havāmahe.

8.11.6^c (Vatsa Kāṇva; to Agni)

vīpraṁ viprāsō 'vase ḷdevām mātāsa utāye,

cf. 1.144.5^b

agnīm gīrbhīr havāmahe.

10.141.3^b (Agni Tāpasa; to Viçve Devāḥ)

sōmaṁ rājanam āvase 'gnīm gīrbhīr havāmahe,

ādityān viṣṇuṁ sūryaṁ brahmāṇaṁ ca bṛhaspātīm.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahmān or Purohita.

8.11.8 (Vatsa Kāṇva; to Agni) =

8.43.21 (Virūpa Āṅgirasa; to Agni)

purutrā hī sadṛññ āsi vīço vīçvā ānu prabhūh,

samātsv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva; to Agni)

samātsv agnīm āvase vājayānto havāmahe,

vājeṣu citrārādhasam.

8.53 (Val. 5).2^d (Medhya Kāṇva; to Indra)

yā āyūm kūtsam atithigvām ārdayo ḷvāvrdhānō divé-dive,

cf. 8.12.28^b

tām tvā vayām hāryaṇvaṁ çatākratum vājayānto havāmahe.

8.12.4^b ghṛtām ná pūtām adrivaḥ : 5.86.6^c, ghṛtām ná pūtām ádribhiḥ.

8.12.5^b : 1.8.7^b, samudrá iva pinvate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imám juṣasva girvaṇaḥ [samudrá iva pinvate,]

65 1.8.7^b

indra viçvābhīr ūtibhir vavākṣitha.

8.32.12^c (Medhatithi Kāṇva ; to Indra)

sá naḥ çakráç cid á çakad dánavañ antarabharáḥ,
índro viçvābhīr ūtibhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhī ū sú çacipata indra viçvābhīr ūtibhiḥ,
bhāgañ ná hí tvā yaçasam vasuvídā anu çūra carāmāsi.

10.134.3^d (Mādhātā Yāuvanāçva ; to Indra)

avá tyā bhratīr iṣo viçváçcandrā amitrahan,

çácibhiḥ çakra dhūnuhíndra viçvābhīr ūtibhir [devī jānītry ajtjanad
bhadrá jānītry ajtjanat.] 66 refrain, 10.134.1^{de}–6^{de}

The pāda, indra viçvābhīr ūtibhiḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf. under 1.8.7^b.

[8.12.8^a, yádi pravṛddha satpate : 8.93.5^a, yád vā pravṛddha satpate.]

8.12.9^b : 1.130.8^c, ny ārcasānām oṣati.

[8.12.10^a, iyám ta ṛtvīyāvati (dhīḥ) : 8.80.7^c, iyám dhīr ṛtvīyāvati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gárbho yajñāsya devayūḥ krátuṁ punīta ānuṣák,
stómāir indrasya vāvṛdhe mīmīta it.

8.53(Vāl.5).6^d (Medhya Kāṇva ; to Indra)

ajitūram sátpatim viçváçarṣaṇim kṛdhi prajāsv ábhagam,
pra sú tirā çacibhir yé ta ukthinaḥ krátuṁ punatá ānuṣák.

Cf. krátuṁ punīta ukthyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53(Vāl.5).2^b.

8.12.12^b, indraḥ sómasya pītāye : 1.55.2^c, indraḥ sómasya pītāye vṛṣāyate.

8.12.14^a, utá svarāje áditih : 7.66.6^a, utá svarājo áditih.

8.12.14^c (Parvata Kāṇva ; to Indra)

[utá svarāje áditi] stómam indráya jījanat,
purupraçastám útāya ṛtāsya yát.

67 7.66.6^a

8.71.10^d (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)

áchā naḥ çiráçociṣam gīro yantu darçatám,

áchā yajñāso námasā purūvāsum purupraçastám útāye.

The longer pāda is extended by the refrain dipody ṛtāsya yát, 8.12.13–15, but without prejudice to the sense as far as 8.12.14^c is concerned ; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvata Kāṇva ; to Indra)

devām-devam vó 'vasa indram-indram gr̥ṇīṣāni,
ādhā yajñāya turvāne vy ānaçuḥ.

8.27.13^{ab} (Manu Vāivasvata ; to Viṣve Devāḥ)

devām-devam vó 'vase devām-devam abhiṣṭaye,

[devām-devam huvema vājasātaye] gr̥ṇānto devyā dhiyā. ~~cf.~~ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b : 6.42.2^b, sómebhīḥ somapátamam.

8.12.21^{ab} : 6.45.3^{ab}, mahír asya prāṇitayaḥ pūrṁvīr utá prāçastayaḥ ; 8.40.9^b,
pūrṁvīr utá prāçastayaḥ.

8.12.22^a : 3.37.5^a ; 9.61.22^b, indram vṛtrāya hāntave.

[8.12.22^b : 1.131.1^e, devāso dadhire purāḥ ; 5.16.1^d, mártaso dadhiré purāḥ ;
8.12.25^b, devās tvā dadhiré purāḥ.]

8.12.22^c, indram vāṇīr anūṣatā sám ōjase : 7.31.12^a, indram vāṇīr ánuttamanyum evā.

8.12.23^b, stómebhir havanaçrutam : 6.59.10^b ; 8.8.7^d, stómebhir havanaçrutā.

8.12.24^b : 8.6.15^b, nāntárikṣāni vajrinam.

[8.12.25^b : see under 8.12.22^b.]

8.12.25^{c-27c}, ād it te haryatā hāri vavakṣatuḥ.

[8.12.26^{ab}, yadā vṛtrám nadivṛtam çávasā vajrinn ávadhīḥ : 1.52.2^o, indro yád
vṛtrám ávadhīn nadivṛtam.]

8.12.27^b : 1.22.18^a, trīṇi padā ví cakrame (8.12.27^b, vicakramé).

8.12.28^b (Parvata Kāṇva ; to Indra)

yadā te haryatā hāri vāvṛdhāte divé-dive,

[ād it te viçvā bhūvanāni yemire.]

~~cf.~~ refrain, 8.12.28^{c-30c}

8.53(Val. 5).2^b (Medhya Kāṇva ; to Indra)

yā ayūm kṛtsam atithigvām árdayo vāvṛdhānó divé-dive,

tām tvā vayām hāryaçvaṁ çatákratum [vājayānto havāmahe.] ~~cf.~~ 8.11.9^b

8.12.28^{c-30c}, ād it te viçvā bhūvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imām ta indra suṣṭutīm : 8.6.32^a, imām ma indra suṣṭutim.]

8.12.32^b, samicInāso ásvaran : 8.3.7^c, samicInāsa ṛbhávaḥ sám asvaran.

[8.12.33^a, *suvíryam svácvyam* : 3.26.3^c, *sá no agniḥ suvíryam svácvyam*.]

[8.13.1^b, *krátum punita ukthyam* : 8.12.11^b, *krátum punita anuśák* ; 8.53(Val.5).6^d, *krátum punata anuśák*.]

8.13.4^c (Nārada Kāṇva ; to Indra)
iyám ta indra girvaṇo rātiḥ kṣarati sunvatāḥ,
mandānó asyá barhiṣo ví rājasí.

8.15.5^c (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana ; to Indra)
yéna jyótiṣy áyāve mánave ca vivéditha,
mandānó asyá barhiṣo ví rājasí.

8.13.6^c, *vayá ivānu rohate juśánta yát* : 2.5.4^d, *vayá ivānu rohate*.

8.13.7^b, *ṛṇudhí jaritúr hávam* : 7.94.2^a ; 8.85.4^a, *ṛṇutám jaritúr hávam*.

8.13.8^b : 8.6.34^b ; 9.24.2^b, *ápo ná pravátā yatíḥ*.

8.13.10^c, *gántārā dācūṣo gr̥hám namasvínah* : 8.5.5^c ; 22.3^d, *gántārā dācūṣo gr̥hám*.

8.13.11^b (Nārada Kāṇva ; to Indra)
tutujanó mahematé 'ṇvebhiḥ puṣitápsubhiḥ,
á yāhi yajñám açúbhiḥ çám id dhi te.

8.87.5^b (Dyumnika Vasiṣṭha ; to Aṇvins)
á nūnám yātam açvin_áṇvebhiḥ puṣitápsubhiḥ, 8.8.2^a
á dāsra hiraṇyavartan_çubhas pati_ápatām sómam ṛtāvrdhā_ 8.8.2^a
c : 1.92.18^b ; d : 1.47.3^b

The repeated páda is probably secondary in the hackneyed stanza 8.87.5 ; see under 1.92.18^b.—For 8.13.11 cf. Th. Baunack, KZ. xxxv. 525.

8.13.12^a (Nārada Kāṇva ; to Indra)
indra çaviṣṭha satpate_ rayim gr̥natsu dhāraya_, 5.86.6^e
á çrávaḥ súribhyo amṛtam vasutvanám_ 7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa ; to Indra)
á tvā rátham yáthotāye sumnáya vartayamasi,
tutikurmim ṛtiśāham indra çaviṣṭha sátpate.

8.13.12^b, *rayim gr̥natsu dhāraya* : 5.86.6^e, *rayim gr̥natsu didhṛtam*.

8.13.12^c : 7.81.6^c, *çrávaḥ súribhyo amṛtam vasutvanám*.

8.13.13^c, *juśāná indra sáptibhir na á gahi* : 3.44.1^c, *juśāná indra háribhir na á gahi*.

8.13.14^b (Nārada Kāṇva ; to Indra)

ā́ tú gahi prá tú drava mátsvā́ sutásya gómataḥ,
tántum tanuṣva pūrvyām yáthā vidé.]

1.142.1^c

8.92.30^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
mó śú brahméva tandrayūr bhūvo vājanām pate,
mátsvā́ sutásya gómataḥ.

For 8.92.30 cf. Fischel, Ved. Stud. i. 95.—The cadence sutásya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántum tanuṣva pūrvyām yáthā vidé: 1.142.1^c, tántum tanuṣva
pūrvyām.

8.13.15^{ab} (Nārada Kāṇva ; to Indra)

yác chakrási parāvátí yád arvāvátí vṛtrahan,
yád vā samudré ándhaso 'vitéd asi.

8.97.4^{ab} (Rebha Kāçyapa ; to Indra)

yác chakrási parāvátí yád arvāvátí vṛtrahan,
átas tvā́ gīrbhír dyugád indra keçibhiḥ sutávān ā́ vivāsati.]

1.84.9^b

Cf. the very similar distich, 5.73.1^{ab}, yád adyá sthāḥ parāvátí yád arvāvátí açvinā, and
8.12.17. See also under 3.37.11.

[8.13.17^a, tám id viprā́ avasyávaḥ: 9.17.7^b ; 63.20^b, dhīrbhír viprā́, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =

8.92.21^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
trikadrukeṣu cétanam devāso yajñám atnata,
tám id vardhantu no girāḥ sadávṛdham.

9.61.14^a (Amahiyu Āṅgirasa ; to Soma Pavamāna)

tám id vardhantu no giro vatsám samñçivarir iva,
yá indrasya hṛdamśāniḥ.

8.69.1^c

For the repeated páda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of
8.13.14^b with 8.92.30^c.

8.13.19^c, çúciḥ pávaká ucyate só ádbhutaḥ: 1.142.3^a ; 9.24.6^a, çúciḥ pávaká
ádbhutaḥ ; 9.24.7^a, çúciḥ pávaká ucyate.

8.13.25^c dhuksásva pipyúṣim íṣam ávā ca naḥ: 8.7.3^c, dhuksánta pipyúṣim íṣam ;
8.54 (Val. 6).7^d ; 9.61.15^b, dhuksásva pipyúṣim íṣam.

8.13.27^a (Nārada Kāṇva ; to Indra)

ihá tyá sadhamádyā yujanāḥ sómapitaye,
hári indra pratádvasū abhí svara.

8.32.29^a (Medhatithi Kaṇva; to Indra) =

8.93.24^a (Sukakṣa Āṅgīrasa; to Indra)

ihá tyā sadhamādyā hāri hiraṇyakeçyā,

volhām abhī práyo hitām.]

8.32.29^b

8.32.9^o

8.13.31^{abc} (Nārada Kaṇva; to Indra)

vṛṣāyām indra te rátha utó te vṛṣaṇā hāri,

vṛṣā tvām çatakrato vṛṣā hávaḥ.

8.33.11^{cd} (Medhyatithi Kaṇva; to Indra)

vṛṣaṇas te abhīçavo vṛṣā káçā hiraṇyáyi,

vṛṣā rátho maghavan vṛṣaṇā hāri vṛṣā tvām çatakrato.

Either stanza 8.13.31 in relation to 8.33.11^{cd} is an extension, or, vice versa, 8.33.11^{cd} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhīçavaḥ, káçā, ráthaḥ, hāri—is not unartistic. Add to this, that vṛṣā hávaḥ in 8.13.31^o is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11^{cd} were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vṛṣā grāvā vṛṣā mádo vṛṣā sómo ayám sutāḥ.

8.13.33^{ab}: 5.40.3^{ab}, vṛṣā tvā vṛṣaṇām huve vājriṇ citrábhir utíbhiḥ.

8.14.3^b: 5.26.5^a; 8.17.10^c; 10.175.4^c, yájamānāya sunvaté.

8.14.4^c: 4.32.8^b, yád ditsasi stutó maghām.

8.14.6^b (Goṣūktin Kaṇvāyana and Açvasūktin Kaṇvāyana; to Indra)

vāvṛdhanāsya te vayám viçvā dhánāni jigyuṣaḥ,

ūtīm indrá vṛṇīmahe.

9.65.9^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsya te vājino vayám viçvā dhánāni jigyuṣaḥ,

sakhitvām á vṛṇīmahe.]

9.61.4^c

The mythic language of Indu-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kaṇvāyana and Açvasūktin Kaṇvāyana; to Indra)

vy āntárikṣam atiran máde sómasya rocanā,

indro yád ábhinad valám.

10.153.3^b (Devajāmayā Indramātarāḥ; to Indra)

tvām indrási vṛtrahā vy āntárikṣam atirah,

úd dyām astabhñā ójaṣā.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic rks.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

8.14.12^b: 8.6.45^c = 8.32.30^c, somapēyāya vakṣataḥ.

8.15.1^{a+b} (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)
tām v abhī prā gāyata puruhūtām puruṣtūtām,
indram gīrbhīs taviṣām ā vivāsata.

8.92.5^a (Ḍrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
tām v abhī prārcaté, ndraṁ sómasya pītāye, 1.16.3^c
tād id dhy āsya vārdhanam.

8.92.2^a (Ḍrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
puruḥtūtām puruṣtūtām gāthānyām sānaçrutam, indra iti bravītana.

Note that the two pādas 8.15.1^{ab} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, éko vṛtrāṇi jighnase: 8.95.9^c, çuddhó vṛtrāṇi jighnase.]

8.15.5^c: 8.13.4^c, mandānó asyá barhiṣo ví rājasi.

8.15.6^b: 8.3.8^d, ānu ṣṭuvanti pūrvāthā.

8.15.12^b: 8.1.3^b; 68.5^c, nānā hāvanta utāye.

8.15.13^b: 7.55.1^b; 9.25.4^a, víçvā rūpāny āviçān.

8.15.13^c (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)
āram ksáyāya no mahé [víçvā rūpāny āviçān,] 7.55.1^b
indraṁ jāitrāya harṣāya çácipátim.

9.111.3^e (Anānata Pāruccheṇi; to Pavamāna Soma)
pūrvām ānu pradīçam yāti cékitat sám raçmibhir yatate darçató rátho
dāivyo darçató ráthaḥ,
āgmān ukthāni páuṇsyéndraṁ jāitrāya harṣāyan,
vājaç ca yád bhavátho ānapacyutā samātsv ānapacyuta.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, Ved. Myth. i. 310; ii. 236; Geldner, Ved. Stud. iii. 13.

[8.16.1^a, prā samrājām carṣaṇínām: 3.10.1^b; 10.134.1^d, samrājām carṣaṇínām.]

8.16.7^{bc}: 8.2.32^{bc}, indraḥ purú puruhūtāḥ, mahān mahībhiḥ çácibhiḥ.

8.16.11^c (Irimbiṭhi Kāṇva; to Indra)
sá naḥ pápriḥ párayāti svastí nāvā puruhūtāḥ.
índro víçvā átí dvīṣaḥ.

8.69.14^b (Priyamedha Āṅgīrasa ; to Indra)
 átīd u çakrá ohata indro víçvā áti dvīṣaḥ,
 bhinát kanína odanām pacyámānaṁ paró girá.

The primary connexion of the repeated páda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69.14 cf. Neisser, Bezz. Beitr. xviii. 315 ; Hillebrandt, Ved. Myth. iii. 350 ; Geldner, Ved. Stud. iii. 65.

[8.17.1^b, indra sómam píḇā imám : 10.24.1^a, indra sómam imám píḇa.]

Cf. under 1.84.4.

8.17.1^c: 3.24.3^c, édām barhīḥ sado máma.

8.17.2^b: 3.41.9^b, váhatām indra keçínā.

8.17.3^c (Irimbiṭhi Kāṇva ; to Indra)
 brahmāṇas tvā vayām yujá somapám indra somínaḥ,
 sutávanto havāmahe.

8.51(Val.3).6^d (Çruṣṭigu Kāṇva ; to Indra)
 yásmāi tvām vaso dānāya çikṣasi sá rāyās póṣam açnute,
 tām tvā vayām maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51(Val.3).6^{ab}
 8.51(Val.3).6^c

8.61.14^d (Bhargha Pragātha ; to Indra)
 tvām hi rādhaspate rúḥhaso mahāḥ kṣāyasyāsi vidhatāḥ,
 tām tvā vayām maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51(Val.3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa ; to Indra)
 tvām id vṛtrahantama sutávanto havāmahe,
 yád indra mṛlāyāsi naḥ. refrain, 8.93.28^c–30^c ; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yújam for yujá. The corruption might be due to brahmayújā in stanza 2. Translate : ‘We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.’ Perhaps, however, yujá = sómena.

[8.17.4^b, asmákam suṣṭutír úpa : 1.84.2^c, řṣīṇām ca stutír upa.]

SV. 2.380 reads řṣīṇām suṣṭutír upa, as its version of 1.84.2.

8.17.8^c: 6.56.2^c, indro vṛtrāṇi jighnate.

8.17.10^c: 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yájamānāya sunvaté.

8.17.11^c (Irimbiṭhi Kāṇva ; to Indra)
 ayām ta indra sómo nīpūto ádhi barhiṣi,
 éhīm asyá drávā píḇa.

8.64.12^c (Pragātha Kāṇva ; to Indra)
 tām adyá rádhase mahé cārum mādāya ghṛṣvaye,
 éhīm indra drávā píḇa.

8.17.15^d: 1.16.3^c; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^c, indram sómasya pitáye.

8.18.1^b: 8.7.15^b, sumnám bhikṣeta mártyaḥ.

8.18.3^{ab}: 4.55.10^{ab}, tát sú naḥ savitá bhágo váruṇo mitró aryamá.

8.18.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^{b-7b},
váruṇo mitró aryamá.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

└ tát sú naḥ savitá bhágo váruṇo mitró aryamá,┐

4.55.10^{ab}

çárma yachantu saprátho yád ímahe.

10.126.7^c (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vāmadevya; to Viçve
Devāḥ)

çunám asmábhyam útāye └ váruṇo mitró aryamá,┐

1.26.4^b

çárma yachantu saprátha ádityáso yád ímahe áti dvīṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuṇa, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, Prol., p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form çárma yachátha sapráthaḥ (MSS. sapráthāḥ), occurs AV. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here áti dvīṣaḥ is a mechanical refrain cadence of stanzas 1-7, and ádityáso summarizes a second time váruṇo mitró aryamá of pāda b.

8.18.5^c, añhóç cid urucákrayo 'nehásah: 5.67.4^d, añhóç cid urucákrayaḥ.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

ápāmivām ápa sridham ápa sedhata durmatim,

ádityaso yuyótana no áhhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)

grāvāṇo ápa duchúnām ápa sedhata durmatim,

usrāḥ kartana bheṣajām.

Presumably the repeated pāda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ çárma yachatádyitā yán mímocati,

énasvantam cid énaṣaḥ sudānavaḥ.

8.67.18^b (Matsya Saṁmāda, or others; to Ādityās)

tát sú no návyam sánýasa ádityā yán mímocati,

bandhád baddhām ivadīte.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sánýase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sánýase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *návyam kṛṇomi sányase purājām*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (*purājām*) for the good old (*sányase*) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmāi . . . indrāya . . . pratnāya pátýe dhiyo marjayanta*; and still more clearly 10.91.13, *imām pratnāya suṣṭutīm návyasiṁ vocéyam asmā ucaté ṛṇótu naḥ*. These passages show *pratnāya* (sc. *devāya*) as the true synonym of *sányase*. The expression *návyam sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O *Ādityas*, shall release us, as one who is bound is released from a fetter, O *Aditi*.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyam* (sc. *bráhma*) seems a fitter subject of *mumocati* than *čarma*; still the point, perhaps, is subjective.

8.18.14^b *duḥçānsam mártyaṁ ripúm : 2.41.8^c, duḥçānsō mártýo ripūḥ.*

8.18.16^a (*Irimbiṭhi Kāṇva*; to *Ādityas*)
á čarma párvatānām ótápām vṛṇīmahe,
dyāvāksāmāré asmád rāpas kṛtam.

8.31.10^a (*Manu Vāivasvata*; *Dampatyor ačīṣaḥ*)
á čarma párvatānām vṛṇīmahe nadínām,
á viṣṇoḥ sacābhúvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvād varuṇa čánsyam : 8.83.4^b, vāmām varuṇa čánsyam.*]

[8.18.22^c, *prá sú ná áyur jiváse tīretana : 10.59.5^b, jivátave sú prá tirā na áyuh.*]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^a.

8.19.1^c, *devatrā havyām óhire : 1.128.6^c, devatrā havyām óhiṣe.*

8.19.3^c : 1.12.1^c, *asyá yajñásya sukrátum.*

[8.19.4^{ab}, *urjó nápatam subhágam sudídítim agním çréṣṭhaçocīṣam : 8.44.13^{ab}, urjó nápatam á huve 'gnīm pávakáçocīṣam.*]

8.19.6^c, *ná tám áňho devákṛtam kútaç caná : 2.23.5^a, ná tám áňho ná dúritām kútaç caná ; 10.126.1^a, ná tám áňho ná dúritám.*

8.19.7^c : 7.15.8^c, *suvíras tvám asmayūḥ.*

8.19.8^b (*Sobhari Kāṇva*; to *Agni*)
praçānsamāno átithir ná mitriyo 'gní rátho ná védyah,
tvé ksémāso ápi santi sādhávas tvám rája rayiṇām.

8.84.1^c (Uṣanas Kāvya; to Agni)
 prēṣṭhaṃ vo átithiṃ, stuśé mitráṃ iva priyám, 1.186.3^a
 agníṃ ráthaṃ ná védyaṃ.

Cf. Pischel, Ved. Stud. i. 93, and see under 1.186.3.

8.19.9^c: 4.37.6^c, sá dhrībhir astu sánita.

[8.19.18^a, yéna cáṣṭe váruṇo mitró aryamá: see under 1.36.4^a.]

8.19.17^a (Sobhari Kāvya; to Agni)
 té ghéd agne svādhyò yé tvā vipra nidadhiré nṛcákṣasaṃ,
 vipraśo deva sukrátum.

8.43.30^a (Virūpa Āṅgirasa; to Agni)
 té ghéd agne svādhyò 'hā vícva nṛcákṣasaḥ,
 tárantaḥ syāma durgāhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, i. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; cf. the author, JAOS. xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stäts durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir . . . als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the páda, tvām agne svādhyāḥ, 6.16.7^a.

8.19.20^a: 2.26.2^b, bhadráṃ mánāḥ kṛṇuṣva vṛtraturye.

8.19.21^c, yájiṣṭhaṃ havyaváhanam: 1.36.10^b; 44.5^d, yájiṣṭhaṃ havyaváhana;
 7.15.6^c, yájiṣṭho havyaváhanāḥ.

8.19.24^d: 3.27.7^a, hótā devó ámartyaḥ.

8.19.25^c: 3.24.3^b; 8.75.3^b, sáhasaḥ sūnav āhuta.

[8.19.32^c, samrújaṃ trāsadasyavam: 10.33.4^b, rájānaṃ trāsadasyavam.]

[8.19.35^d, syáméd ṛtasya rathyaḥ: 7.66.12^d; 8.83.3^c, yūyám ṛtasya, &c.]

[8.20.5^c, bhúmir yámesu rejate; 1.37.8^c, bhiyá yámesu réjate (sc. pṛthiví).]

8.20.8 (Sobhari Kāṇva ; to Maruts)

góbhir vāṇó ajyate sóbharīṇāṃ ráthe kóḥe hiraṇyáye,
góbāndhavaḥ sujātāsa isé bhujé mahānto na spārāse nū.

8.22.9^b (Sobhari Kāṇva ; to Aṇvins)

á hí ruhátam aṇvinā ráthe kóḥe hiraṇyáye vṛṣaṇvasū,
yuñjāthām pīvarīr íṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404. I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāṇá and vāñi are synonyms for vāk, 'speech'); góbāndhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pr̥ṇi. The chariot is the chariot upon which the Maruts stand; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d : 5.87.2^d, dānā mahnā tād eṣām.

8.20.26^b (Sobhari Kāṇva ; to Maruts)

viṇvaṃ pácyanto bibhr̥thā tanūṣv á tēnā no ádhi vocata,
kṣamā rápo maruta áturasya na íṣkartā víhrutaṃ pūnaḥ.]

8.1.12^d

8.67.6^c (Matsya Sāṃhita, or others ; to Ādityas)

yád vaḥ ṇrāntāya sunvaté várūtham ásti yác chardih,
tēnā no ádhi vocata.

Cf. tá u no ádhi vocata, 8.30.3^b.

8.20.26^d : 8.1.12^d, íṣkartā víhrutaṃ pūnaḥ.

8.21.3^c : 5.40.1^b, sómaṃ somapate piba.

8.21.4^d : 1.14.1^b, viṇvebhiḥ sómapitaye.

[**8.21.5^c**, abhí tvām indra nonumaḥ : 7.32.22^a, abhí tvā ṇura nonumaḥ.]

8.21.9^c : 1.30.7^c, sákhāya indram utāye.

8.21.11^a (Sobhari Kāṇva ; to Indra)

tváyā ha svid yujá vayám prāti ṇvāsantam vṛṣabha bruvimahi,
saṃsthé jānasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others ; to Agni)

tváyā ha svid yujá vayám códiṣṭhena yaviṣṭhya,
abhí ṣmo vājasātaye.

Cf. 1.8.4^b, indra tváyā yujá vayám.

8.21.13^b, ānāpir indra janúsā sanád asi : 1.102.8^c, aṇatrúr indra janúsā sanád asi ;
10.133.20, aṇatrúr indra jajñiṣe.

[**8.21.18^d**, sahásram ayútā dādat : 8.2.41^b, catvāry ayútā dādat.]

8.22.1^c (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dánsiṣṭham utáye,

yám aṇvinā suhavā rudravartanī á súryáyai tasthāthuh.

10.39.11^c (Ghoṣa Kākṣvatī ; to Aṇvins)

ná tám rājanāv adite kútaḥ caná náñho aṇoti duritám nákir bhayám,

yám aṇvinā suhavā rudravartanī purorathám kṛnutháh pátnyā sahá.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39.11^d symbolize the Aṇvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūsaṁ suhávam puruspṛhām bhujyúm vājeṣu pūrvyam,

sacanāvantam sumatībhiḥ sobhare vídveṣasam anehásam.

8.46.20^d (Vaṇa Aṇvya ; to Indra)

sánitah súsanitar úgra cítra cétisṭha súṇṛta,

prāsāhā samrāṭ sáhurim sáhantam bhujyúm vājeṣu pūrvyam.

An interesting comparison of translations of repeated pādas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den legenden bei den kraitthaten ersten' (supply rátham); the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei thaten der krait die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit'; the same scholar, 8.46.20^d, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujyúm, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3^a : 5.73.2^a, ihá tyá purubhūtām.

[8.22.3^c arvācīnā sv ávase karāmahe : 10.38.4^d, arvāncam índram ávase, &c.]

8.22.3^d : 8.5.5^c, gántārā dācūṣo grhām ; 8.13.10^c, gántārā dācūṣo grhām namasvínah.

8.22.5^{ab}, rátho yó vām trivandhuró hiranyābhīcur aṇvinā : 8.5.28^{ab}, rátham hiranayavandhuraṁ hiranayābhīcum aṇvinā.

8.22.5^d : 1.47.9^a, téna nāsatyá gatam.

8.22.8^c : 4.47.3^d, á yātaṁ sómapītaye.

8.22.8^d : 4.46.6^c ; 49.6^b, pibatam dācūṣo grhé.

8.22.9^b, ráthe kóce hiranayáye vṛṣanvasū : 8.20.8^b, ráthe kóce hiranayáye.

8.22.10^a, yābhiḥ pakthám ávatho yābhir ádhrigum : 1.112.20^b, bhujyúm yābhir ávatho yābhir ádhrigum.

8.22.14^c (Sobhari Kāṇva; to Aṣvins)

tāv id doṣā tā uṣāsi ṣubhās pāti tā yūman rudrāvartanī,
mā no mār̥tāya ripāve vājīnivasū parō rudrāv āti khyatam.

8.60.8^a (Bhargha Prāgātha; to Agni)

mā no mār̥tāya ripāve rakṣasvine māghācaṇsāya rīradhaḥ,
āśredhadbhis tarāṇibhir yaviṣṭhya ṣivébhiḥ pāhi pāyūbhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated pāda is satisfactory; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18^d: 5.82.6^c; 8.103.5^d, viṣvā vāmāni dhīmahi.

8.23.4^a: 7.16.3^a, úd asya ṣocir asthāt.

8.23.7^b: 1.127.2^e; 8.60.17^d, hótāraṁ carṣaṇmām.

8.23.9^b, yajñāsya sādhanam girā: 1.44.11^a, nī tvā yajñāsya sādhanam; 3.27.2^b, girā yajñāsya sādhanam; 8.6.3^b, stómāir yajñāsya sādhanam.

[**8.23.12^b**, rayīm rāsva suvīryam: 5.13.5^c; 8.98.12^c, sá no rāsva suvīryam; 9.43.6^c, sóma rāsva suvīryam.]

8.23.18^a: 5.23.3^a, viṣve hí tvā sajóśasaḥ; 5.21.3^b, tvām viṣve sajóśasaḥ.

8.23.18^b: 5.21.3^b, devúso dūtām akrata.

8.23.22^b (Viṣvamanas Vaiyaṣva; to Agni)

prathamām jātávedasam agnīm yajñēṣu pūrvyám,
prāti srúg eti námasā haviṣmatī.

8.39.8^e (Nābhāka Kāṇva; to Agni)

yó agniḥ saptámānuṣaḥ ṣritó viṣveṣu síndhuṣu,
tām āganma tripastyām mandhātūr dasyuhántamam agnīm yajñēṣu
pūrvyám nábhantām anyaké same.] ~~see~~ refrain, 8.39.1^f ff.

8.60.2^d (Bhargha Prāgātha; to Agni)

áchā hí tvā sahasaḥ sūno āṅgiraḥ srúcaḥ óaranty adhvaré,
urjó nápātām ghṛtákeṣam imahe 'gnīm yajñēṣu pūrvyám.

8.102.10^c (Prayoga Bhārgava, or others; to Agni)

viṣveṣām ihā stuhi hótṛṇām yaçástamam,
agnīm yajñēṣu pūrvyám.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two; cf. 8.23.7^b = 8.60.17^d; and 8.60.19^b = 8.102.16^b.

[**8.23.23^a**, ābhir vidhemāgnāye: 8.43.11^c, stómāir vidhemāgnāye.]

8.23.25^a: 1.127.8^d, átithīm mánuṣaṇām.

8.23.27^a (Viçvamanas Vaiyaçva ; to Agni)
vāṅsvā no vāryā purū vāṅsva rāyāḥ puruspṛhah,
suvirasya prajāvato yāçasvataḥ.

8.60.14^d (Bhargha Prāgātha ; to Agni)
 nahī te agne vṛṣabha pratidhṛṣe jāmbhāso yād vitiṣṭhase,
 sā tvām no hotaḥ sūhutaṁ haviṣ kṛdhi vāṅsvā no vāryā purū.

These two stanzas figure also in the preceding item but one and in 8.23.7^b = 8.60.17^d.—
 vāryā purū is frequent cadence : 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[**8.23.29^b**, tvām no gomatīr iṣaḥ : 5.79.8^a ; 8.5.9^a ; 9.62.4^a, utā no, &c.]

[**8.23.30^a**, agne tvām yaçā asi : 8.90.5^a, tvām indra yaçā asi.]

8.23.30^c (Viçvamanas Vaiyaçva ; to Agni)
 āgne tvām yaçā asy, ā mitrāvāruṇa vaha,
 ṛtāvānā samrājā pūtādakṣasā.

cf. 8.23.30^a

8.25.1^c (The same ; to Mitra and Varuṇa)
 tā vām viçvasya gopā devā devēṣu yajñīyā,
 ṛtāvānā yajase pūtādakṣasā.

8.24.1^b : 3.53.13^b, brāhméndrāya vajriṇe.

8.24.3^a : 1.12.11^a, sā na stāvāna ā bhara ; 9.40.5^a ; 61.6^a, sā naḥ punānā ā bhara.

8.24.8^b (Viçvamanas Vaiyaçva ; to Indra)
 vayām te asyā vṛtrahan vidyāma çūra nāvyaṣaḥ,
 vāso spārhāsyā puruhūta rādhasaḥ.

8.50(Vāl. 2).9^b (Puṣṭigu Kāṇva ; to Indra)
 etāvatas te vāso vidyāma çūra nāvyaṣaḥ,
 yāthā prāva étaçam kṛtve dhāne, yāthā vāçam daçāvraje.

8.49(Vāl. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, dise deine neueste treffliche, ersente gewährung, vilgerufener'. Similarly Grassmann, both correctly. The Vālakhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavrad-scha'. Now 8.50(Vāl. 2).9 is, as usual, a variation of 8.49(Vāl. 1).9 :

etāvatas ta Imaha indra sumnāsyā gómataḥ,
 yāthā právo maghavan médhyātithīm yāthā nípātithīm dhāne.

This stanza can have but one meaning : 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Medhyātithi and Nípātithi in their contest (for cattle).' Therefore 8.50(Vāl. 2).9 must mean much the same thing : 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnāsyā), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnām see under 8.7.15^b. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Vāl. 1).9, may bear upon the meaning of a third, 8.50(Vāl. 2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vāso* in 8.50(Vāl. 2).9. In both places the word is probably vocative. Grassmann, in his *Lexicon*, s. v. *nāvyaś*, suggests, unnecessarily, the reading *te āvāso* for *te vāso* in 8.50(Vāl. 2).9*, but ignores his own suggestion in his translation. Oldenberg, *Prol.*, p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vāso* in 8.24.8*, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Vāl. 2).9, and again, on account of its more obvious construction, that 8.49(Vāl. 1).9 is the model after which 8.50(Vāl. 2).9 was patched up with the aid of 8.24.8^b.

8.24.13^b, *pibāti sōmyaṁ mādhu*: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b,
pibatāṁ sōmyaṁ mādhu.

8.24.18^b: 6.45.10^c, *āhūmahī ṣṛavasyāvaḥ*.

8.24.19^a (Viṣvamanas Vaiyaçva; to Indra)

éto nv indraṁ stāvāma sakhāya stōmyaṁ nāram,
kr̥ṣṭīr yō viçvā abhy āsty éka ít.

8.81.4^a (Kusidin Kāṇva; to Indra)

éto nv indraṁ stāvāmēcānāṁ vāsavaḥ svarājāṁ,
nā rādhasā mardhiṣan naḥ.

8.95.7^a (Tiraçci Āṅgīrasa; to Indra)

éto nv indraṁ stāvāma çuddhām çuddhēna sāmna,
çuddhāir ukthāir vāvṛdhvāṁsaṁ çuddhā āçīrvan mamattu.

8.25.1^c, *ṛtāvānā yajase putādakṣasā*: 8.23.30^c, *ṛtāvānā samrājā putādakṣasā*.

8.25.3^b: 7.66.2^c, *asuryāya prāmahasā*.

8.25.4^c: 1.151.4^b, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4^b, *ghoṣatho*) *br̥hāt*.

[8.25.7^{ab}: see under 4.2.18^{ab}.]

8.25.8^b, *sāmrajaṇya sukrātu*: 1.25.10^c, *sāmrajaṇya sukrātuḥ*.

8.25.11^c, *āriṣyanto nī pāyūbhiḥ sacemahi*: 2.8.6^c, *āriṣyantaḥ sacemahi*.

8.25.18^c: 3.54.15^b; 4.16.5^b, *ubhé ā paprāu rōdasi mahitvā*.

8.25.24^b: 1.82.2^d, *viprā nāvīṣṭhayaḥ matī*.

8.26.9^a (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)

vayām hī vām hāvāmaha ukṣanyānto vyaçvavāt,
sumatibhir ūpa viprāv ihā gatam.

8.87.6^a (Dyumnika Vāsiṣṭha, or others; to Açvins)

vayām hī vām hāvāmaha vipanyāvo viprāso vajasātaye,
tā valgū dasrā purudāṁsasaḥ dhiyāçvinā çruṣṭy ā gatam.

For *vyaçvavāt* cf. p. 20, note 3.

[8.26.11^c, sajōṣasā vāruṇo mitrō a yamā: see under 1.36.4^a.]

8.26.16^c: 8.5.18^c, yuvābhyaṁ bhutv aṇvina.

8.26.21^c (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgirasa; to Vāyu)
tāva vāyav ṛaspate tvāṣtur jāmātar adbhuta,
āvāṅsy ā vṛṇīmahe.

8.67.4^c (Matsya Sāṁmāda, or others; to Ādityas)

ṁmāhi vo mahatām āvo₁ [vāruṇa mitrāryaman,₁ 8.47.1^a; b: 5.67.1^c
āvāṅsy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvaṣtar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1):

māhi vo mahatām āvo vāruṇa mitra dācūṣe,
yām ādityā abhī druho rākṣathā nēm aghām naçat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Adityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit: 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman; (your) helps do we implore.' The tautology of āvas and āvāṅsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda vāruṇa mitrāryaman occurs also in 5.67.1; 10.126.2.

8.26.22^b: 6.54.8^c; 8.46.6^c; 53(Val.5).1^d, īçānam rāyā imahe.

8.27.3^d: 4.1.3^c, marūtsu viçvābhānuṣu.

[8.27.4^d, yāntā no 'vrkām chardīḥ: see under 1.48.15^c.]

8.27.10^b, devāso āsty āpyam: 1.105.13^b, devēsu āsty āpyam.]

8.27.13^{ab}, devām-devam vō 'vase devām-devam abhiṣṭaye: 8.12.19^{ab}, devām-devam vō 'vasa indram-indram grṇīṣāṇi.

[8.27.13^c, devām-devam huvema vājasātaye: see under 5.35.6^a.]

8.27.16^{ab}: 7.59.2^{cd}, prā sā kṣāyam tirate vī mahīr īṣo yō vo vārāya dāçati.

8.27.16^c: 6.70.3^c; 10.63.13^b, prā prajābhir jāyate dhārmaṇas pāri.

8.27.16^d: 1.41.2^c, āriṣṭaḥ sārva edhate; 10.63.13^a, āriṣṭaḥ sā mārto viçva edhate.

8.27.17^c, aryamā mitrō vāruṇaḥ sārātayaḥ: 1.79.3^c; 10.93.4^b, aryamā mitrō vāruṇaḥ pārijmā.

8.27.19^a, yād adyā sūrya udyatī: 7.66.4^a: 8.27.21^a, yād adyā sūra údite.

8.27.21^a: 7.66.4^a, yād adyā sūra údite; 8.27.19^a, yād adyā sūrya udyatī.

8.28.2—] *Part 1: Repeated Passages belonging to Book VIII* [368

8.28.2^a: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 83.2^b; 10.126.3^b-7^b,
várupo mitró aryamá.

[8.28.5^c, *saptó ádhi çriyo dhire*: see under 2.8.5^c.]

[8.29.2^b, *antár devēṣu médhiraḥ*: 1.105.14^d; 142.11^d, *devó devēṣu médhiraḥ*.]

[8.29.9^b, *samrája sarpirāsuti*: 1.136.1^d; 2.41.6^a, *tá samrája ghr̥tāsuti*.]

[8.30.1^b, (*arbhakó*) *dévāso ná kumārakāḥ*: 8.69.15^a, *arbhakó ná kumārakāḥ*.]

[8.30.3^b, *tá u no ádhi vocata*: 8.20.26^b; 67.6^a, *ténā no ádhi*, &c.]

8.31.5^b, *sunutá á ca dhāvataḥ*: 7.32.6^d, *sunóty á ca dhāvati*.

8.31.8^b, *viçvam áyur vy açnutāḥ*: 1.93.3^c, *viçvam áyur vy açnavat*; 10.85.42^b,
viçvam áyur vy açnutam.

8.31.10^a: 8.18.16^a, *á çarma párvatānām*.

8.31.11^a (Manu Vāivasvata; Dāmpatyor açiṣaḥ)
áitu pūṣá rayir bhágaḥ svastí sarvadhātamaḥ,
urúr ádhvā svastáye.

9.101.7^a (Nahuṣa Mānava; to Pavamāna Soma)
ayám pūṣá rayir bhágaḥ sómaḥ punāno arṣati,
pátir viçvasya bhúmano vy ákhyatódasí ubhé.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, *urúr ádhvā svastáye*, and *rayir bhágaḥ* are his attributes. In 9.101.7 the entire expression *pūṣá rayir bhágaḥ* goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Puschan, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichtum], als Bhaga kommt dieser sich luternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{ode-18^{ode}}, *devūnām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat*.

8.31.17^a (Manu Vāivasvata; Dāmpatyor açiṣaḥ)
nákis tám kármanā naçan ná prá yoṣan ná yoṣati,
devūnām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat.]

☞ refrain, 8.31.15^{ode-18^{ode}}

8.70.3^a (Puruhanman Āṅgiraśa; to Indra)
nákis tám kármanā naçad yác cakára sadāvrdham,
indram ná yajñáir viçvágurtam f̥bhvasam ádhr̥ṣtam dhr̥ṣṇovojasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated pāda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b : 5.6.10^d ; 8.6.24^a, utā tyād āṇvāṇyam.

8.32.2^c (Medhatithi Kāṇva ; to Indra)

yāḥ sfbīdam ānarṇāniṁ pīpruṁ dāsām ahiṇvām,
vādhīd ugró riṇānn apāḥ.

9.109.22^b (Agnayo Dhiṣṇyā Āiṇvarayaḥ ; to Pavamāna Soma)
indur indrāya toṇate ní toṇate ṇriṇānn ugró riṇānn apāḥ.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya : the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vādhīd the word ṇriṇān which belongs regularly to the diction of the Pāvamānyaḥ ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c : 8.3.20^d, kṛṣé tād indra páuṇsyam.

8.32.7^b, stotāra indra girvaṇaḥ : 4.32.8^c, stotf̥bhya indra girvaṇaḥ.

8.32.12^c, indro viṇvābhīr utībhiḥ : 8.12.5^c, indra viṇvābhīr utībhiḥ vavākṣitha ;
8.61.5^b ; 10.134.3^d, indra viṇvābhīr utībhiḥ. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yó rāyō 'vánir mahān supārāḥ sunvatāḥ sákha.

8.32.13^c, tám indram abhī gāyata ; 1.4.10^c ; 5.4^c, tasmā indrāya gāyata.

8.32.18^b : 1.133.7^e, sahāsra vājy āvṛtaḥ.

[8.32.22^c, dhénā indravacākaṇat : 10.43.6^b, jānānām dhénā avacākaṇad vṛṣā.]

8.32.23^c : 4.47.2^d, nimnām āpo ná sadhryāk.

8.32.24^b, sómaṁ vīrāya ṇipriṇe : 6.44.14^d, sómaṁ vīrāya ṇipriṇe pībadhyāi.

8.32.27^c : 1.37.4^c, devātaṁ brāhma gāyata.

8.32.29 (Medhatithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasas ; to Indra)
ihā tyā sadhamādyā hārī hiraṇyakeṇyā,
volhām abhī práyo hitām.

8.32.29^a = 8.93.24^a : 13.27^a, ihā tyā sadhamādyā.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c : 8.14.12^b, somapēyāya vaksataḥ.

8.33.3^d (Medhyātithi Kaṇva ; to Indra)
kāṇvebhīr dhr̥ṣṇav ā dhr̥ṣád vājam̐ darṣi sahasrīṇam,
piçāṅgarūpaṁ maghavan vicarṣaṇe makṣú gómantam̐ imahe.

8.88.2^d (Nodhas Gautama ; to Indra)
dyukṣám sudānum̐ táviṣṭbhīr āvṛtam̐ girīm̐ ná purubhójasam,
kṣumántam̐ vājam̐ çatīnam̐ sahasrīṇam̐ makṣú gómantam̐ imahe.

For kṣumántam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpaṁ, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyātithi Kaṇva ; to Indra)
satyám̐ itthā vṛṣéd̐ asi vṛṣajūtir̐ nó 'vṛtaḥ,
vṛṣā hy ūgra çr̥ṇviṣé parāvātī, vṛṣo arvavātī çrutāḥ. 8.6.14^c

9.64.2^c (Kaçyapa Mārīca ; to Pavamāna Soma)
vṛṣṇas te vṛṣṇyam̐ çāvo vṛṣā vānam̐ vṛṣā mādah,
satyám̐ vṛṣan̐ vṛṣéd̐ asi.

Cf. 10.153.2^c, tvám̐ vṛṣan̐ vṛṣéd̐ asi.

8.33.10^c, vṛṣā hy ūgra çr̥ṇviṣé parāvātī : 8.6.14^c, vṛṣā hy ūgra çr̥ṇviṣé.

8.33.11^{cd}, vṛṣā rátho maghavan̐ vṛṣaṇā hárī vṛṣā tvám̐ çatakrato : 8.13.31^{abc},
vṛṣāyam̐ indra te rátha utó te vṛṣaṇā hárī, vṛṣā tvám̐ çatakrato vṛṣā
hávaḥ.

8.33.15^d (Medhyātithi Kaṇva ; to Indra)
asmákam̐ adyūntamaṁ stómaṁ dhiṣva mahāmaha,
asmákam̐ te sávanā santu çāntamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Prāgātha ; to Indra)
sācā sómeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ,
tvám̐ id dhī brahmakṛte kām̐yam̐ vāsu dēṣṭhaḥ sunvaté bhúvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god); *our* soma-pressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vayám̐ tát̐ ta indra sám̐ bharamasi yajñám̐ ukthám̐ turám̐ vācaḥ, to wit: ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).'
The looser dependence of mādāya upon sómeṣu, as compared with asmákam̐ te sávanā santu mādāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1^{cd}–15^{cd}, divó amúṣya çísato divám̐ yayá divāvaso.

8.34.4^b: 5.35.6^d; 8.6.37^c, hávante vājasātaye; 6.57.1^c, huvéma vājasātaye;
8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpātithi Kāṇva ; to Indra)

ā no yāhi mahemate sāhasrote çātāmagha,

ḷdivō amūṣya çāsato divāṁ yayā divāvaso.]

☞ refrain, 8.34.1^{cd}—15^{cd}

9.62.14^a (Jamadagni Bhārgava ; to Soma Pavamāna)

sahasrotiḥ çātāmagho vimāno rājasah kavīḥ.

ḷindrāya pavate mādah.]

☞ 9.6.7^b

[8.34.8^a, ā tvā hōtā mánurhitah : 1.13.4^c, āsi hōtā mánurhitah ; 1.14.11^a ; 6.16.9^a, tvām hōtā mánurhitah.]

8.34.11^a, ā no yāhy úpaçruti : 8.8.5^a, ā no yātam úpaçruti.

8.34.13^b (Nīpātithi Kāṇva ; to Indra)

ā yāhi párvatebhyah samudrásyādhi viṣṭápaḥ,

ḷdivō amūṣya çāsato divāṁ yayā divāvaso.]

☞ refrain, 8.34.1^{cd}—15^{cd}

8.97.5^b (Rebha Kāçyapa ; to Indra)

yád vāsi rocané divāḥ samudrásyādhi viṣṭápi,

yát párthive sádane vṛtrahantama ḷyád antárikṣa ā gahi.]

☞ 5.73.1^d

9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ḷprá vūcam índur isyati] samudrásyādhi viṣṭápi,

☞ 9.12.6^a

jínvan kóçam madhuçútam.

9.107.14^c (Sapta Ṛṣayah ; to Soma Pavamāna)

ḷabhi sómāsa āyávaḥ pávante mádyam mādama.]

☞ 9.23.4^{ab}

samudrásyādhi viṣṭápi manīṣiṇo ḷmatsarúsaḥ svarvidah.]

☞ 9.21.1^c

Note that 8.97.11^b = 9.12.2^c.

8.35.1^b : 2.31.1^b, ādityái rudráir vásubhiḥ sacābhuvā.

8.35.1^c—21^c, sajósasā usāsā súryeṇa ca.

8.35.1^d—3^d, sómam pibatam açvinā.

[8.35.3^a, viçvāir devāis tribhír ekadaçáir ihá : 1.34.11^a, ā nāsatyā tribhír, &c.]

8.35.4^b—6^b, viçvehá devāu sávanāva gachatam.

8.35.4^d—6^d, iṣam no volham açvinā.

8.35.7^b—9^b, sómam sutám mahiśévāva gachathah.

8.35.7^d—9^d, trír vartír yātam açvinā.

8.35.10^b—12^b, prajāṁ ca dhattám dráviṇam ca dhattam.

8.35.10^d—12^d, úrjam no dhattam açvinā.

8.35.13^b—15^b, marútvantā jaritúr gachatho hávam.

8.35.13^d–15^d, *adityāir yātam açvinā*.

8.35.16^b–18^b, *hatām rākṣāṁsi sēdhatam āmivāḥ*.

8.35.16^d–18^d, *sómaṁ sunvató açvinā*.

8.35.19^b–21^b, *çyāvāçvasya sunvató madacyutā*.

Cf. *çyāvāçvasya sunvatāḥ* 8.36.7^a; 38.8^a.

8.35.19^d–21^d, *açvinā tiróahnyam*.

8.35.22^a, *arvāg rátham ní yachatam* : 1.92.16^c; 7.74.2^c, *arvāg rátham sámanasā ní yachatam*.

8.35.22^b : 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, *pibatām sómyam mādhu*; 8.24.13^b, *pibāti sómyam mādhu*.

8.35.22^{ode}–24^{ode}, *ā yātam açvinā gatam avasyūr vām ahām huve dhattām rátñāni dāçuse*.

The pāda, *ā yātam açvinā gatam*, also at 8.8.6^c; the pāda, *dhattām rátñāni dāçuse*, also at 1.47.1^d.

8.35.23^b : 8.1.25^d, *vivākṣaṇasya pitāye*.

8.36.1^{b-e}–6^{b-e}, *pibā sómaṁ mādāya kām çatakrato, yām te bhāgām ádhārayan viçvāḥ sehānāḥ pñtanā urū jrāyaḥ sám apsuḥjīn marútvaṁ indra satpate*.

Cf. 8.95.3^a, *pibā sómaṁ mādāya kām*.

8.36.4^a (*Çyāvāçva Ātreya*; to Indra)

janitā divó janitā prthivyāḥ *pibā sómaṁ mādāya kām çatakrato,*

☞ refrain : see prec. item

yām te bhāgām ádhārayan viçvāḥ sehānāḥ pñtanā urū jrāyaḥ sám apsuḥjīn marútvaṁ indra satpate,

☞ refrain : see prec. item

9.96.5^b (*Pratardana Daivodāsi*; to Pavamāna Soma)

sómaḥ pavate janitā matínām janitā divó janitā prthivyāḥ,

janitāgnér janitā sūryasya janiténdrasya janitóta viṣṇoḥ.

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* i. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* ii. 262 ff. For the repeated pāda cf. 2.40.1^b, *jānanā divó jānanā prthivyāḥ*.

8.36.7^a = 8.37.7^a (*Çyāvāçva Ātreya*; to Indra)

çyāvāçvasya sunvatás (8.37.7, *rēbhataś*) *táthā çṛṇu yáthāçṛṇor átreḥ kármāṇi kṛṇvatāḥ,*

prá trasádasyum ávitha tvám éka in nr̥śáhya indra bráhmāṇi (8.37.7, *kṣa-trāṇi*) *vardhayán.*

8.38.8^a (Ḷyāvāḱva Ātreya ; to Indra and Agni)
 ḳyāvāḱvasya sunvatō 'trīṇām ḱṇutam hāvam,
 indrāgni sōmapīṭaye.

Cf. the refrain, ḳyāvāḱvasya sunvatō madacyutā, 8.35.19^b-21^b.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ode}, 2^{bed}-6^{bed}, indra viḱvābhir ūtibhiḥ, mādhyam̐dinasya sāvanasya vṛtra-
 hann anedya pīḱā sōmasya vajrivaḥ.

For the first of these pādas see also under 8.32.12^c.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, ḳyāvāḱvasya rébhatas (8.36.7^a, sunvatās) tātā ḱṇu : 8.38.8^a,
 ḳyāvāḱvasya sunvatāḥ.

8.38.1^c-3^c, indrāgni tāsyā bodhatam.

8.38.2^b, vṛtrahānāparājita : 3.12.4^b, sajítvanāparājita.

8.38.3^{ab} (Ḷyāvāḱva Ātreya ; to Indra and Agni)
 idām vām madirām mādhv ádhukṣann ádribhir nárah,
 indrāgni tāsyā bodhatām.]

☞ refrain, 8.38.1^c-3^c

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)
 idām te somyām mādhv ádhukṣann ádribhir nárah,
 juṣānā indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, juṣéthām yajñām iṣṭāye ; 5.72.3^b, juṣétām yajñām iṣṭāye.

8.38.4^c-6^c, indrāgni á gatam narā.

Cf. 3.12.1^a, indrāgni á gatam sūtām.

8.38.7^a, prātaryāvabhir á gatam : 5.51.3^b, prātaryāvabhir á gahi.

8.38.7^c-9^c : 6.60.9^c, indrāgni sōmapīṭaye.

8.38.8^a, ḳyāvāḱvasya sunvatāḥ : 8.36.7^a = 8.37.7^a, ḳyāvāḱvasya sunvatās (8.37.7^a,
 rébhatas) tātā ḱṇu.

8.38.9^{abc} (Ḷyāvāḱva Ātreya ; to Indra and Agni)
 evā vām ahva útāye yáthāhuvanta médhirāḥ,
 indrāgni sōmapīṭaye.]

☞ refrain, 8.38.7^c-9^c

8.42.6^{abc} (Arcanānas, or Nābhāka Kāṇva ; to Aḱvins)
 evā vām ahva útāye yáthāhuvanta médhirāḥ,
 násatyā sōmapīṭaye.] [nābhantām anyaké same.]

☞ c : cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Pāda 8.38.9^c is refrain in 8.38.7^c-9^c ; pāda 8.42.6^c in 8.42.4^c-6^c (cf. áḱvinā sōmapīṭaye, 8.8.5^b) ; pāda 8.42.6^a in 8.39.1^f ff. ; see the next item but one.

8.38.10—] *Part 1: Repeated Passages belonging to Book VIII* [374

[8.38.10^b, *indrāṅnyór ávo vṛṇe*: 8.94.8^b, *devānām ávo vṛṇe*.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, *nābhantām anyaké same*.

8.39.6^d, *agnír dvārā vy ūṛṇute*: 1.128.6^g, *agnír dvārā vy ṛṇvati*.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, *agnīm yajñēsu pūrvyām*.

[8.40.5^e, *indra īcāna ójasā*: 1.11.8^a; 8.76.1^b, *indram īcānam ójasā*.]

Cf. also 8.6.41^b, *éka īcāna ójasā*.

[8.40.6^e, *ójo dāsāsya dambhaya*: 10.22.8^d, *vádhār dāsāsya dambhaya*.]

8.40.7^d: 1.8.4^e; 9.61.29^c, *sāsahyāma pṛtanyatāḥ*.

8.40.7^{de}, *sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ*: 1.132.1^{bc}, *īndratvotāḥ sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ*.

8.40.9^b, *pūrvír utá prācāstayāḥ*: 6.45.3^{ab}; 8.12.21^{ab}, *mahír asya prāṇitayāḥ pūrvír utá prācāstayāḥ*.

8.40.10^c, 11^c, *utó nú cid yá ójasā* (11^c, *óhate*).

Cf. under 1.10.8, and see p. 15.

8.40.10^d, *śuṣṇasyāṇḍāni bhédati*: 8.40.11^d, *āṇḍā śuṣṇasya bhédati*.

8.40.10^e, *jéṣat svārvatír apāḥ*: 8.40.11^e, *ájāiḥ svārvatír apāḥ*; 1.10.8^c, *jéṣaḥ svārvatír apāḥ*.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.121.10^d, *vayān syāma pátayo rayñám*.

8.41.1^b (*Nābhaka Kāṇva*; to *Varuṇa*)

asmá ū śu prābhūtaye vāruṇāya marúdbhyó 'rcā vidúṣtarebhyāḥ,
yó dhítá mānuṣāṇām paçvó gá iva rákṣati *ḥnābhantām anyaké same.*]

☞ refrain, 8.39.1^f ff.

9.61.12^b (*Amahiyu Āṅgirasa*; to *Soma Pavamāna*)

sá na indrāya yājyave vāruṇāya marúdbhyāḥ,
varivovít pári srava.

This repeated páda also at 9.33.3^b; 34.2^b; 65.25^b: see under 5.51.7.

8.41.2^b (*Nābhaka Kāṇva*; to *Varuṇa*)

tám ū śu samanú girá pitṛñám ca mánmabhiḥ,

nābhakāsya prācātibhir yāḥ síndhunām úpodayé saptásvasā sá madhyamó
ḥnābhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gāupāyana and others; to Viṣve Devāḥ)
 māno nv ā huvāmahe nārācānsēna sōmena,
 pitṛṇām ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100.

8.42.4^c—6^c, nāsatyā sōmapītaye.

Cf. 8.8.5^b, ācvinā sōmapītaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, nāsatyā, in 8.42.6^c, for indragñi in 8.38.9^c).

8.43.1^c: 8.3.15^b, gīra stómāsa Irate.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarsaṇe.

8.43.11^{b+c} (Virūpa Āṅgirasa; to Agni)
 ukṣānnāya vaçānnāya sōmaprṣṭhāya vedhāse,
 stómāir vidhemāgnāye.

10.91.14^c (Aruṇa Vāitahavya; to Agni)
 yāsminn ācvinā ṛsabhāsa ukṣāno vaçā meṣā avasrṣṭāsa āhutaḥ,
 kilālapé sōmaprṣṭhāya vedhāse hṛdā matim janaye cārum agnāye.
 8.44.27^c (Virūpa Āṅgirasa; to Agni)
 yajñānām rathye vayām tigmājambhāya vīlāve,
 stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24^c with 8.44.6^c.—Cf. 8.23.23^a, ābhīr vidhemāgnāye.

[**8.43.15^c,** āgne vīrāvatīm iṣam: 1.12.11^c; 9.61.6^b, rayim vīrāvatīm iṣam.]

8.43.16^c: 1.12.12^c, imām stómaṁ juṣasva me: 1.12.12^c, imām stómaṁ juṣasva naḥ.

8.43.18^b, 29^b, vīcāvāḥ suksitāyāḥ pṛthak.

[**8.43.20^c,** vāhinīm hótāram īlate: 6.14.2^c; agnīm hótāram īlate.]

Cf. 3.10.2^b, āgne hótāram īlate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āṅgirasa; to Agni)
 tám īlisva yā āhuto 'gnīr vibhrājate ghṛtāih,
 imām naḥ çṛṇavad dhāvam.

10.26.9^d (Vimada Āindra, or others; to Pūṣan)
 asmākam ūrjā rātham pūṣā aviṣṭu māhinaḥ,
 bhūvad vājanām vṛdhā imām naḥ çṛṇavad dhāvam.

Cf. çṛṇutā (and çṛṇutām) ma imām hāvam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.65.7^c, tám tvā vayām havāmahe.

8.43.24—] *Part 1: Repeated Passages belonging to Book VIII* [376

8.43.24^c (Virūpa Āṅgīrasa ; to Agni)
viçám rājānam ádbhutam ádhyakṣam dhármanam imám,
agním ile sá u çravat.

8.44.6^o (The same)
mandráṁ hótāram ṛtvijam citrábhānum vibhāvasum,
agním ile sá u çravat.

Cf. the correspondence of 8.43.11^c with 8.44.27^a.

8.43.30^a: 8.19.17^a, té ghéd agne svādhyāḥ.

8.43.31^b: 3.9.8^b; 8.102.11^a, çitrám pāvakāçociṣam; 10.21.1^d, çitrám pāvakāçociṣam
vívakṣase.

8.43.32^c (Virūpa Āṅgīrasa ; to Agni)
sá tvám agne vibhāvasuḥ srján sūryo ná raçmibhiḥ,
çárdhan támāṁsi jighnase.

9.100.8^c (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
pavamāna máhi çrávaç, citrébhir yāsi raçmibhiḥ, 9.4.1^b
çárdhan támāṁsi jighnase viçvāni daçuṣo gṛhé.

Cf. 9.66.24^c, kṛṣṇā támāṁsi jāṅghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1^b.

8.44.6^o: 8.43.24^c, agnīm ile sá u çravat.

8.44.9^o: 6.52.12^c, cikitvān dāivyaṁ jānam.

8.44.10^a, vípraṁ hótāram adrúham: 6.15.7^c, vípraṁ hótāram puruvāram adrúham.

8.44.11^b: 7.15.13^b, prátī śma deva ríṣataḥ.

8.44.13^a: 7.16.1^b, urjó nápatam á huve.

8.44.14^b: 1.12.12^a; 10.21.8^a, ágne çukréṇa çociṣā.

8.44.14^c: 1.12.4^c; 5.26.5^c, deváir á satsi barhiṣi.

8.44.19^a: 3.10.1^a, tvám agne manīṣīṇaḥ.

8.44.19^c: 1.5.8^c, tvám vardhantu no girāḥ.

8.44.25^b: 8.6.4^c, samudrāyeva síndhavaḥ.

8.44.27^c, stómāir iṣemāgnāye: 8.43.11^c, stómāir vidhemāgnāye.

8.44.28^a: 2.5.8^c, ayám agne tvé ápi.

8.44.28^c: 1.10.9^c, tasmāi pāvaka mṛṣaya.

8.45.1^b, str̥ṇānti barhīr anuśāk : 1.13.5^a, str̥ṇitā barhīr anuśāk ; 3.41.2^b, tistirē barhīr anuśāk.

8.45.1^c—3^c, yēsām indro yūvā sākḥa.

8.45.4^{bc} (Triçoka Kāṇva ; to Indra)
ā bundārāṁ vṛtrahā dade jātāḥ pṛchad ví mātāram,
ká ugrāḥ ké ha çṛṇvire.

8.77.1^{bc} (Kurusuti Kāṇva ; to Indra)
jajñānó nú çatākratur ví pṛchad iti mātāram,
ká ugrāḥ ké ha çṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with prāti tvā çavasí vadad : in 8.77.2^a with ād im çavasy ābravid. See Aufrecht in the Preface to his second edition of the Rig-Veda, p. xxiv. ; Bergaigne, iii. 105 ; Pischel, Ved. Stud. i. 310 ff. (Cf. also ibid. ii. 246.)

8.45.7^c, rathítamo rathínām : 1.11.1^c, rathítamāṁ rathínām.

8.45.10^b (Triçoka Kāṇva ; to Indra)
vr̥jyāma te pári dvísó 'raṁ te çakra dāvāne,
gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
āraṁ hí śmā sutēsu naḥ sómeṣv indra bhūśasi,
āraṁ te çakra dāvāne.

Translate 8.45.10, 'Let us escape thy hostilities ; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come !' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unsern gekelterten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs ; unlikely, because the pāda āraṁ te çakra dāvāne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty : 'Denn passend, Indra, mühest du dich für uns bei dem gebrauten Trank, o Indra, deiner Gab' gemäss.' We must translate : 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks ; ready (come we) for thy gifts.' Cf. 8.46.9. The third pāda is elliptical : supply the verb gáchāmaḥ, or the like, and observe 8.92.27^c, āraṁ gamāma te vayām. The elliptical construction of the repeated pāda in 8.92.26^c is certainly secondary and after-born, as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, çānāiç cid yānto adriyaḥ : 8.61.4^d, makṣú cid, &c.]

8.45.13^a : 3.42.6^a, vidmā hí tvā dhanamjayām.

8.45.15^c, tāsya no véda á bhara : 1.81.9^c, téṣām no véda á bhara.

[8.45.21^a, stotrām indrāya gāyata : 8.89.1^a, br̥hád indrāya gāyata.]

[8.45.21^b, puruṇṛmñāya sātване : 6.45.22^b, puruhutāya sātване.]

8.45.29^c: 1.5.2^c, indram sóme sácā suté.

8.45.38^c: 8.6.25^c, yád indra mṛláyāsi nah; also refrain in 8.93.28^c–30^c.

8.45.40^c–42^c, vāsu spārhām tād ā bhara.

8.46.3^{b+c} (Vaça Açvya; to Indra)

ā yāsyā te mahimānam çatāmūte çatakrato,
gīrbhīr grñānti kārāvaḥ.

8.99.8^b (Nṛmedha Āṅgīrasa; to Indra)

iṣkartāram āniṣkṛtaṁ sāhaskṛtaṁ çatāmūtiṁ çatākṛtatum,
samānam indram āvase havāmahe vāsavānam vasūjūvam.

8.54 (Val. 6).1^b (Mātariçvan Kaṇva; to Indra)

etāt ta indra vīryam gīrbhīr grñānti kārāvaḥ,
tē stobhanta ūrjam āvan ghṛtaçūtām pūrāso nakṣan dhṛtibhiḥ.

The accent of grñānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—Further instances of the cadence, grñānti kārāvaḥ under 6.45.33.

8.46.6^c: 6.54.8^c; 8.26.22^b; 53 (Val. 5).1^d, īçānam rāyā imahe.

8.46.8^{a+b} (Vaça Açvya; to Indra)

yās te mado vāreṇyo yā indra vṛtrahāntamaḥ,
yā adadīḥ svār nfbhīr yāḥ pñtanāsu duṣṭarāḥ.

9.61.19^a (Amahīyu Āṅgīrasa; to Soma Pavamāna)

yās te mado vāreṇyas tēnā pavasvāndhasā,

devāvīr aghaçaṁsahā.

9.24.7^c

8.92.17^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

yās te citrāçravastamo yā indra vṛtrahāntamaḥ,

yā ojodātamo madaḥ.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12^c, asmākebhīr nfbhīr ātrā svār jaya; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yō duṣṭāro viçvavāra çravāyyaḥ), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing motifs.—Cf. the pādas, vīṣā mado vāreṇyaḥ, 1.175.2^b, and (for 8.46.8^d), sá çūro āstā pñtanāsu duṣṭarāḥ, 4.36.6^b.

8.46.9^d (Vaça Açvya; to Indra)

yō duṣṭāro viçvavāra çravāyyo vājesv āsti tarutā,
sā nah çaviṣṭha sávanā vaso gahi gaméma gómāti vṛajā.

8.51 (Val. 3).5^d (Çruṣṭigu Kaṇva; to Indra)

yō no datā vāsunām indram tām hūmahe vayām,
vidmā hy āsya sumatīm nāvīyasīm gaméma gómāti vṛajā.

6.46.3^b

Cf. 1.86.3^c, sá gāntā gómāti vṛajā; and 7.32.10^d, gāmat sá gómāti vṛajā.

[8.46.13^b, purasthatā maghāvā vṛtrahā bhuvāt: 10.23.2^b, indro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujuṃ vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām āvo [vāruṇa mitra dācūṣe,] 5.71.3^b
yām āditya abhi druhó rākṣathā nēm aghām naçad [anehāso va utāyaḥ suūtāyo
va utāyaḥ.] refrain, 8.47.1^{ef}—18^{ef}

8.67.4^a (Matsya Sāmmada, or others; to Adityas)

māhi vo mahatām āvo [vāruṇa mitrāryaman,] 5.67.1^c
[āvāṅsy ā vṛṇimahe.] 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, vāruṇa mitra dācūṣe: 5.71.3^b, vāruṇa mitra dācūṣah.

8.47.1^{ef}—18^{ef}, anehāso va utāyaḥ suūtāyo va utāyaḥ.

Cf. 5.65.5^c, anehāsas tvótayaḥ.

8.47.5^c: 1.4.6^c, syāméd indrasya çarmaṇi.

8.47.9^b: 6.75.12^d, 17^d, āditih çarma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

āditir na uruṣyatv [āditih çarma yachatu,] 6.75.12^d
mātā mitrásya reváto [ryamṇó vāruṇasya cānehāso va utāyaḥ suūtāyo va
utāyaḥ.] d: 1.136.2^e; ef: refrain, 8.47.1^{ef}—18^{ef}

10.36.3^b (Luça Dhānāka; to Viçve Devāḥ)

viçvasmān no āditih pāt vāṇhaso mātā mitrásya vāruṇasya revātaḥ,
svarvaj jyōtir avṛkām naçimahi [tād devānām āvo adyā vṛṇimahe.]

refrain, 10.36.2^d—12^d

8.47.9^d: 1.136.2^e, aryamṇó vāruṇasya ca.

8.47.15^c, 17^c, trité (17^c, evā) duṣvāpnayāṃ sārvaṃ.

8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
ūṣo yāsmād duṣvāpnayād ābhāiṣmāpa tād uchāt [anehāso va utāyaḥ suūtāyo va
utāyaḥ.] refrain, 8.47.1^{ef}—18^{ef}

10.164.5^{ab} (Pracetā Āṅgirasā; Duḥṣvapnaghnam)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,

jāgratsvapnāḥ saṃkalpāḥ pāpō yām dvismās tām sá ṛchatu yó no dvēṣti
tām ṛchatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metre of 10.164.5^c see Oldenberg, Prol. p. 39.

8.48.2^a (Pragātha Kāṇva ; to Soma)

antāc ca prāgā āditir bhavāsy avayātā hāraso dāivyasya,
indav indrasya sakhyām juṣāṇāḥ ṣṛāuṣṭiva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^c (Manyu Vasiṣṭha ; to Pavamāna Soma)

ādha dhārayā mādhvā pṛcānās tiró rōma pavate ādrīdugdhāḥ,
indur indrasya sakhyām juṣāṇó devó devāsya matsaró mādāya.

[8.48.4^d: see under 8.18.22^c.]

[8.48.6^b, prā cākṣaya kṛṇuhí vāsyaso naḥ: 4.2.20^c, úc chocasva kṛṇuhí, &c.]

8.48.8^a (Pragātha Kāṇva ; to Soma)

sóma rājan mṛláyā naḥ svastí táva smasi vratyās táśya viddhi,
ālarti dākṣa utā manyúr indo má no aryó anukāmám párá dāḥ.

10.59.6^d (Bandhu Gaupāyana, &c. ; to Asuniti)

ásunite púnar asmāsu cākṣuḥ púnāḥ prānám ihá no dhehi bhógam,
jyók paçyema sūryam uccārantam, ānumate mṛláyā naḥ svastí.

4.24.5^b

8.48.9^c (Pragātha Kāṇva ; to Soma)

tvām hí nas tanvāḥ soma gopá gātre-gātre niśasátthā nṛcākṣāḥ,
yát te vayám pramināma vratāni sá no mṛla suśakhá deva vāsyāḥ.

10.2.4^a (Trita Aptya ; to Agni)

yád vo vayám pramināma vratāni vidūṣāṁ devā áviduṣṭarāsāḥ,
agnisṭ tād viçvam á pṛnāti vidván yébhīr deván ṛtúbhiḥ kalpáyāti.

Cf. 1.25.1.

8.48.11^d: 1.113.16^d, áganma yātra pratiránta áyuh.

[8.48.12^b, ámartyo mártyaṁ ávivēça: 4.58.3^d, mahó devó mártyaṁ á viveça.]

8.48.13^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 10.121.10^d, vayám syāma pátayo rayīnām.

8.48.14^c, váyam sómasya viçváha priyāsah: 2.12.15^c, vayám ta indra viçváha priyāsah.

8.48.14^d: 1.117.25^d; 2.12.15^d, suvīrāso vidátham á vadema.

8.49(Vāl.1).1^b (Praskāṇva Kāṇva ; to Indra)

abhí prá vah surādhasam índram arca yáthā vidé,
yó jaritfbhyo maghávā purúvásuḥ sahásreṇeva cīkṣati.

8.69.4^b (Priyamedha Āngirasa ; to Indra)

abhí prá gópatim giréndram arca yáthā vide,
sūnám satyāsya sátpatim.

See Grassmann's inconsistent renderings, i. 485; ii. 435, occasioned by vah in 8.49.1^a: arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vāl.1).5^a: 8.5.7^a, á na stómam úpa dravát.

8.49(Vāl.1).5^c (Praskaṇva Kāṇva : to Indra)

ā na stómam úpa dravád̐ dhiyānó áçvo ná sotr̥bhīh,

8.5.7^a

yām te svadhāvan svadāyanti dhenáva indra kāṇveṣu rātāyaḥ.

8.50(Vāl.2).5^c (Puṣṭigu Kāṇva ; to Indra)

ā naḥ sóme svadhvará iyānó átyo ná toçate,

yām te svadāvan svádanti gūrtāyaḥ pāurē chandayase hávam.

The repeated pāda in the second Vālakhilya hymn is inferior in sense and metre to that of the first. See under 8.5.7^a.

8.49(Vāl.1).6^c (Praskaṇva Kāṇva ; to Indra)

ugrām ná vīrām námasópa sedima víbhūtim áksitāvasum,

udrīva vajrinn avató ná siñcaté kṣārantindra dhītāyaḥ.

8.50(Vāl.2).6^c (Puṣṭigu Kāṇva ; to Indra)

prá vīrām ugrām vívicim̐ dhanasp̐tām víbhūtim̐ rādhaso mahāh,

udrīva vajrinn avató vasutvaná sádā pipetha dāçuse.

8.49(Vāl.1).7^{abd}, yád dha nūnām yád vā yajñé yád vā pr̥thivyām̐ ádhi . . . ugrá

ugrēbhīr̐ ā gahi : 8.50(Vāl.2).7^{abd}, yád dha nūnām parāvátī yád vā

pr̥thivyām̐ divi . . . ṛṣvāṛṣvébhīr̐ ā gahi ; 8.3.17^d, ugrá ṛṣvébhīr̐ ā gahi.

8.49(Vāl.1).9^c (Praskaṇva Kāṇva ; to Indra)

etāvatas ta imaha indra sumnāsyā gómataḥ,

yáthā právo maghavan médhyātithīm̐ yáthā nípātithīm̐ dháne.

8.50(Vāl.2).9^c (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vidyúma çūra návyasaḥ,

8.24.8^b

yáthā práva étaçām̐ k̐tvye dháne yáthā váçām̐ dāçavraje.

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva ; to Indra)

yáthā káṇve maghavan trasýádasyavi yáthā pakthé dāçavraje,

yáthā góçarye ásanor̐ ṛjicvanáindra gómad dhíraṇyavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva ; to Indra)

yáthā káṇve maghavan médhe adhvaré dirghánithe dāmūnasi,

yáthā góçarye ásiṣāso adrivo máyi gotrām̐ hariçriyam.

8.50(Vāl.2).5^c, yām te svadāvan svádanti gūrtāyaḥ : 8.49(Vāl.1).5^c, yām te svadhāvan svadāyanti gūrtāyaḥ.

8.50(Vāl.2).6^c, udrīva vajrinn avató vasutvaná : 8.49(Vāl.1).6^c, udrīva vajrinn avató na siñcaté.

8.50(Vāl.2).7^{abd}, yád dha nūnām parāvátī yád vā pr̥thivyām̐ divi, . . . ṛṣvā ṛṣvébhīr̐ ā gahi : 8.49(Vāl.1).7^{abd}, yád dha nūnām yád vā yajñé yád vā pr̥thivyām̐ ádhi . . . úgra ugrēbhīr̐ ā gahi ; 8.3.17^d, ugrá ṛṣvébhīr̐ ā gahi.

8.50(Vāl.2).9^b: 8.24.8^b, vidyāma çura nāvyaśah.

8.50(Vāl.2).9^c, yāthā prāva étaçam kftvye dhāne: 8.49(Vāl.1).9^c, yāthā prāvo maghavan médhyātithim.

8.50(Vāl.2).10^{ac}, yāthā kāṇve maghavan médhe adhvaré . . . yāthā góçarye ásiṣāso adrivah: 8.49(Vāl.1).10^{ac}, yāthā kāṇve maghavan trasádasyavi . . . yāthā góçarye asanor rjīçvani.

8.51(Vāl.3).1^{ab} (Çruṣṭigu Kāṇva; to Indra)
yāthā mánāu sāmvarañāu sómam indrápibaḥ sutám,
nípātithāu maghavan médhyātithāu puṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1^{ab} (Āyu Kāṇva; to Indra)
yāthā mánāu vívasvati sómam çakrápibaḥ sutám,
yāthā trté chānda indra jújoṣasy āyāu mādayase sácā.] cf. 8.4.2^b

8.51(Vāl.3).5^b: 6.46.3^b, indram tám hūmahe vayám.

8.51(Vāl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Vāl.3).6^{ab+cd} (Çruṣṭigu Kāṇva; to Indra)
yásmāi tvám vaso dānāya çíkṣasi sá rāyás póṣam açnute,
tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe.

8.52(Vāl.4).6^{ab} (Āyu Kāṇva; to Indra)
yásmāi tvám vaso dānāya mánhase sá rāyás póṣam invati,
vasūyávo vásupatiṁ çatakrátum stómāir indram havāmahe.] 8.52(Vāl.4).6^{cd}

8.61.14^{cd} (Bharga Prāgātha; o Indra)
tvám hi rādhaspate rādhaso mahāḥ kṣáyasyāsi vidhatāḥ,
tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe.

For further instances of the pāda, sutávanto havāmahe, see next item.—Note that 8.52(Vāl.4).6^{cd} = 8.61.10^{cd}.—The cadence dānāya mánhase also in 8.61.8^b.

8.51(Vāl.3).6^{cd} = 8.61.14^{cd}, tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe; 8.17.3^c; 93.30^b, sutávanto havāmahe.

8.52(Vāl.4).1^{ab}, yāthā mánāu vívasvati sómam çakrápibaḥ sutám: 8.51(Vāl.3).1^{ab},
yāthā mánāu sāmvarañāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1^d, āyāu mādayase sácā: 8.4.2^b, indra mādayase sácā.]

[8.52(Vāl.4).3^c, yásmāi viṣṇus trīṇi padā vicakramé: 1.22.18^a; 8.12.27^b, trīṇi padā ví cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tām tvā vayām sudūghām iva godūho juhūmāsi çravasyāvah :
1.4.1^{bc}, sudūghām iva góduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^c.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)
yó no datā́ sá nah pitá mahā́n ugrá içā́nakft,
áyāmann ugró magháva purū́vasur góṛ áçvasya prá datu nah.

8.65.5^b (Pragātha Kāṇva ; to Indra)
indra gr̥ṇī́sá u stuṣé mahā́n ugrá içā́nakft,
éhi nah sutām piba.

For 8.65.5^a cf. 2.20.4^a, tām u stuṣa indram tām gr̥ṇī́se.

8.52(Vāl.4).6^{ab}, yásmāi tvām vaso dā́nāya mánhase sá rāyás pošam invati :
8.51(Vāl.3).6^{ab}, yásmāi tvām vaso dā́nāya çikṣasi sá rāyás pošam
açnute.

8.52(Vāl.4).6^{cd} (Ayu Kāṇva ; to Indra)
yásmāi tvām vaso dā́nāya mánhase sá rāyás pošam invati, 8.51(Vāl.3).6^{ab}
vasū́yávo vásupatim çatákratuṁ stómāir indram havā́mahe.

8.61.10^{cd} (Bhargha Pragātha ; to Indra)
ugrábāhur mṛakṣakftvā purā́ndaró yádi me çṛṇā́vad dhāvam,
vasū́yávo vásupatim çatákratuṁ stómāir indram havā́mahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sám kṣoní sám u sú́ryam.

8.53(Vāl.5).1^d : 6.54.8^c ; 8.26.22^b ; 46.6^c, içā́nam rāyá imahe.

8.53(Vāl.5).2^b, vāvṛdhā́no divé-dive : 8.12.28^b, vāvṛdhā́te divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vājayā́nto havā́mahe.

[8.53(Vāl.5).3^{cd}, yé parāvátí sunviré já́neṣv á yé arvavátí́ndavaḥ : 8.93.6^{ab} ;
9.65.22^{ab}, yé sómāsaḥ parāvátí yé arvavátí sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yátrā sómasya tṛṇpási.

8.53(Vāl.5).6^d, krātuṁ punatá ānuṣák : 8.12.11^b, krātuṁ punita ānuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yás te sādhiṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamádyo vṛdhé : 8.3.1^c, apír no bodhi sadha-
ádyo vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gr̥bhír gr̥ṇā́nti kārāvaḥ.

8.54(Vāl.6).6^d : 4.8.6^b, sasavā́nso ví çṛṇvire.

8.54.7—] *Part 1: Repeated Passages belonging to Book VIII* [384

8.54(Vāl.6).7^d: 9.61.15^b, dhukṣāsava pipyūṣim iṣam ; 8.7.3^c, dhukṣānta pipyūṣim iṣam ; 8.13.25^c, dhukṣāsava pipyūṣim iṣam āvā ca naḥ.

[8.54(Vāl.6).8^a, vayām ta indra stómebhir vidhema : 5.4.7^a, vayām te agna uktháir vidhema.]

8.55(Vāl.7).1^c (Kṛṣa Kāṇva ; Praskaṇvasya dānastutih)
bhūrīd indrasya viryām vy ákhyam abhy áyati,
rādhas te dasyava vṛka.

8.56(Vāl.8).1^a (Pṛsadhra Kāṇva ; Praskaṇvasya dānastutih)
prátī te dasyave vṛka rādho adarṣy áhrayam,
(dyáur ná prathiná čávaḥ.)

cf. 1.8.5^c

For the appraisal of 8.56.1 see under 1.8.5^c.—For 8.55.1^a cf. 1.80.8^c, mahát ta indra viryām.

8.56(Vāl.8).1^c : 1.8.5^c, dyáur ná prathiná čávaḥ.

[8.56(Vāl.8).5^c, agnīḥ čukrēṇa čociṣā : ágne čukrēṇa, &c. ; see under 1.12.12.]

[8.57(Vāl.9).2^a, yuvām devás tráya ekādaçāsaḥ : 9.92.4^b, víçve devás, &c.]

8.57(Vāl.9).4^a, ayām vām bhāgó nihito yajatrā : 1.183.4^c, ayām vām bhāgó nihita iyām gīḥ.

8.59(Vāl.11).1^d (Suparṇa Kāṇva ; to Indra and Varuṇa)
imáni vām bhāgadhéyaṇi sisrata indrávaruṇa prá mahé sutésu vām,
yajñé-yajñe ha sávanaḥ bhuṛanyútho yát sunvaté yájamānāya čikṣathaḥ.

10.27.1^b (Vasukra Āindra ; to Indra)
ásat sú me jaritaḥ súbhivegó yát sunvaté yájamānāya čikṣam,
ānāçīrdām ahām asmi prahantá satyadhvītaṁ vrjináyāntam ābhúm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pádas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^c.

[8.59(Vāl.11).2^b, indrávaruṇa mahimánam áçata : 1.85.2^a, tá ukṣitáso mahimánam áçata.]

[8.59(Vāl.11).3^c, tábhīr daçváṇsam avataṁ çubhas pati : 1.47.5^c, tábhīḥ sv ásmán avataṁ, &c.]

8.59(Vāl.11).7^b (Suparṇa Kāṇva ; to Indra and Varuṇa)
indrāvaruṇa sāumanasám ádrptaṁ ráyás pōsaṁ yájamāneṣu dhattam,
prajāṁ puṣṭīm bhūtīm asmásu dhattam dīrghayutváya prá tirataṁ na áyuh.

10.17.9^d (Devaçravas Yamāyana ; to Sarasvatī)

sārasvatīm yām pitāro hāvante dakṣiṇā yajñām abhinakṣāmāṇāḥ,
sahasrārgḥām ilō ātra bhāgām rāyās pōṣaṁ yājamāneṣu dhehi.

10.122.8^c (Citramahas Vāsistha ; to Agni)

nī tvā vāsisthā ahvanta vājinaṁ grṇānto agne vidātheṣu vedhāsah,
rāyās pōṣaṁ yājamāneṣu dhāraya ॥ yūyām pāta svastībhiḥ sādā naḥ. ॥

☞ refrain, 7.1.20^d ff.

8.60.1^b : 5.20.3^a ; 26.4^c ; 10.21.1^b, hótāraṁ tvā vṛṇīmahe.

8.60.2^d : 8.23.22^b ; 39.8^e ; 102.10^c, agnīm yajñēsu pūrvyām.

8.60.3^c, mandrō yājīṣtho adhvarēṣv īḍyah : 4.7.1^b, hótā yājīṣtho adhvarēṣv īḍyah.

8.60.3^d : 1.127.2^c, viprebhiḥ çukra mānmabhiḥ.

8.60.4^d (Bhargha Prāgātha ; to Agni)

ādrogham ā vahoçatō yavisthya devān ājasa vītāye,
abhi prāyaṁsi sūdhita vaso gahi māndasva dhītībhir hitāḥ.

10.140.3^b (Agni Pāvaka ; to Agni)

ūrjo napāj jātavedaḥ suçastībhir māndasva dhītībhir hitāḥ,
tvē īṣaḥ sām dadhur bhūrivarpasaç citrōtayo vāmājātāḥ.

8.60.8^a, mā no mātāya ripāve rakṣasvine ; 8.22.14^a, mā no mātāya ripāve
vājinivasu.

[8.60.10^a, pāhi viçvasmād rakṣāso ārvāṇaḥ : see under 1.36.15.]

8.60.12^a, yēna vānsāma pñtanāsu çārdhataḥ : 6.19.8^c, yēna vānsāma pñtanāsu
çātrūn.

8.60.14^d : 8.23.27^a, vānsvā no vāryā purū.

8.60.17^d : 1.127.2^e ; 8.23.7^b, hótāraṁ carṣaṇīnām.

8.60.18^{cd}, īṣanyāyā naḥ pururūpam ā bhara vājam nēdiṣṭham utāye : 8.1.4^{cl},
upa kramasva pururūpam ā bhara vājam nēdiṣṭham utāye.

8.60.19^b (Bhargha Prāgātha ; to Agni)

agne jāritar viçpātis tepānō deva rakṣāsah,
āproṣivān grhāpatir mahān asi divās pāyūr duronayūḥ.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)

agne ghrtāsya dhītībhis tepānō deva çociṣāḥ,
ā devān vakṣi yākṣi ca. ॥

☞ 5.26.1^a

Note that 8.60.2^d = 8.102.10^c.

[8.61.4^d, makṣú cid yánto adrivaḥ: 8.45.11^a, çánāṣ cid, &c.]

8.61.5^b: 10.134.3^d, índra víçvābhīr uttībhī; 8.12.5^c, índra víçvābhīr uttībhīr
vavākṣītha; 8.32.12^c, índro víçvābhīr uttībhī.

8.61.6^b (Bharga Prāgātha; to Indra)

pāurō áçvasya purukṣd gāvām asy útso deva hiraṇyāyāḥ,
nákīr hí dānam parimārdhiṣat tvé yád-yad yāmi tát ā bhara.

9.107.4^d (Sapta Rṣayah; to Pavamāna Soma)

punānāḥ soma dhārayāpō vāsāno arṣasi,

ā ratnadhā yonim r̥tāsyā sīdasy útso deva hiraṇyāyāḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāurā is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression útso deva hiraṇyāyāḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this páda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of r̥tā, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression útso deva hiraṇyāyāḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4^b cf. 9.107.26^a.

8.61.10^{cd}: 8.52 (Val. 4).6^{cd}, vasūyāvo vāsupatīm çatákratum stómāir índram
havāmahe.

8.61.13^d (Bharga Prāgātha; to Indra)

yāta índra bhāyāmahe táto na ábhayaṁ kṛdhi,
māghavañ chagdhí táva tán na uttībhīr ví dviṣo ví m̐dho jahi.

10.152.3^a (Çāsa Bhāradvāja; to Indra)

ví rákṣo ví m̐dho jahi ví vṛtrāsya hánū ruja,

ví manyúm índra vṛtrahann amitrasyābhidūsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51 (Val. 3).6^{cd}, tám tvā vayām maghavann índra girvaṇaḥ sūtāvanto
havāmahe: 8.17.3^c; 8.93.30^b, sūtāvanto havāmahe.

8.62.1^{a-e}, 7^{d-e}, 10^{a-e}—12^e, bhadrá índrasya rātāyāḥ.

[8.62.4^b, índra brāhmāni vārdhanā: 5.73.10^a, imā brāhmāni vārdhanā.]

[8.63.2^c, ukthā brāhma ca çānsyā: 1.8.10^b, stóma ukthām ca çānsyā.]

[8.63.3^c, stuṣé tát asya páuṇsyam: 1.80.10^c, mahát tát, &c.]

[8.63.6^b, kṛtāni kártvāni ca: 1.25.11^c, kṛtāni yá ca kártvā.]

8.63.9^b, urú kramīṣṭa jīvāse: 1.155.4^d, urú krāmīṣṭorugāyāya jīvāse.

8.64.1^b: 1.10.7^d, kṛṇuṣvā rādho adrivah.

[8.64.4^c, óbhé pṛṇāsi ródasi : 10.140.2^d, pṛṇākṣi ródasi ubh6.]

Note the blend reading in TS. 4.2.7.3^d, ubhe pṛṇakṣi rodasi.

[8.64.6^c, asmákam kāmam á pṛṇa : 1.16.9^a, sémám naḥ kāmam á pṛṇa.]

8.64.7^c, brahmá kás tám saparyati : 8.7.20^c, brahmá kó vaḥ saparyati.

8.64.10^c : 8.4.12^d, tásyéhi prá dravā piba.

8.64.12^c, éhim indra dravā piba : 8.17.11^c, éhim asyá dravā piba.

8.65.1^{ab} : 8.4.1^{ab}, yád indra prág ápāg údañ nyāg vā huyāse nṛbhiḥ.

8.65.2^b (Pragātha Kāṇva ; to Indra)

yád vā prasrávaṇe divó mādáyāse svāṛṇare,

yád vā samudré ándhasaḥ.

8.103.14^d (Sobhari Kāṇva ; to Agni and Maruta)

ágne yāhi marútsakhā rudrébhiḥ sómāpitaye,

sóbharyā úpa suṣṭutīm mādáyasva svāṛṇare.

Cf. 8.6.39^a, mándasvā sū svāṛṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3^c, indra sómasya pítāye : indram sómasya, &c. ; see under 1.16.3.]

8.65.5^b : 8.52(Vál. 4).5^b, mahán ugrá iṇanakṛt.

8.65.6^b : 5.20.3^d ; 7.94.6^b, práyasvanto havāmahe.

8.65.6^c : 1.13.7^c ; 10.188.1^c, idám no barhír āsáde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c ; 8.43.23^a, tám tvā vayám havāmahe.

8.65.8^{ab}, idám te somyám mádhv ádhukṣann ádribhir nárah : 8.38.3^{ab}, idám vām madiráñ mádhv ádhukṣann ádribhir nárah.

8.65.9^c : 1.9.8^a ; 44.2^d, asmé dhehi çrávo bṛhát.

8.65.12^c (Pragātha Kāṇva ; to Indra)

nápāto durgáhasya me sahásreṇa surádhasaḥ,

çrávo devéṣv akrata.

10.62.7^d (Nabhanēdiṣṭha Mānava ; to Viṣve Devāḥ)

indreṇa yujá niḥ sṛjanta vāgháto vṛajám gómantam açvínam,

10.25.5^d

sahásrañ me dádato aṣṭakarnyāḥ çrávo devéṣv akrata.

8.66.6—] *Part 1: Repeated Passages belonging to Book VIII* [388

8.66.6^b: 8.33.15^d, mādāya dyukṣa somapāḥ.

[8.66.8^c, sémām na stómaṁ jujuṣāṇā á gahi: 1.16.5^a, sémām na stómaṁ á gahi.]

8.66.12^c, tirāç cid aryāḥ sávanā vaso gahi: 4.29.1^c, tirāç cid aryāḥ sávanā purūṇi.

[8.66.13^{cd}, nahí tvád anyāḥ puruhṇta kác canā mágghavann ásti mardītā; 1.84.19^c, ná tvád anyó magghavann asti mardītā.]

8.67.1^c, 10^c, sumṛ!ṛkāṇ (10^c, sumṛ!ṛkām) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatām ávo várūṇa mītráryaman: 8.47.1^{ab}, máhi vo mahatām ávo várūṇa mītra dāçuse.

8.67.4^b: 5.67.1^c; 10.126.2^b, várūṇa mītráryaman.

8.67.4^c: 8.26.21^c, ávāṇsy á vṛṇīmahe.

8.67.6^c: 8.20.26^b, ténā no ádhi vocata.

8.67.18^b: 8.18.12^b, ádityā yān múmocati.

8.68.1^d: indra çaviṣṭha sátpate: 8.13.12^a, indra çaviṣṭha satpate.

8.68.5^c: 8.1.3^b; 15.12^b, nánā hávanta ūtāye.

8.68.7^b, indram codāmi pītāye: 3.42.8^b, sómam codāmi pītāye.

8.68.9^c (Priyamedha Āṅgīrasa; to Indra)
tvótāsas tvā yujāpsú sūrye mahád dhānam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
áyāma dhívato dhíyó 'rvadbhiḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pṛa vas triṣṭúbham iṣam: 8.7.1^a, prá yád vas, &c.]

8.69.8^b: 1.84.11^b, sómam çṛṇanti pṛçṇayaḥ.

8.69.9^d: 1.105.5^b, triṣv á rocané divāḥ.

8.69.4^b: 8.49(Val. 1).1^b, indram arca yáthā vidé.

8.69.6^b: 8.7.10^b, duduhré vajriṇe mādhu.

8.69.7^b, grḥám indraç ca gánvahi: 1.135.7^c; 4.49.3^b, grḥám indraç ca gachatam.

8.69.9^d: 1.80.9^d, indráya bráhmódyatam.

8.69.10^d: 9.1.9^c; 4.4^b, sómam indráya pátave; 9.24.3^b, sóméndráya pátave.

Added in proof.

8.69.11^{b+} (Priyamedha Āṅgirasa ; to Indra)

āpād indro āpād agnir víçve devā amatsata,

vāruṇa id ihā kṣayat tām āpo abhy anuṣata vatsām saṁçivvarir iva.

9.14.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

īd asya çuṣmīṇo rāse víçve devā amatsata,

yādr góbhir vasāyāte.

9.61.14^b (Amahīyu Āṅgirasa ; to Soma Pavamāna)

tām id vardhantu no giro vatsām saṁçivvarir iva,

yā indrasya hr̥damsāniḥ.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, i. 564 ; Bergaigne, iii. 130. The two repeated pādas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13.7 ; 86.2 ; 100.1, 7 ; 104.2.

8.69.14^b : 8.16.11^c, indro víçvā āti dvīṣaḥ.

[8.69.15^a, arbhakó ná kumārakāḥ : 8.30.1^b, (arbhakó) dévaso ná kumārakāḥ.]

8.69.16^e : 6.51.16^b, svastigám anehásam.

8.69.17^{ab} : 1.36.7^{ab}, tām ghem itthā namasvīna úpa svarājam āsate.

8.69.18^a : 1.30.9^a, ānu prasnāsyaūkasaḥ.

8.70.3^a : 8.31.17^a, nákiṣ tām kármanā naçat.

8.71.6^c, prá ṇo naya váso ácha : 6.47.7^b, prá ṇo naya pratarām váso ácha ;
10.45.9, prá tām naya pratarām, &c.

8.71.8^c, tvám içiṣe vásunām : 1.170.5^a, tvám içiṣe vasupate vásunām.

8.71.9^c : 1.30.10^c, sákhe vaso jaritṛbhyah ; 3.51.6^d, sákhe vaso jaritṛbhyo váyo
dhāḥ.

8.71.10^d, purupraçastām utāye : 8.12.14^c, purupraçastām utāya ṛtāsyā yāt.

[8.71.11^a, agnīm sūnūm sáhaso jātávedasam : 1.127.1^b, vásuṁ sūnūm, &c.]

8.71.11^d : 5.22.1^d, hótā mandrátaṃ viçi.

[8.71.12^a, agnīm vo devayajyāyā : 5.21.4^a, devāṁ vo devayajyāyā.]

8.71.12^b : 5.28.6^b, agnīm prayaty adhvaré ; 10.21.6^b, ágne prayaty adhvaré.

8.71.13^b, içe yó váryaṇām : 1.5.2^b ; 24.3^b, içānaṃ váryaṇām ; 10.9.5^a, içānā
váryaṇām.

[8.72.3^b, rudrām paró manīśāyā : 5.17.2^d, mandrām paró, &c.]

8.72.15^a, úpa srákveṣu bāpsataḥ : 7.55.2^d, úpa srákveṣu bāpsato ní śu svapa.

[8.72.16^a, ádhuksat pipyúṣīm īṣam : see under 8.7.3.]

8.73.1^b : 1.46.7^c, yuñjāthām aṇvinā rátham.

8.73.1^c–18^c, ánti śád bhntu vām ávaḥ.

8.73.5^{ab}, yád adyá kārhi kārhi cie chuṇṇyátam imám hávam : 5.74.10^{ab}, áṇvinā yád dha kārhi cie chuṇṇyátam imám hávam.

8.73.10^b, ṇṇutām ma imám hávam : 2.41.13^b = 6.52.7^b, ṇṇutá ma imám hávam ; 8.85.2^b, imám me ṇṇutām hávam.

8.73.14^{ab}, á no gávyebhir áṇvyāiḥ sahásrāir úpa gachatam : 6.60.14^{ab}, á no gávyebhir áṇvyāir vasavyāir úpa gachatam.

[8.73.18^a, púram ná dhr̥ṣṇav á ruja : 9.108.6^d, varmíva dhr̥ṣṇav, &c.]

[8.74.5^a, am̐taṁ jātávedasam : 6.48.1^c, prá-pṛa vayám am̐taṁ jātávedasam.]

8.74.5^b, tirás támāṁsi darçatám : 3.27.13^b, tirás támāṁsi darçatáḥ.

8.74.7^c, mándra sújāta súkrato : 1.144.7^b, mándra svádḥava řtajāta súkrato.

8.74.12^b : 7.94.5^c, sabádho vājasātaye.

[8.74.14^d, vákṣan váyo ná túgryam : 8.3.23^c, ástaṁ váyo ná túgryam.]

8.75.3^b : 3.24.3^b ; 8.19.25^c, sáhasaḥ sūnav āhuta.

8.75.12^{ab}, má no asmín mahāadhané parā varg bhārabh̐d yatha : 6.59.7^{cd}, mā no asmín mahāadhané parā varktaṁ gáviṣṭiṣu.

8.75.16^c : 3.42.6^c ; 8.98.11^c, ádhā te sumnám Imahe.

8.76.1^b : 1.11.8^a, indram řṇanam ójasā.

8.76.2^c : 1.80.6^b ; 8.6.6^b ; 8.9.3^d, vājreṇa řatáparvaṇā.

8.76.5^c (Kurusuti Kāpva ; to Indra)

marútvantam řjīṣīṇam ójasvantaṁ virapṇīnam,

indram gīrbhīr havāmahe.

8.88.1^d (Nodhas Gāutama ; to Indra)

tām vo dasmám řtīśāham vásor mandānām ándhasaḥ,

ḥabhi vatsām ná svásareṣu dhenáva, indram gīrbhīr navāmahe. 8.2.2.2^b

8.76.6^a: 1.23.7^a, marūtvantam havāmahe.

8.76.6^c: 1.22.1^o; 2.3.2^c; 4.49.5^c; 5.71.3^c; 6.59.10^d; 8.94.10^c—12^c, asyā sómasya pītāye.

[8.76.7^b, pībā sōmam çatakrato: 3.37.8^c, indra sōmam, &c.]

8.76.9^b, sutām sōmam diviṣṭiṣu: 1.86.4^b, sutāḥ sōmo diviṣṭiṣu.

8.76.9^c (Kurusuti Kāṇva; to Indra)

pībéd indra marútsakhā [sutām sōmam diviṣṭiṣu,]

cf. 1.86.4^b

vājraṁ çīçāna ójasā.

10.153.4^c (Devajāmayā Indramātarah; to Indra)

tvām indra sajóśasam arkām bibharsī bāhvoh,

vājraṁ çīçāna ójasā.

8.76.11^a: 8.6.38^a, ānu tvā ródasi ubhé.

8.77.1^{bc}, ví pṛchad íti mātāram, ká ugrāḥ ké ha çṛṇvire: 8.45.4^{bc}, jātāḥ pṛchad ví mātāram, ká ugrāḥ ké ha çṛṇvire.

[8.77.8^a, téna stotf̥bhya á bhara: see under 5.6.1^e.]

8.78.8^b (Kurusuti Kāṇva; to Indra)

tvé vásūni sām̐gatā víçvā ca soma sáubhagā,

sudátv āparihvṛtā.

9.4.2^b (Hiranyastūpa Āṅgirasa; to Soma Pavamāna)

[sānā jyótiḥ sánā svār] víçvā ca soma sáubhagā,

cf. 9.9.9^c

[áthā no vásyasas kṛdhi.]

cf. refrain, 9.4.1^c—10^c

9.55.1^c (Avatsāra Kāçyapa: to Soma Pavamāna)

yávam-yavam no ándhasā puṣtām-puṣtām pári srava,

sóma víçvā ca sáubhagā.

8.80.2^c: 6.45.17^c, sá tvām na indra mṛḷaya; cf. also 8.80.1^c.

8.80.3^a, kím aṅgá radhracódanaḥ: 6.44.10^d, kím aṅgá radhracódanam tvāhuḥ.

[8.80.7^c, iyám dhír ṛtvíyavati: 8.12.10^a, iyám ta ṛtvíyavati (sc. dhíḥ).]

8.81.4^a: 8.24.19^a; 95.7^a, éto nv indram stávāma.

8.82.2^a: 1.23.1^a, tivrāḥ sómāsa á gahi.

[8.82.3^c, bhúvat ta indra çām̐ hṛdé: 10.86.15^c, manthás ta indra çām̐ hṛdé.]

8.82.5—] *Part 1: Repeated Passages belonging to Book VIII* [392

8.82.5^a, túbhyāyām ádribhiḥ sutáḥ: 1.135.2^a, túbhyāyām sómaḥ páripato ádribhiḥ.

8.82.7^c–9^c, píbédaśya tvám iṣe.

8.82.9^b (Kusidin Kāṇva; to Indra)

yám te ccyenáh padábharat tiró rájáṅsy áspṛtam,

1 píbédaśya tvám iṣe.]

☞ refrain, 8.82.7^c–9^c

9.3.8^b (Çunahçepa Ājigarti; to Soma Pavamāna)

eśá dívaṁ vy áśarat tiró rájáṅsy áspṛtaḥ,

pávamānaḥ svadhvarāḥ.

8.83.2^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 10.126.3^b–7^b,
váruṇo mitró aryamā.

8.83.3^c: 7.66.12^d, yūyám ṛtāsyā rathyaḥ.

[8.83.4^b, vāmāṁ váruṇa śáṅsyam; 8.18.21^b, nṛvād varuṇa śáṅsyam.]

8.83.9^a: 1.15.2^c; 6.51.15^a; 8.7.12^a, yūyám hí śthá sudānavaḥ.

8.83.9^b: 6.51.15^b, indrajyeṣṭhā abhidyavaḥ.

8.84.1^a, prēṣṭham vo átithim (stuṣé): 1.186.3^a, prēṣṭham vo átithim gr̥ṇiṣe.

8.84.1^c, agnīm rátham ná védyam: 8.19.8^b, agní rátho ná védyāḥ.

[8.84.3^c, rákṣa tokám utá tmánā: 1.41.6^b, víçvaṁ tokám utá tmánā.]

8.84.8^b: 5.35.7^b, puroyávānam ājīṣu.

8.85.1^a, á me hávaṁ násatyā: 1.183.5^d, á me hávaṁ násatyópa yātam.

8.85.1^b: 5.75.3^b; 8.8.1^b, áçvinā gáchatam yuvám.

8.85.1^c–9^c: 1.47.9^d, mádhvaḥ sómasya pítāye.

[8.85.2^b, imám me çṛṇutam hávam: 8.73.10^b, çṛṇutam ma imám hávam; cf.
under 2.41.13.]

8.85.4^a: 7.94.2^a, çṛṇutam jaritúr hávam; 8.13.7^b, çṛṇudhí jaritúr hávam.

8.85.5^a: 8.5.12^c, chardír yantam ádābhyam.

[8.85.6^a: gáchatam daçúṣo gr̥hám: 8.5.5^c; 22.3^d, gántarā daçúṣo gr̥hám.]

8.86.1^c–3^c, tá vām víçvako havate tanúkṛthé.

8.86.1^d–5^d, má no ví yāṣṭam sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vasiṣṭha, or others; to Aṇvins)

pībataṁ gharmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ narā,
tā mandasānā mānuṣo duroṇā ā nī pātāṁ vedasā vāyaḥ.

8.87.4^{ab} (The same)

pībataṁ sōmam mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,
tā vāvṛdhānā ūpa suṣṭutīm divo gantāṁ gaurāṁ ivérinam.

10.40.13^a (Ghoṣa Kākṣivati; to Aṇvins)

tā mandasānā mānuṣo duroṇā ā dhattāṁ rayīm sahāvīraṁ vacasyāve,
kṛtāṁ tīrthāṁ suprapāṇāṁ ṣubhas patī sthāṇūṁ pathesṭhām āpa durma-
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b: 1.47.8^d; 8.87.4^b, ā barhiḥ sīdataṁ narā (8.87.4^b, sumāt); 1.142.7^d,
sīdataṁ barhīr ā sumāt.

8.87.3^a: 8.8.18^a, ā vām viṇvābhīr utībhiḥ: 8.8.1^a, ā no viṇvābhīr utībhiḥ; 7.24.4^a,
ā no viṇvābhīr utībhiḥ sajōṣāḥ.

8.87.3^b: 1.45.4^b; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, ā barhiḥ sīdataṁ sumāt: 1.47.8^d; 8.87.2^b, ā barhiḥ sīdataṁ narā;
1.142.7^d, sīdataṁ barhīr ā sumāt.

8.87.5^a: 8.8.2^a; 9.14^a, ā nūnām yātam aṇvinā.

8.87.5^b: 8.13.11^b, āṇvebhiḥ prusitāpsubhiḥ.

8.87.5^c, dāsra hiraṇyavartanī ṣubhas patī: 1.92.18^b; 5.75.2^c; 8.5.11^b; 8.1^c,
dāsra hiraṇyavartanī.

8.87.5^d: 1.47.3^b, 5^d; 3.62.18^c; 7.66.19^c, pātāṁ sōmam ṛtavṛdhā.

8.87.6^a: 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhī vatsām nā svāsareṣu dhenāvaḥ: 2.2.2^b, āgne vatsām, &c.

8.88.1^d, indraṁ gīrbhīr navāmahe: 8.76.5^c, indraṁ gīrbhīr havāmahe.

8.88.2^d: 8.33.3^d, makṣū gōmantam imahe.

8.88.6^d: 8.4.18^d, mánhiṣṭho vājasātaye: 1.130.1^c, mánhiṣṭham vājasātaye.

[8.89.1^a, brhād indrāya gāyata: 8.45.21^a, stotrām indrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa; to Indra)

āpadhamad abhiṇastir aṣṭihāthendro dyumny ābhavat,
devās ta indra sakhyāya yemire bhādhāno mārudgaṇa.

8.89.2—] Part 1: Repeated Passages belonging to Book VIII [394

8.98.3^c (Nṛmedha Āṅgīrasa; to Indra)

ṽibhrājañ jyōtiṣā svar āgacho rocanām divāḥ,
devās ta indra sakhyāya yemire.

8.98.3^{ab}

Cf. Bergaigne ii. 187.

8.89.3^d: 1.80.6^b; 8.6.6^b; 76.2^c, vājreṇa ṣatāparvaṇā.

8.89.7^b: 9.107.7^d; 10.156.4^b, ā sūryam rohaya divi; 1.7.3^b, ā sūryam rohayad divi.

[**8.90.5^a**, tvām indra yaçā asi: 8.23.30^a, āgne tvām yaçā asi.]

8.91.2^{de}: 3.52.1^{ab}, dhānāvantaṁ karambhīṇam apūpāvantaṁ ukthīnam.

8.91.3^d (Apālā Ātreya; to Indra)

ā canā tvā cikitsamó 'dhi canā tvā némasi,
ṣānāir iva ṣanakāir ivēndrāyendo pári sraṇa.

9.106.4^b (Cakṣus Mānava; to Pavamāna Soma)

prā dhanvā soma jūgrvir indrāyendo pári sraṇa,
dyumāntaṁ ṣūṣmam ā bharā svarvidam.]

8.9.29.6^c

The repeated pāda is refrain in 9.112.1^c ff.; cf. also 9.56.4^b, svādūr indo pári sraṇa; 9.62.9^a, tvām indo, &c.—Cf. von Schroeder, WZKM. xx. 236; Geldner, Rigveda Kommentar, p. 132.

8.92.1^b: 1.5.1^b, indram abhi prā gāyata.

8.92.2^a: 8.15.1^b, puruhutām puruṣtutām.

8.92.5^a, tām v abhi prārcata: 8.15.1^a, tām v abhi prā gāyata.

8.92.5^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 97.11^b; 9.12.2^c, indram sómasya pītāye.

8.92.6^a (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

asyā pītṛvā mādānām devó devasyāyujasā,
vīṣvabhī bhūvanā bhuvat.

9.23.7^a (Asita Kācyapa, or Devala Kācyapa; to Soma Pavamāna)

asyā pītṛvā mādānām indro vṛtrāṇy apratí,
jaghāna jaghānac ca nú.

8.92.11^c: 8.68.9^c, jāyema pṛtsū vajrivaḥ.

[**8.92.12^a:** vāyam u tvā ṣatakrato: 6.45.25^a, imā u tvā ṣatakrato.]

8.92.12^b: 1.91.13^b, gāvo ná yāvaseṣy á.

8.92.14^c, 22^c, ná tvám indráti ricyate.

8.92.17^b: 8.46.8^b, yá indra vṛtrahántamaḥ.

[8.92.20^a, yásmín víçvā ádhi çrīyaḥ: 1.139.3^d, yuvór víçvā, &c.]

8.92.21 = 8.13.18.

8.92.21^c = 8.13.18^c: 9.61.14^a, tám id vardhantu no girāḥ.

8.92.22^a: 1.15.1^b, á tvā viçantv índavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudráṃ iva síndhavaḥ.

8.92.25^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
 áram áçvāya gāyati çrutákakṣo áram gāve,
 áram índrasya dhāmne.

9.24.5^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 indo yád ádribhiḥ sutāḥ pavítram paridhāvasi,
 áram índrasya dhāmne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Çrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of áram with áçvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, áram índrasya dhāmne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of áram have, in reality, a different value from the third. The preceding and following stanzas also play upon áram; cf. under 8.45.10^b.

8.92.26^c: 8.45.10^b, áram te çakra dāvāne.

8.92.30^c: 8.13.14^b, mátsvā sutāsyā gómataḥ.

8.93.3^b (Sukakṣa Āṅgirasa; to Indra)

sá na índraḥ çivāḥ sákhāçvāvad gómad yávamat,
 urúdhāreva dohate.

9.69.8^b (Hiraṇyastūpa Āṅgirasa; to Pavamāna Soma)
 á naḥ pavasva vásumad dhíraṇyavad áçvāvad gómad yávamat suvíryam,
 yūyám hí soma pitáro máma sthána divó mūrdhānaḥ prásthita
 vayaskṛtaḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5^a, yád vā pravṛddha satpate: 8.12.8^a, yádi pravṛddha satpate.]

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)
yé sómāsaḥ parāvāti yé arvāvāti sunviré,
sárvāns tān indra gachasi.

9.65.22^{ab} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yé sómāsaḥ parāvāti yé arvāvāti sunviré,
yé vādāḥ çaryañāvati.

Cf. 8.53 (Val. 5).3^{od}, yé parāvāti sunviré jáneṣv á yé arvāvátindavaḥ. See Hillebrandt, Ved. Myth. 1.123 ff.

8.93.11^b : 5.82.2^c, ná minānti (5.82.2^c, minanti) svarājyam.

8.93.12^b : 6.44.5^d, devī çuṣman saparyataḥ.

[**8.93.19^c**, káya stotṛbhya á bhara : see under 5.6.1^c.]

8.93.20^c : 1.16.8^c, vṛtrahá sómapítaye.

8.93.22^b, uçánto yanti vitáye : 1.5.5^b, çúçayo yanti vitáye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a : 8.13.27^a, ihá tyá sadhamádyā.

[**8.93.25^a**, túbhyaṁ sómāḥ sutá imé : 3.40.4^a ; 42.5^a, indra sómāḥ sutá imé.]

[**8.93.26^b**, dádhad rátnā ví dāçúṣe : 4.15.3^c ; 9.3.6^c, dádhad rátnāni dāçúṣe.]

8.93.28^c–30^c, yád indra mṛláyāsi naḥ ; see also under 8.6.25^a.

[**8.93.29^a**, sá no víçvāny á bhara : 10.191.1^d, sá no vāsūny á bhara.]

8.93.30^b : 8.17.3^c ; 51(Val.3).6^d ; 61.14^d, sutávanto havāmahe.

8.93.31^a, 31^c–33^c, úpa no háribhiḥ sutám.

8.93.34^b, ṛbhukṣāṇam ṛbhūm rayím : 4.37.5^a, ṛbhūm ṛbhukṣaṇo rayím.

8.94.3^{ab} : 6.45.33^{ab}, tát sú no víçve aryá á sádā grṇanti kāravaḥ.

8.94.3^c : 1.23.10^c ; 8.94.9^c, marútaḥ sómapítaye.

[**8.94.4^a**, ásti sómo ayám sutáḥ : 5.40.2^b ; 8.13.32^b, víṣā sómo ayám sutáḥ.]

[**8.94.8^b**, devánām ávo vṛṇe : 1.38.10^b, indrágnyór ávo vṛṇe.]

8.94.9^c: 1.23.10^c; 8.94.3^c, marūtaḥ sómapiṭṭaye.

8.94.10^c—12^c, áśya sómasya piṭṭaye; see also under 1.23.2^c.

8.95.1^d: 6.45.25^c, indra vatsám ná mātaraḥ.

[8.95.2^b, sutása indra girvaṇaḥ: 4.32.11^c; 8.13.32^b, sutéṣv indra girvaṇaḥ.]

8.95.3^c (Tiraçei Āṅgirasa; to Indra)

ṛibā sómam mādāya kām, indra çyenábhrtaṁ sutám, cf. refrain, 8.36.1^b—6^b
tvám hí çáçvatinām páti rāja viçám ási.

8.98.6^a (Nṛmedha Āṅgirasa; to Indra)

tvám hí çáçvatinām indra dartá purám ási,
hantá dásyor mánor vṛdháḥ pátir diváh.

8.95.6^b, indram uktháni vāvṛdhuh: 8.6.35^a, indram uktháni vāvṛdhuh (verb without accent).

8.95.6^d (Tiraçei Āṅgirasa; to Indra)

tám u ştavāma yám gira indram uktháni vāvṛdhuh, cf. 8.6.35^a
purúny asya páuṣya sişāsanto vanāmahe.

9.61.11^c (Amahiyu Āṅgirasa; to Soma Pavamāna)

enā viçvāny aryá á, dyumnáni mánusāṇam, cf. 9.61.11^a
sişāsanto vanāmahe.

For 9.61.11 cf. Geldner, Ved. Stud. iii. 77.

8.95.7^a: 8.24.19^a; 8.1.4^a, éto nv indram stāvāma.

[8.95.8^c, çuddhó rayim ní dhāraya: 1.30.22^c, asmé rayim, &c.]

This and the following two items betray the secondary manufacture of the trica 8.95.7—9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9^c, çuddhó vṛtrāni jighnase: 8.15.3^b, éko vṛtrāni, &c.]

[8.95.9^d, çuddhó vájam sişāsasi: 9.23.6^c, indo vájam sişāsasi.]

[8.96.5^b, madacyutam áhaye hantavá u: 5.31.4^d, ávardhayann áhaye, &c.]

8.96.7^d (Tiraçei Āṅgirasa, or Dyutāna Māruti; to Indra)

vṛtrāsya tvā çvasáthād ísamāṇa viçve devā ajahur yé sákhayaḥ,
marúdbhir indra sakhyám te astv áthemá viçvāḥ pṛtanā jayāsi.

10.52.5^d (Agni Sāucika; to Devāḥ)

á vo yakṣy amṛtatvám suviraṁ yáthā vo devā várivaḥ kárāni,
á bāhvó vājram indrasya dheyām áthemá viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The átmastuti, 10.52, is probably later than 8.96; cf. also 10.52.2^{ab} with 5.1.5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12^b, stuhí suṣṭutīm námasā vivāsa; 5.83.1^b; stuhí parjanyaṁ namasā vivāsa.

[8.96.15^c, viṣo ádevīr abhy ācārantīḥ: 6.49.15^c, viṣa ádevīr abhy ācānvāma. Added in proof.]

8.96.21^b (Tiraçci Āṅgīrasa, or Dyutāna Māruti: to Indra)
sā vṛtrahēndra ṛbhukṣāḥ sadyo jajñāno hávyo babhūva,
kṛṇvān āpānsi nāryā puruṇi sōma ná pitó hávyah sākhibhyaḥ.

10.6.7^b (Trita Āptya; to Agni)

ádha hy āgne mahnā niśadyā sadyo jajñāno hávyo babhūtha,
[tām te devāso ānu kētam āyann] ādhāvardhanta prathamāsa ūmāḥ.

cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, *ProL*, p. 70; Arnold, *VM.*, p. 315.

8.97.4^{ab}: 8.13.15^{ab}, yāc chakrāsi parāvāti yad arvāvāti vṛtrahan.

8.97.4^d: 1.84.9^b, sutāvān ā vivāsati.

8.97.5^b: 9.12.6^b, samudrāsyādhi viṣṭāpi; 9.107.14^c, samudrāsyādhi viṣṭāpi
manīṣiṇaḥ: 8.34.13^b, samudrāsyādhi viṣṭāpāḥ.

8.97.5^d, yād antārikṣa ā gahi: 5.73.1^d, yād antārikṣa ā gatam.

8.97.6^d: 4.31.12^b, indra rāyā pārīṇasā; 1.129.1^a, tvām na indra rāyā pārīṇasā.

8.97.7^a, 7^d, mā na indra pārā vṛṇak.

8.97.8^a, 8^d, asmé indra sácā sūtó.

8.97.11^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^b; 9.12.2^c, indram sōmasya pītāye.

8.97.15^c: 7.37.5^d, kadú na indra rāyā ā daśasyeḥ.

8.98.2^a (Nṛmedha Āṅgīrasa; to Indra)

tvām indrābhībhūr asi [tvām sūryam arocayaḥ,

cf. 8.98.2^b

viçvākarmā viçvādevo mahān asi.

10.153.5^a (Devajāmāya Indramātarah; to Indra)

tvām indrābhībhūr asi viçvā jātāny ōjasā,

sā viçvā bhūva ābhavaḥ.

[8.98.2^b, tvām sūryam arocayaḥ: 9.63.7^b, yāyā sūryam arocayaḥ.]

8.98.3^{ab} (Nṛmedha Āṅgīrasa; to Indra)

vibhrājañ jyōtiṣā svār āgacho rocanām divāḥ,

[devās ta indra sakhyāya yemire.]

cf. 8.98.2^c

10.170.4^{ab} (Vibhraj Saurya ; to Sūrya)

vibhrājāñ jyōtiṣā svār āgachō rocanām divāḥ,

yenemā viçvā bhūvanāny ābhṛtā viçvākarmaṇā viçvādevyāvataḥ.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially *viçvādevyāvataḥ*, does not stamp that stanza as the source of the repetition.

8.98.3^c : 8.89.1^c, devās ta indra sakhyāya yemire.

8.98.6^a : 8.95.3^c, tvām hī çāçvatīnām.

8.98.11^c : 3.42.6^c ; 8.75.16^c, ādhā te sumnām imahe.

8.98.12^c : 5.13.5^c, sū no rāsva suvīryam.

8.99.2^d : 4.32.11^c, sutēṣv indra girvaṇaḥ.

Cf. 8.95.2^c, sutāsa indra girvaṇaḥ.

8.99.8^b, çatāmūtiṁ çatākratum : 8.46.3, çatāmūte çatākrato.

8.100.2^d (Nema Bhārgava ; to Indra)

dādhami te mādghuno bhakṣām āgre hitās te bhāgāḥ suto astu sōmaḥ,
āsaç ca tvām dakṣiṇatāḥ sākha mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7^b (Manyu Tāpasa : to Manyu)

abhi prēhi dakṣiṇatō bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,
juhōmi te dharuṇam mādghvo āgram ubhā upāñcū prathamā pibāva.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right ; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar : 'Come on, be thou at my right ; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious *Manyu* hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to *Agni* (see under 3.5.4). *Manyu* is the 'Wrath' of War, therefore also, particularly, of impetuous *Indra*. See especially *Manyu Marutvān* = *Indra Marutvān* in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology : 10.83.7 could not have been composed in its surroundings without the pattern of the *Indra* stanza, 8.100.2.—Cf. Geldner, *Rig-Veda Kommentar*, p. 136.

8.100.4^b, viçvā jatāny abhy āsmi mahnā : 2.28.1^b, viçvāni sānty abhy āstu mahnā.

8.100.12^a : 4.18.11^d, sākhe viṣṇo vitarām vi kramasva.

8.101.2^b : 5.65.2^b, rūjānā dīrghaçruttamā.

8.101.2^d : 1.47.7^d ; 137.2^e ; 5.79.8^c, sakām sūryasya raçmibhiḥ.

8.101.7^d, 10^b, *prāti havyāni vitāye.*

8.101.8^d: 3.62.18^a, *gr̥ṇānā jamādagninā*; 7.96.3^c, *gr̥ṇānā jamadagnivāt*; 9.62.24^c; 65.25^b, *gr̥ṇānō jamādagninā.*

8.101.9^d: 2.41.2^b, *ayām çukró ayāmi te*; 4.47.1^a, *vāyo çukró ayāmi te.*

[8.101.11^c, *mahās te satō mahimā panasyate*: 10.75.9^c, *mahān hy āsya mahimā panasyāte.*

[8.101.13^c, *citrēva prāty adarçy āyatī*: 7.81.1^a, *prāty u adarçy āyatī.*]

8.102.1^c: 1.12.6^b; 7.15.2^c, *kavīr gr̥hāpatir yuvā.*

8.102.3^a: 8.21.11^a, *tvāyā ha svid yujā vayām.*

8.102.4^c–6^c, *agnīm samudrāvāsasam.*

[8.102.7^c, *āchā nāptre sāhasvate*; 5.7.1^d, *ūrjō nāptre sāhasvate.*]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)

ayām viçvā abhī çriyo 'gnīr devēṣu patyate,

ū vājāir ūpa no gamat.

9.45.4^c (Ayāsyā Āṅgīrasa; to Pavamāna Soma)

āty ū pavitrām akramīd vājī dhūram nā yāmani,

īndur devēṣu patyate.

Ludwig, *Der Rig-Veda*, vi, 95, suggests *duram* for *dhūram* in 9.45.4^b; this is neither necessary nor convincing: *vājī* and *dhūram* certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^e; 60.2^d, *agnīm yajñēṣu pūrvyām.*

8.102.11^a: 3.9.8^b; 8.43.31^b, *çitrām pavakāçociṣam*; 10.21.1^d, *çitrām pavakāçocisam vīvakṣase.*

8.102.12^a: 4.15.6^a, *tām ārvantam nā sānasim.*

8.102.16^b, *tepanō deva çociṣā*: 8.60.19^b, *tepanō deva rākṣasaḥ.*

8.102.16^c: 5.26.1^c; 6.16.2^c, *ū devān vakṣi yākṣi ca.*

8.102.17^c: 4.8.1^b, *havyavāham āmartyam*; 3.10.9^c, *havyavāham āmartyam sahovārdham.*

[8.102.18^b, āgne dutām vāreṇyam : cf. under 1.12.1^a.]

8.103.3^d : 5.25.4^d, agnīm dhṛbhīḥ saparyata.

8.103.5^b : 1.40.4^b, sá dhatte áksiti çrávaḥ ; 9.66.7^c, dádhāno áksiti çrávaḥ.

8.103.6^d : 5.82.6^c ; 8.22.18^d, viçvā vāmāni dhimahi.

8.103.7^d (Sobhari Kāṇva ; to Agni)

áçvam ná grbhí rathyām sudánavo marmrjyānte devayávaḥ,
ubhé toké tánaye dasma viçpate pársi rádho maghónām.

9.1.3^c (Madhuchandas Vāiçvāmitra ; to Soma Pavamāna)

varivodhātamo bhava mánhiṣṭho vītrahántamah,

pársi rádho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen trefflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of pāda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The pāda, pársi rádho maghónām, is explained by cōda rádho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates pāda c by 'der Reichen Gabe fördre du', though he has rendered the same pāda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewärung'. For rádhās in general see under 6.44.10.

8.103.14^d, mādāyasva svāṇṇare : 8.65.2^b, mādāyāse svāṇṇare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādīṣṭhaya mādiṣṭhaya pávasva soma dhārayā,
indrāya pátave sūtāḥ.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vásūni sañjāyan pávasva soma dhārayā,
inú dvēṣāṁsi sadhryāḥ.

9.30.3^c (Bindu Āṅgīrasa ; to the same)
ā naḥ çuṣmanṁ nṛśāhyam vīrāvantaṁ puruṣpṛham,
pávasva soma dhārayā.

9.67.13^b (Viçvāmītra ; to the same)
vācō jantūḥ kavīmām pávasva soma dhārayā,
devēṣu ratnadhā asi.

9.100.5^{b+c} (Rebhasūnū Kaçyapāu ; to the same)
krátve dáksāya naḥ kave pávasva soma dhārayā,
indrāya pátave sūtō [mitráya várūṇāya ca.]

9.100.5^d

9.1.3^c: 8.103.7^d. pārṣi rādho maghónām.

9.1.4^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy āṛṣa mahūnām devānām vītīm ándhasā,
abhí vājam utá çrávaḥ.

9.6.3^c (Asita Kaçyapa, or Devala Kaçyapa ; to the same)
abhí tyām pūrvyām mādām [suvānō arṣa pavitra ā,]
abhí vājam utá çrávaḥ.

9.6.3^b

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavitraṁ dhārayā sūtāḥ,
abhí vājam utá çrávaḥ.

9.63.12^c (Nidhruvi Kaçyapa ; to the same)
abhy āṛṣa sahasrīṇām [rayīm gómantam açvīnam,]
abhí vājam utá çrávaḥ.

8.6.9^b

9.1.9^c: 8.69.10^d ; 9.4.4^b, sómam indrāya pátave ; 9.24.3^b, sóméndrāya pátave.

9.1.10^a (Madhuchandas Vaiṣvāmītra ; to Soma Pavamāna)
asyéd indro mádeṣv á víçvā vṛtrāṇi jighnate,
 çūro maghá ca mañhate.

9.106.3^a (Agni Cākṣuṣa ; to Soma Pavamāna)
asyéd indro mádeṣv á grābhām grbhñta sānasīm,
 vājraṁ ca vṛṣaṇaṁ bharat sám apsujit.

For 9.106.3 cf. Geldner, *Ved. Stud.* ii. 263, who follows Sāyaṇa in translating grābhām by 'bow'. But grābhām grbhñta sānasīm (cognate accusative) obviously means 'mache er einen erfolgreichen griff'. See 8.81.1, kṣumāntaṁ grābhām sám grbhāya 'make a catch rich in cattle'. Cf. Bloomfield, *IF.* xxv. 189.

9.2.1^a (Medhātithi Kāṇva ; to Soma Pavamāna)
pávasva devavír áti pavitraṁ soma rāñhyā,
 índram indo vṛṣá viça.]

65 1.176.1^b

9.36.2^b (Prabhūvasu Āṅgīrasa ; to the same)
 sá váhniḥ soma jágrviḥ **pávasva devavír áti,**
 labhi kóçam madhuçútam.]

66 9.23.4^o

See under 1.176.1^b.

9.2.1^c : 1.176.1^b, índram indo vṛṣá viça.

9.2.3^b (Medhātithi Kāṇva ; to Soma Pavamāna)
 ádhuḥṣata priyām mādhu dhārā sutásya vedhásah,
 apó vasiṣta sukrátuḥ.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
 divó ná sānu pipyūṣi dhārā sutásya vedhásah,
 vṛthā pavitre arṣati.

9.2.4^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 mahāntaṁ tvā mahír ānv āpo arṣanti síndhavaḥ,
 yád góbhir vāsaiṣyáse.

9.66.13^{bc} (Çataṁ Vāikhānasah ; to Soma Pavamāna)
 prá ṇa indo mahé rāṇa āpo arṣanti síndhavaḥ,
 yád góbhir vāsaiṣyáse.

Cf. túbhyam arṣanti síndhavaḥ, under 9.31.3, and note also 1.105.12^a ; 125.5^c.

[**9.2.6^a**, ácikradad vṛṣā háriḥ : 9.101.16^c, kánikradad vṛṣā, &c.]

9.2.6^c, sám sūryeṇa rocate : 8.9.18^b, sám sūryeṇa rocace.

9.2.7^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 gíras ta inda ójasā marmṛjyánte apasyúvaḥ,
 yábhir mádāya çumbhase.

9.38.3^{bc} (Rahugaṇa Āṅgīrasa ; to Soma Pavamāna)
 etām tyām harito dāça marmrjyānte apasyūvaḥ.
 yābhir mādāya çumbhate.

Ludwig, 793, renders 9.2.7, 'werkkundige lieder verschöneren dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmrjyānte is the ordinary intensive active, and that apasyūvaḥ, 'busy' as applied to girāḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāça haritaḥ are evidently = dāça kṣipāḥ (kṣipāḥ), vṛiçāḥ, yuvatāyaḥ, svāsāraḥ, jāmāyaḥ, yōsaṇaḥ, tritāśya yōsaṇaḥ, &c.; cf. also pāṇca vrātā apasyūvaḥ in 9.14.2, and naptībhir vivāsvataḥ in 9.14.5. The term haritaḥ is dealt with by Bergaigne, i. 201. I would add that haritaḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyūvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mrjyāmāno daçābhīḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (girāḥ) which accompany the act of the fingers in 9.2.7. The intensive marmrjyānte has in mind the act of currying a horse: see i.135.5, imām indum marmrjanta . . . ātyām nā; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyūvaḥ as an epithet of girāḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c: 8.6.1^b, parjānyo vṛṣṭimān iva.

9.2.10^b, açvasā vajasā utā: 6.53.10^b, açvasām vajasām utā.

[9.2.10^c, atmā yajñāsya pūrvyāḥ: 3.11.3^b, ketūr yajñāsya pūrvyāḥ.]

9.3.1^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
 eṣā devō āmartyaḥ parnavīr iva dīyati,
 abhī drōṇāny āsādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prā sómo āti dhārāya pāvamāno asis̥yadat,
 abhī drōṇāny āsādam.

☞ 9.30.4^b

9.3.6^c: 4.15.3^c, dādhad rātnāni dāçūse.

9.3.7^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
 eṣā divām vi dhāvati tirō rājānsi dhārāya,
 pāvamānaḥ kánikradat.

9.13.8^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 jūṣṭa indrāya matsarāḥ pāvamāna kánikradat,
 víçvā āpa dvīṣo jahi.

☞ 9.13.8^c

For the repeated pāda cf. also 9.106.10^c, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8^b, tiró rájáṁsy áspṛtaḥ ; 8.82.9^b, tiró rájáṁsy áspṛtam.

9.3.9^{a+b} (Çunaḥçepa Ājigarti ; to Soma Pavamāna)

eṣá prātnéna jánmanā devó devébhyaḥ sutáḥ,
háriḥ pavitre arṣati.

9.42.2^{a+b} (Medhyātithi Kāṇva ; to Soma Pavamāna)

eṣá prātnéna mánmanā devó devébhyas pári,

dhārayā pavate sutáḥ.]

9.3.10^c

9.99.7^b (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)

śá mrjyate sukármabhir, devó devébhyaḥ sutáḥ,

cf. 9.70.4^a

vidé yád āsu saṁdadír mahír apó ví gāhate.]

9.7.2^b

9.103.6^b (Dvita Aptya ; to Soma Pavamāna)

pári sāptir ná vājayūr devó devébhyaḥ sutáḥ,

vyānaçih pavamāno ví dhāvati.]

9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehemalige erzeugung der gott den göttern hervorgebracht, fließt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fließt'. Cf. Bergaigne, i. 188, 207, 215. The expression prātnéna jánmanā, even in Ludwig's conservative rendering, is vague as compared with prātnéna mánmanā in 9.42.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11 ; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, ahám prātnéna mánmanā girāḥ çumbhāmi (where SV. reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^a, and cf. the pāda, sómo devébhyaḥ sutáḥ, 9.28.2^b.

9.3.10^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)

eṣá u syá puruvrató jajñāno janáyann iṣaḥ,

dhārayā pavate sutáḥ.

9.42.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)

eṣá prātnéna mánmanā devó devébhyas pári,

9.3.9^{ab}

dhārayā pavate sutáḥ.

Cf. under 9.6.7.

9.4.1^b (Hiraṇyastūpa Āṅgīrasa ; to Soma Pavamāna)

sánā ca soma jēsi ca pávamāna máhi çrávaḥ,

áthā no vásyasas kṛdhi.]

refrain, 9.4.1^c—10^c

9.9.9^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

pávamāna máhi çrávo gám áçvaṁ rāsi virávat,

sánā medhám sánā svāḥ.]

cf. 9.4.2^a

9.100.8^a (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)

pávamāna máhi çrávaç citrébhir yāsi raçmibhiḥ,

çárdhan támānsi jighnase, víçvāni dāçúso grhé.]

c: 8.43.32^c ; d: 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory ; moreover make us richer !' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichtest das dunkel du, das ganze in des spenders hause.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, *sá tvām agne vibhāvasuḥ sṛjān sūryo ná raçmībhiḥ, çārdhan tāmāṁsi jighnase*; cf. also 9.66.24, *pāvamāna rtām brhác chukráṁ jyótir ajījanat, kṛṣṇā tāmāṁsi jāñghanat*. It is therefore unlikely that *māhi çrávaḥ* in 9.100.8 depends, as accusative of goal, upon *yāsi*. In the second place the fourth pāda, *viçvāni dāçuṣo grhé*, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, *tvām vásūni puşyasi viçvāni dāçuṣo grhé*. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^d.

9.4.1^c—10^c, *āthā no vāsyasas kṛdhi*.

[9.4.2^a, *sānā jyōtiḥ sānā svāḥ*: 9.9.9^c, *sānā medhām sānā svāḥ*.]

9.4.2^b: 8.78.8^b, *viçvā ca soma sūubhagā*: 9.55.1^c, *sōma viçvā ca sūubhagā*.

[9.4.3^a, *sānā dākṣam utā krátum*: 10.25.1^b, *māno dākṣam utā krátum*.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, *tāva krátvā tāvotíbhīḥ*.

9.4.7^b (Hiraṇyastupa Āṅgīrasa; to Soma Pavamāna)

abhy arṣa svāyudha sōma dvibārhasaṁ rayīm,

āthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c—10^c

9.40.6^b (Medhyātithi Kāṇva; to Soma Pavamāna)

ḥpunānā indav ā bhara, *sōma dvibārhasaṁ rayīm,*

vīṣann indo ná ukthyaṁ.

☞ 9.40.6^a

9.100.2^b (Rebhasūnū Kāçyapāu; to Soma Pavamāna)

ḥpunānā indav ā bhara, *sōma dvibārhasaṁ rayīm,*

tvām vásūni puşyasi ḥviçvāni dāçuṣo grhé.

☞ 9.40.6^a

☞ 9.100.2^d

9.4.9^b (Hiraṇyastupa Āṅgīrasa; to Soma Pavamāna)

tvām yajñāir avīrdhan pāvamāna vīdharmaṇi,

āthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c—10^c

9.64.9^b (Kāçyapa Mārīca; to Soma Pavamāna)

hinvāno vācam iṣyasi pāvamāna vīdharmaṇi,

ākrān devō ná sūryaḥ.

☞ cf. 9.54.3^c

9.100.7^d (Rebhasūnu Kāçyapa; to Soma Pavamāna)

tvām rihanti mātaro hāriṁ pavitre adrūhaḥ,

ḷvatsām jātām nā dhenāvah, pāvamāna vidharmāni. 65 cf. 6.45.28^o

For the repeated pāda see Bergaigne, iii. 218, note; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that ākrān in 9.64.9^o is from kram 'go' is rendered invalid by SV. 2.310, krāndaṁ devó, &c.; cf. for that pāda, sómo devó ná sūryah, under 9.54.3.

[9.5.3^b, rayir ví rājati dyumān; 9.61.18^b, dākṣo ví rājati, &c.]

9.5.4^a, barhiḥ prācīnam ójasā; 1.188.4^a, prācīnam barhiḥ ójasā.

9.5.8^c, imām no yajñām á gaman: 5.5.7^c, imām no yajñām á gatam.

9.6.2^a, 3^a, abhi tyām mádyam (3^a, purvyām) mādām.

9.6.3^a: 9.1.4^c; 51.5^c; 63.12^c, abhi vājam utá çrávah.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

ḷabhi tyām purvyām mādām, suvānó arṣa pavitra á,

65 9.6.2^a

ḷabhi vājam utá çrávah.]

65 9.1.4^c

9.52.1^c (Ucathya Āṅgīrasa; to Soma Pavamāna)

pāri dyukṣāḥ sanádrayir bhárad vājam no ándhasa,

suvānó arṣa pavitra á.

For the pāda, suvānó arṣa pavitra á, cf. also 9.63.16^b, rāyó arṣa pavitra á, and 9.64.12^a, sá no arṣa pavitra á.

9.6.4^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)

ānu drapsāsa índava āpo ná pravátāsaran,

punāná índram āçata.

9.24.2^{bc} (The same)

abhi gāvo adhanviṣur āpo ná pravátā yatīh,

punāná índram āçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

yām átyam iva vājinaṁ mrjánti yóṣaṇo dáça,

váne krīlantam átyavim.

9.45.5^b (Ayāsyā Āṅgīrasa; to Soma Pavamāna)

sām i sákhāyo asvaran váne krīlantam átyavim,

indum návā antṣata.

9.106.11^b (Agni Cakṣuṣa; to Soma Pavamāna)

dhrībhīr hinvanti vājinaṁ váne krīlantam átyavim,

abhi triprṣthām matáyah sām asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
devó devāya dhārayēndrāya pavate sūtāḥ,
pāyo yád asya pīpāyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
[sahásrotiḥ çatūmagho, vimāno rájasaḥ kavīḥ,
indrāya pavate mādāḥ.

☞ 8.34.7^b

9.106.2^b (Agni Cakṣuṣa ; to Soma Pavamāna)
ayám bhārāya sánasir indrāya pavate sūtāḥ,
sómo jáitrasya cetati yáthā vidé.

9.107.17^a (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
indrāya pavate mādāḥ sómo marútvate sūtāḥ,
sahásradhāro áty ávyam arṣati [tām I mrjanty ayávaḥ.]

☞ 9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá dhāra mādḥvo agriyó mahír apó ví gāhate,
havír havīṣṣu vándyaḥ.

9.99.7^d (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
sá mrjyate sukármabhir [devó devóbhyaḥ sūtāḥ,]
vidé yád āsu samdadír mahír apó ví gāhate.

☞ 9.3.9^b

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá yujó vácó agriyó vṛṣāva cakradad vāne,
sádmābhí satyó adhvarāḥ.

9.107.22^b (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
mrjāno vāre pávamāno avyāye vṛṣāva cakrado vāne,
devānām soma pavamāna niṣkṛtām [góbhir añjāno arṣasi.]

☞ 9.103.2^b

Cf. 9.74.1^a (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pári yát kāvya kavír nṛmṇā vásāno árṣati,
svār vājí siṣāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhí gāvyaṇi vītāye nṛmṇā punāno arṣasi,
sanádvaḥ pári srava.

9.74.1^b (Kakṣivat Dairghatamasa ; to Soma Pavamāna)
çīçur ná jātó 'va cakradad vāne svār yád vājy āruṣāḥ siṣāsati,
divó rétasā sacate payovḍdhā tām Imahe sumatí çárma sapráthah.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ávyo vāre pári priyó hárir vāneṣu sídati,
rebhó vanuṣyate matí.

9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ávyo vāre pári priyám̐ ḥárim̐ hinvanty ádribhiḥ,᳚
 ᳚pávamānam̐ madhuçútam.᳚

cf. 9.26.5^bcf. 9.50.3^c

9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo vāre pári priyáh,
 sahásradhāro yāt tāna.

9.107.6^b (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
 punānáḥ soma jágrvir ávyo vāre pári priyáh,
 tvám̐ vípro abhavó 'ṅgirastamo mádhvā yajñám̐ mimikṣa naḥ.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 indrasya soma rádhase punānó hārdi codaya,
 ᳚rtāsya yónim̐ āsadam.᳚

cf. 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 indrasya soma rádhase çām̐ pavaśva vicarṣaṇe,
 prajāvad réta á bhara.

9.8.3^c: 3.62.13^c; 9.64.22^c, rtāsya yónim̐ āsadam; 5.21.4¹, rtāsya yónim̐ āsadaḥ.

9.8.9^c: 7.96.6^c, bhakṣīmāhi prajām̐ iṣam.

9.9.9^a: 9.4.1^b; 100.8^a, pávamāna máhi çrávaḥ.

[9.9.9^c, sánā medhám̐ sánā svāḥ: 9.4.2^a, sánā jyótiḥ sánā svāḥ.]

9.10.1^b (Asita Kāçyapa, &c.; to Soma Pavamāna)
 prá svānáso ráthā ivárvanto ná çravasyávaḥ,
 sómaso rāyē akramuḥ.

9.66.10^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamānasya te kave vājīn sárgā asṛkṣata,
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c.; to Soma Pavamāna)
 hinvánāso ráthā iva dadhanviré gábhastyoḥ,
 bhárāsaḥ kārīṇām̐ iva.

9.13.7^c (The same)
 vāçrá arṣantīndavo ᳚bhī vatsám̐ ná dhenávaḥ,᳚
 dadhanviré gábhastyoḥ.

cf. 6.45.25^c

For 9.10.2 see Geldner, Ved. Stud. i. 121; Ludwig, Ueber Methode, p. 25.

9.11.8^a (Asita Kāçyapa, &c.; to Soma Pavamāna)
 indráya soma pátave mādāya pári içiyase,
 ᳚manaçcin̐ mánasas pátīḥ.᳚

cf. 9.11.8^c

9.98.10^a (Ambariṣa Varṣāgira and Rjicvan Bhāradvāja; to Soma Pavamāna)
indrāya soma pātave vṛtraghné pāri śicyase,
 nāre ca dākṣiṇāvate devāya sadanāsāde.

9.108.15^a (Çakti Vāsiṣṭha; to Soma Pavamāna)

indrāya soma pātave nṛbhir yatāḥ svāyudhó madántamah,
 pāvasva mādhumattamah.]

9.64.22^b

[9.11.8^c, manaṣcin mánasas pátih : 9.28.1^b, viçvavin mánasas pátih.]

9.12.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

sómā asṛgram indavaḥ sutá ṛtāsyā sādane,

indrāya mādhumattamāḥ.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

pāri vūje ná vājayúm ávyo vūreṣu siñcata,

indrāya mādhumattamam.

9.67.16^b (Jamadagni; to Soma Pavamāna)

pāvasva soma mandāyann indrāya mādhumattamah.

9.12.2^b, gāvo vatsām ná mātārah : 6.45.28^c, vatsām gāvo ná dhenāvah.

Cf. under 6.45.25.

9.12.2^c : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 9.2.5^d ; 97.11^b, indram sómasya pītaye.

9.12.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prá vācam indur iṣyati samudrāsyádhi viṣṭápi,

jīnvan kócam madhuçútam.

8.34.13^b

9.35.4^a (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

prá vājam indur iṣyati śiṣāsan vājasā fṣih,

vratá vidāná áyudhā.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common : 9.30.1, 2 ; 62.25 ; 64.9, 25, 26 ; 68.8 ; 107.21 ; it is analogous and in close contact with Soma's thundering voice (krand) ; e.g. 9.30.2 ; 64.9. See Bergaigne, i. 169, 280 ; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3 ; 9.96.5 ; see Bergaigne, i. 185 ; Hillebrandt, Ved. Myth. i. 349. The repeated páda in 9.35.4 changes its form a little but its sense greatly : 'Indu sends forth substance, he that desires to obtain, the substance-winning R̥ṣi, finding laws [and] weapons (to enforce them)'. Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^a. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so) ; see, e.g., in Concordance : pavitravantah pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6^c cf. under 9.23.4.

9.12.6^b : 8.97.5^b, samudrāsyádhi viṣṭápi ; 8.34.13^b, samudrāsyádhi viṣṭápah ;

9.107.14^c, samudrāsyádhi viṣṭápi manṣiṇah.

[9.12.7^a, nityastotro vānaspátih ; 1.91.6^c, priyastotro vānaspátih.]

9.12.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 abhī priyā divās padā sómo hinvánó arṣati,
 viprasya dhārayā kavīḥ.

9.44.2^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 matī juṣṭó dhiyā hitāḥ sómo hinve parāvati,
 viprasya dhārayā kavīḥ.

9.13.1^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 sómaḥ punānó arṣati sahásradhāro átyaviḥ,
 vāyór indrasya niṣkr̥tām.

9.28.6^b (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā çuṣmy ádābhyah sómaḥ punānó arṣati,
 [devāvīr aghaçaṇsahā.]

657 9.24.7^c

9.42.5^c (Medhyātithi Kāṇva : to Soma Pavamāna)
 [abhī víçvāni vāryā] bhī devān ṛtāvīdhaḥ,
 sómaḥ punānó arṣati.

657 9.42.5^a

9.101.7^b (Nahūsa Mānava ; to Soma Pavamāna)
 [ayām puṣā rayir bhāgaḥ] sómaḥ punānó arṣati,
 pātir víçvasya bhūmano vy ākhyad ródasi ubhé.

657 8.31.11^a

For 9.101.7^d see Hillebrandt, Ved. Myth. i. 317. Note the correspondence of 9.13.3^{ab} with 9.42.3^{bc}, and 9.13.4^b with 9.42.6^c.—For 9.13.1^c cf. 9.107.17^c.

[9.13.2^c, suṣvānām devāvītaye : 9.65.18^c, suṣvānó devāvītaye.]

9.13.3^{a+b} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 pávante vājasātaye sómaḥ sahásrapājasah,
 gr̥nāná devāvītaye.

9.42.3^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)
 vāvṛdhānáya túrvaye pávante vājasātaye,
 sómaḥ sahásrapājasah.

9.43.6^a (The same)

pávasva vājasātaye viprasya gr̥nató vṛdhé,
 [sóma rāsva suvīryam.]

657 cf. 5.13.5^c

9.100.6^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 pávasva vājasātamaḥ pavitre dhārayā sutāḥ,
 indrāya soma viṣṇave [devébhyo mādhumattamaḥ.]

657 9.100.6^d

9.107.23^a (Sapta Ṛṣayah ; to Soma Pavamāna)

pávasva vājasātaye 'bhī víçvāni kāvya,
 tvām samudrām prathamó vi dhārayo devébhyah soma matsaráḥ.

For 9.107.23 cf. Ludwig, Kritik, p. 30.

9.13.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 utá no vājasātaye pávasva bṛhatír iṣah,
 dyumád indo suvīryam.

9.42.6^c (Medhyātithi Kāṇva; to Soma Pavamāna)
gōman naḥ soma vīrávad ṛcāvāvad vājavat sutāḥ,
pāvasva bṛhatīr īṣaḥ.

65 9.41.4^c

9.13.5^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)
té naḥ sahasrīṇaṁ rayīm pávantām á súvīryam,
suvāná devāsa índavaḥ.

9.65.24^{bc} (Bhṛgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
té no vr̥ṣtīm divās pári, pávantām á súvīryam,
suvāná devāsa índavaḥ.

65 2.6.5^a

[9.13.7^b, abhī vatsām ná dhenāvah: see under 6.45.25.]

9.13.7^c: 9.10.2^b, dadhanviré gābhastyoh.

9.13.8^b, pávamāna kánikradat: 9.3.7^c, pávamānaḥ kánikradat.

9.13.8^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
jūṣṭa índrāya matsaráḥ pávamāna kánikradat,
viçvā ápa dvīṣo jahi.

65 9.3.7^c

9.61.28^c (Amahiyu Āṅgīrasa; to Soma Pavamāna)
pāvasvendo vṛṣā sutāḥ krdhī no yaçāso jáne,
viçvā ápa dvīṣo jahi.

9.13.9^{a+c} (Asita Kāçyapa, &c.; to Soma Pavamāna)
apaghnānto árávṇaḥ pávamānāḥ svardṛçaḥ,
yónāv ṛtāsya sídata.

9.63.5^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
índraṁ vārdhanto aptúraḥ kṛṇvānto viçvam áryam,
apaghnānto árávṇaḥ.

9.39.6^c (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
samitcā anuṣata hárīm hinvanty ádribhiḥ,
yónāv ṛtāsya sídata.

65 9.26.5^b

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the stings, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third páda is in problematic connexion. Ludwig, 803, renders 9.13.9^c: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sídata cannot contain exhortation to the priests to sit down. This is indeed true: the páda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The páda, hárīm hinvanty ádribhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtāsya yónim āśadam, under 3.62.13^c; yónāv ṛtāsya sídatam, under 3.62.18^a.

9.14.3^b: 8.69.11^b, viçve devā amatsata.

9.14.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
naptībhīr yó vivāsvataḥ çubhró ná māmṛjé yúvā,
gāḥ kṛṇvānó ná nirṇijam.

9.86.26^c (Prçanayāḥ, alias Ajā Rṣiganāḥ ; to Soma Pavamāna)
induh punānó āti gāhate mṛdho viçvāni kṛṇvān supāthāni yājyave,
gāḥ kṛṇvānó nirṇijam haryatāḥ kavir ātyo ná krīḥan pári vāram arṣati.
9.107.26^d (Sapta Rṣayah ; to Soma Pavamāna)
apó vāsānāḥ pári kóçam arsat, indur hiyānāḥ sotfbbhiḥ,
janāyañ jyótiṛ mandānā avivaçad gāḥ kṛṇvānó ná nirṇijam. 9.30.2^a

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7^{be}, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26^a cf. 9.107.4^b.

9.15.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eṣā dhiyā yāty ānvya çúro ráthebhir açúbhiḥ,
gáchann indrasya niṣkṛtām.

9.61.25^c (Amahryu Āṅgīrasa ; to Soma Pavamāna)
ḷapaghnán pavate mṛdhó, 'pa sómo árāvṇaḥ, 9.61.25^a
gáchann indrasya niṣkṛtām.

The repeated pāda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhir in the first distich.—The cadence indrasya niṣkṛtām also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣā hitó ví niyate : 9.27.3^a, eṣā nṛbhīr ví niyate.]

9.15.7^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām mṛjanti mārjyam úpa dróṇeṣv āyávaḥ,
pracakrāṇām mahír iṣaḥ.

9.46.6^a (Ayāsya Āṅgīrasa ; to Soma Pavamāna)
etām mṛjanti mārjyam pávamānaṁ dáça kṣīpaḥ,
indrāya matsarām mādām.

Cf. 9.63.20^a, kavīm mṛjanti mārjyam.

9.15.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mṛjānti saptá dhītáyāḥ,
svāyudhām madāntamam.

9.61.7^a (Amahryu Āṅgīrasa ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mṛjānti síndhumātaram,
sām ādityébhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómaṁ pavitra á srja.

9.16.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ánaptam apsú duṣtāraṁ ḷsómaṁ pavitra á srja,
punihindrāya pátave.

9.1.28.9^b

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
ādhvaryo ādribhiḥ sutām śomam pavitra ā sṛja,
punihindrāya pātave.

cf. 1.28.9^b

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prā punānāsya cetasā śomam pavitre arṣati,
krātvā sadhāstham āsadat.

9.17.3^b (The same)
ātyurmīr matsarō mādaḥ śomam pavitre arṣati,
vighnān rākṣāṁsi devayūh.

cf. 9.17.3^c

9.37.1^b (Rahugaṇa Āṅgīrasa ; to Soma Pavamāna)
sā sutāḥ pītāye vṣā śomam pavitre arṣati,
vighnān rākṣāṁsi devayūh.

cf. 9.17.3^c

Cf. āçūḥ pavitre arṣati, 9.56.1^b.

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
punānō rūpe avyāye viçvā ārsann abhi çriyaḥ,
çūro nā gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
aviçān kalācam sutō viçvā ārsann abhi çriyaḥ.
çūro nā gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7^b: 9.2.3^b, dhārā sutāsyā vedhāsaḥ.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
tvām soma vipaçcitām tānā punānā ayūṣu,
āvyo vāraṁ vi dhāvati.

9.64.25^a (Kāçyapa Mārīca ; to Soma Pavamāna)
tvām soma vipaçcitām punānō vācam iṣyasi,
īndo sahasrabharṇasam.

cf. 9.30.1^c

cf. 9.64.25^c

9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣā vājī hitō nṛbhir viçvavīn mānasas pātih,
āvyo vāraṁ vi dhāvati.

cf. 9.11.8^c

9.106.10^b (Agni Cākṣuṣa ; to Soma Pavamāna)
śomam punānā ūrmiṇāvyo vāraṁ vi dhāvati,
āgre vācāḥ pāvamānaḥ kánikradat.

cf. 9.3.7^c

9.74.9^b (Kakṣīvat Dairghatamasa ; to Soma Pavamāna)
adbhiḥ soma papṛcānāsya te rāsó 'vyo vāraṁ vi pavamāna dhāvati,
sā mrjyāmānaḥ kavībhir madintama svādasvéndrāya pavamāna pītāye.

cf. 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömst

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devám with vipaśaitam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
 prá nimnéneva síndhavo ghnánto vṛtrāṇi bhúrṇayaḥ,
 sómā asṛgram āçávaḥ.

9.23.1^a (The same)

sómā asṛgram āçávo mádhor mádasya dháraya,
 abhí víçvāni kávyā.

9.23.1^c

Cf. the pāda, eté asṛgram āçávaḥ, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómah pavítre arṣati.

9.17.3^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)
 átyūrmir matsaró mádaḥ sómah pavítre arṣati,
 vighnán rákṣāṁsi devayúḥ.

9.37.1^{bc} (Rāhugaṇa Āṅgiraśa; to Soma Pavamāna)
 sá sutáḥ pítāye víṣā sómah pavítre arṣati,
 vighnán rákṣāṁsi devayúḥ.

9.56.1^{bc} (Avatsāra Kāçyapa; to Soma Pavamāna)
 pári sóma ṛtām brhád āçúḥ pavítre arṣati,
 vighnán rákṣāṁsi devayúḥ.

9.17.4^{a+b} (Asita Kāçyapa; to Soma Pavamāna)
 á kaláçeṣu dhāvati pavítre pári śicyate,
 uktháir yajñéṣu vardhate.

9.67.14^a (Viçvāmitra; to Soma Pavamāna)
 á kaláçeṣu dhāvati çyenó várma ví gāhate,
 abhí drónā kánikradat.

9.42.4^b (Medhyātithi Kāva; to Soma Pavamāna)
 duhánāḥ pratnám it páyaḥ pavítre pári śicyate,
 krándan devān ajījanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. i. 347.

9.17.7^b (Asita Kāçyapa, &c.; to Soma Pavamāna)
 tám u tvā vājinaṁ náro dhībhir víprā avasyávaḥ,
 mrjánti devátataye.

9.63.20^b (Nidhruvi Kaçyapa; to Soma Pavamāna)

ḷ kavīm mṛjantī mārjyaṁ, dhībhir viprā avasyāvaḥ, 65^a cf. 9.15.7^a
vṛṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tām id viprā avasyāvaḥ.—For kánikrad in 9.63.20^c, the author, *Am. Journ. of Philol.* xvii. 417 (haplogy).

9.17.8^c: 1.137.2^a, cūṛur ṛtāya pītāye.

9.18.1^c–7^c, mādēṣu sarvadhā asi.

9.18.5^a: 8.6.17^a, yā imé ródasī mahī: 3.53.12^a, yā imé ródasī ubhē.

[9.19.1^c, tán naḥ punānā ā bhara: sá naḥ, &c.; see under 1.12.11.]

9.19.2^c: 5.71.2^c; 7.94.2^c, Içānā pipyatam dhīyaḥ.

9.19.4^a (Asita Kaçyapa, &c.; to Soma Pavamāna)

āvāvaçanta dhītāyo vṛṣabhāsyādhi rétasi,
sūnór vatsāsya mātārah.

9.66.11^c (Çatām Vāikhānasah; to Soma Pavamāna)

ḷ āchā kóçam madhuçcutam, āsṛgraṁ vāre avyāye, 65^a 9.66.11^a
āvāvaçanta dhītāyaḥ.

9.19.6^c (Asita Kaçyapa, &c.; to Soma Pavamāna)

ūpa çikṣāpatasthuṣo bhiyāsam ā dhehi çātruṣu,
pāvamāna vidā rayīm.

9.43.4^a (Medhyātithi Kaṇva; to Soma Pavamāna)

pāvamāna vidā rayīm ḷ asmábhyaṁ soma suçṛiyam, 65^a 9.43.4^b
ḷ indo sahasravarcasam, 65^a cf. 9.43.4^c

9.63.11^a (Nidhruvi Kaçyapa; to Soma Pavamāna)

pāvamāna vidā rayīm ḷ asmábhyaṁ soma duṣṭāram, 65^a 9.43.4^b
yó dūṇāço vanuṣyatī.

9.20.1^b (Asita Kaçyapa, &c.; to Soma Pavamāna)

prā kavír devāvitayé 'vyo vārebhir arṣati,
sāhvān viçvā abhī spṛdhah.

9.38.1^b (Rahugāṇa Āṅgīrasa; to Soma Pavamāna)

eṣā u syā vṛṣā rātho 'vyo vārebhir arṣati, 65^a cf. 9.38.1^c
ḷ gāchan vājāṁ sahasrīṇam.

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow; in 9.38.1: 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

sá váhnir apsú duštáro mrjyámāno gábhastyoḥ,
sómaç camúṣu sīdati.

9.36.4^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)

ḷumbhāmāna ṛtāyūbhir, mrjyámāno gábhastyoḥ,
ḷpávate vāre avyāye.

9.36.4^a

9.36.4^c

9.64.5^b (Kāçyapa Mārica ; to Soma Pavamāna)

ḷumbhāmānā ṛtāyūbhir, mrjyámānā gábhastyoḥ,
ḷpávante vāre avyāye.

9.36.4^a

9.36.4^c

9.65.6^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

yád adbhīḥ pariṣicyāse mrjyámāno gábhastyoḥ,
drūṇa sadhāsthām aṇuṣe.

9.99.6^b (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)

ḷsá punāno madīntamāḥ, sómaç camúṣu sīdati,
paçāu ná rēta adádhat pátir vacasyate dhiyāḥ.

9.50.5^a

For 9.65.6 see Hillebrandt, Ved. Myth. i. 192.

9.20.7^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

kṛtūr makhó na manhayūḥ pavitraṁ soma gachasi,
dádhat stotré suvīryam.

9.67.19^{bc} (Vasiṣṭha ; to Soma Pavamāna)

grāvnā tunnó abhiṣṭutāḥ pavitraṁ soma gachasi,
dádhat stotré suvīryam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)

pávamāna ṛtāḥ kavīḥ sómaḥ pavitraṁ úsadat,
dádhat stotré suvīryam.

9.66.27^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)

pávamāno vy ācnavad raçmībhir vājasútamaḥ,
dádhat stotré suvīryam.

Cf. 5.6.10^c, dádhat asmé suvīryam, and 9.45.6^c, indo asmé suvīryam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

eté dhāvantīndavaḥ sómā indrāya ghṛṣvayaḥ,
matsarāsaḥ svarvīdaḥ.

9.107.14^d (Sapta Ṛṣayaḥ ; to Soma Pavamāna)

ḷabhi somāsa āyavaḥ pávante mádyam madam,

9.23.4^{ab}

ḷsamudrásyādhi viṣṭāpi manīṣiṇo, matsarāsaḥ svarvīdaḥ.

8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

eté pūtá vipaçcītaḥ, sómāso dádhyāçiraḥ,
vipá vy ānaçur dhiyāḥ.

1.5.5^c

9.101.12^{ab} (Manu Sāṁvaraṇa; to Soma Pavamāna)

etē pūtā vipaṇṇitāḥ sōmāso dādhyācirah,

1.5.5^c

sūryāso nā darṇatāso jigatnāvo dhruvā ghṛtē.

9.22.3^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b, sōmāso dādhyācirah.

9.23.1^a: 9.17.1^c, sōmā asṛgram ācāvaḥ.

9.23.1^c (Asita Kācya, &c.; to Soma Pavamāna)

sōmā asṛgram ācāvo, mādhor mādasya dhārāya,

9.17.1^c

abhī viṇvāni kāvyā.

9.62.25^c (Jamadagni Bhārgava; to Soma Pavamāna)

pāvasva vācō agriyāḥ sōma citrābhir utībhiḥ,

abhī viṇvāni kāvyā.

9.63.25^c (Nidhruvi Kācya; to Soma Pavamāna)

pāvamānā asṛkṣata, sōmāḥ cūkrāsa indavaḥ,

9.63.25^a

abhī viṇvāni kāvyā.

9.66.1^b (Çatañ Vāikhānasāḥ; to Soma Pavamāna)

pāvasva viṇvacarsaṇe 'bhī viṇvāni kāvyā,

sākhā sākhībhya īdyaḥ.

1.75.4^c

Ludwig, 813, renders 9.23.1^c, 'um aller weisheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weisheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyaḥ), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pādas, pāri viṇvāni kāvyā, 2.5.3^c; vādā viṇvāni kāvyā 10.21.5^b; and yāsmi viṇvāni kāvyā 8.41.6^a.

9.23.4^{ab+c} (Asita Kācya, &c.; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

abhī kōçaṁ madhuçūtām.

9.107.14^{ab} (Sapta Ṛṣayaḥ; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

samudrāsyaūdhi viṣṭāpi manīṣiṇo, matsarāsaḥ svarvidāḥ.

c: 8.34.13^b; d: 9.21.1^c

9.36.2^c (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sā vāhniḥ soma jāgrviḥ pāvasva devavīr āti,

9.2.1^a

abhī kōçaṁ madhuçūtām.

For 9.36.2 cf. under 1.176.1^b.—Cf. the pādas, āchā kōçaṁ madhuçūtām, under 9.66.11; pāri kōçaṁ, &c., 9.103.3^a; also jinvaṇ kōçaṁ, &c., 9.12.6^c.

[9.23.5^a, sōmo arṣati dharmasīḥ: 9.37.2^b; 38.6^b, hārīr arṣati dharmasīḥ.]

[9.23.6^c, indo vājāṁ sisāsasi: 8.95.9^d, çuddhō vājāṁ sisāsasi.]

9.23.7^a: 8.92.6^a, asyā pītvā mādānam.

9.24.1^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā sómāso adhanviṣuḥ pāvamānāsa indavaḥ,
 çriṇānā apsú mṛñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)
 pāvamānāsa indavas ṭtirāḥ pavitram āçavaḥ,
 indram yāmebhir açata.

65° 1.135.6°

9.101.8^d (Nahuṣa Mānava ; to Soma Pavamāna)
 sám u priyā anūṣata gāvo mādāya ghṛṣvayaḥ,
 sómāsaḥ kṛṇvate pathāḥ pāvamānāsa indavaḥ.
 9.65.26° (Bhṛgu Vāruṇi, &c. ; to Soma Pavamāna)
 prā çukráso vayojuvo hinvánāso ná sāptayaḥ,
 çriṇānā apsú mṛñjata.

Cf. 9.11.1^b, pāvamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, āpo ná pravātā yatīḥ ; 9.6.4^b, āpo na pravātāsaran.

9.24.2^c: 9.6.4^c, punānā indram açata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā pavamāna dhanvasi ṭsóméndrāya pátave,
 nṛbhir yató ví niyase.

65° 8.69.10^d

9.99.8^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
 sutā indo pavitra ā nṛbhir yató ví niyase,
 ṭindrāya matsarintamaç camúṣv ā ní śidasi.

65° 9.63.2^{bc}

For 9.24.3^b cf. indav indrāya pitāye, under 9.30.5°.

9.24.5^c: 8.92.25°, áram indrasya dhāmne.

9.24.6^c: 1.142.3^a, çúciḥ pāvako ádbhutaḥ ; 8.13.19°, çúciḥ pāvakā ucyate só
 ádbhutaḥ ; 9.24.7^a, çúciḥ pāvakā ucyate.

9.24.7^a: see 9.24.6°.

9.24.7^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 ṭçúciḥ pāvakā ucyate, sómāḥ sutāsya mádhvāḥ,
 devāvīr aghaçaṇsahā.

65° 1.142.3^a

9.28.6° (Priyamedha Āṅgirasa ; to Soma Pavamāna)
 eṣā çuṣmy ádābhyaḥ ṭsómāḥ punāno arṣati,
 devāvīr aghaçaṇsahā.

65° 9.13.1^a

9.61.19° (Amahiyu Āṅgirasa ; to Soma Pavamāna)
 ṭyás te mádo váreṇyas, ténā pavasvándhasa,
 devāvīr aghaçaṇsahā.

65° 8.46.8^a

9.25.2^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
pavamāna dhiyā hitó 'bhí yónim kánikradat,
dhármanā vāyūm á viça.

9.37.2^c (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá pavītre vicakṣaṇó ḥárir arṣati dharmasíh,
abhí yónim kánikradat.

9.37.2^b

Cf. 9.38.6^b, krāndan yónim abhí priyām.

9.25.3^c (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
sám devāih çobhate vṛṣa kavīr yónāv ádhi priyāh,
vṛtrahā devavítamaḥ.

9.28.3^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣá devāh çubhāyaté 'dhi yónāv ámartyaḥ,
vṛtrahā devavítamaḥ.

9.25.4^a: 7.55.1^b ; 8.15.13^b, viçvā rūpāny āviçān.

9.25.4^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
ḥ viçvā rūpāny āviçān, punānó yāti haryatāh,
yātrāmṛtāsa āsate.

7.55.1^b

9.43.3^a (Medhyātithi Kaṇva ; to Soma Pavamāna)
punānó yāti haryataḥ sómo girbhīh páriṣkṛtaḥ,
viprasya médhyātithēh.

9.25.6 (Dṛdhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āṅgīrasa ; to Soma Pavamāna)
á pavasva madintama
pavitraṁ dhārayā kave,
arkásya yónim āsádam.

For pāda a cf. under 9.50.5^a ; for pāda b cf. pavitraṁ dhārayā sūtāh, 9.51.5^b ; for pāda c cf. ṛtāsya yónim āsádam, under 3.62.13^c.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
tām sánāv ádhi jāmáyo hárim hinvanty ádribhiḥ,
haryatām bhūricakṣasam.

9.30.5^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
apsú tvā mádhumatamaṁ hárim hinvanty ádribhiḥ,
ḥ indav indrāya pitāye,

9.30.5^c

9.32.2^b (Çyāvāçva Átreya ; to Soma Pavamāna)
ḥ ind im tritāsya yósaṇo, hárim hinvanty ádribhiḥ,
ḥ indum indrāya pitāye.

9.32.2^a

9.32.2^c

9.38.2^b (Rāhugaṇa Āṅgīrasa; to Soma Pavamāna)

etām tritāsyā yōsaṇo hāriṁ hinvanti ādribhiḥ,

9.32.2^a

indum indrāya pītāye.

9.32.2^c

9.39.6^b (Brhanmati Āṅgīrasa; to Soma Pavamāna)

samleśnā anuṣata hāriṁ hinvanti ādribhiḥ,

yónāv ṛtāsyā sīdata.

9.13.9^c

9.50.3^b (Ucathya Āṅgīrasa; to Soma Pavamāna)

avyo vāre pári priyām hāriṁ hinvanti ādribhiḥ,

9.7.6^a

pāvamānam madhuçūtām.

9.50.3^c

9.65.8^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

yāsyā vārṇam madhuçūtām hāriṁ hinvanti ādribhiḥ,

indum indrāya pītāye.

9.32.2

For yónāv ṛtāsyā sīdata, 9.39.6^c, cf. under 3.62.13^c.

9.26.6^c (Idhmavāha Dārdhacyuta; to Soma Pavamāna)

tām tvā hinvanti vedhāsah pāvamāna girāvḍdham,

indav indrāya matsarām.

9.53.4^c (Avatsāra Kāçyapa; to Soma Pavamāna)

tām hinvanti madacyūtām hāriṁ nadīṣu vājīnam,

9.53.4^b

indum indrāya matsarām.

9.63.17^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

tām I mṛjanty āyāvo hāriṁ nadīṣu vājīnam,

9.63.17^{ab}

indum indrāya matsarām.

See Hillebrandt, Ved. Myth. i. 214, 215.—Cf. 9.63.10^b, gira indrāya matsarām.

[9.27.3^a, eṣā nṛbhir vi nryate: 9.15.3^a, eṣā hito vi nryate.]

9.27.6^c (Nṛmedha Āṅgīrasa; to Soma Pavamāna)

eṣā çuṣmy āsiṣyadad antārikṣe vṛṣā hāriḥ,

punānā indur indram ā.

9.66.28^c (Çataṁ Vāikhānasāh; to Soma Pavamāna)

prā suvānā indur akṣāḥ pavitram āty avyāyam,

punānā indur indram ā.

9.28.1^c: 9.106.10^b, āvyo vāraṁ vi dhāvati; 9.16.8^c, āvyo vāraṁ vi dhāvasi;

9.74.9^b, āvyo vāraṁ vi pavamāna dhāvati.

[9.28.2^b, sómo devébhyah sūtāḥ: 9.3.9^b; 99.7^b, devō devébhyah sūtāḥ.]

9.28.3^c: 9.25.3^c, vṛtrahā devavītamah.

9.28.4^c (Priyamedha Āṅgīrasa; to Soma Pavamāna)

eṣā vṛṣā kánikradad daçábhir jāmibhir yatāḥ,

abhí dróṇāni dhāvati.

9.37.6^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá devāḥ kavīṇeṣitō 'bhī dróṇāni dhāvati,
īndur īndrāya māñhānā.

9.28.5^b (Priyamedha Āṅgīrasa : to Soma Pavamāna)
eṣā sūryam arocayat pāvamāno vīcarṣaṇiḥ,
viçvā dhāmāni viçvavīt.

9.60.1^b (Avatsāra Kāçyapa ; to Soma Pavamāna)
prā gāyatrēṇa gāyata pāvamānaṁ vīcarṣaṇim,
īndum sahāsracakṣasam.

9.28.6^b: 9.13.1^a ; 42.5^c ; 191.7^b, sōmaḥ punāno arṣati.

9.28.6^c: 9.24.7^c ; 61.19^c, devāvīr aghaṣaṁsahā.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
susāhā soma tāni te punānāya prabhūvaso,
vārdhā samudrām ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
viçvo yāsyā vrātē jāno dādhāra dhārmaṇas pāteḥ,
punānāsya prabhūvasoḥ.

9.61.15^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
ārṣā naḥ soma çām gāve ḍhuksāsva pipyúṣīm iṣam,] 8.7.3^c
vārdhā samudrām ukthyām.

9.29.4^b: 9.1.1^b ; 30.3^c ; 67.13^b ; 100.5^b, pāvasva soma dhārāyā.

9.29.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
éndo pārthivaṁ rayīm divyām pavasva dhārāyā,
dyumāntaṁ çūṣmam á bhara.

9.106.4^c (Cakṣus Mānava ; to Soma Pavamāna)
prā dhanvā soma jūgrivir īndrāyendo pári srava,]

dyumāntaṁ çūṣmam á bharā svarvīdam. 8.9.1.3^d ; also refrain, 9.112.1^e ff.

Cf. dyumāntaṁ çūṣmam uttamām, under 9.63.29^{bc}. The cadence, pavasva dhārāyā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10, 12.

9.30.1^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
prā dhārā asya çuṣmīṇo vīthā pavitre akṣaran,
punāno vācam iṣyati.

9.64.25^b (Kāçyapa Mārica ; to Soma Pavamāna)
tvām soma vipaçcitām punāno vācam iṣyasi,
īndo sahāsrabharṇasam.] 9.16.8^a
9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sōmaḥ pavitre akṣaran.

9.30.2^a (Bindu Āṅgīrasa ; to Soma Pavamāna)
indur hiyānāḥ sotṛbhīr mṛjyāmānaḥ kánikradat,
 iyarti vagnúm indriyām.

9.107.26^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 apó vásānaḥ pári kóṣam arṣatīndur hiyānāḥ sotṛbhīḥ,
 janāyaḥ jyótiṛ mandānā avivaçad ḷgāḥ kṛṇvāno ná nirṇijam. 9.14.5^c

9.30.3^c: 9.1.1^b ; 29.4^b ; 67.13^b ; 100.5^b, pávasva soma dhárāyā.

9.30.4^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prá sómo áti dhárāyā pávamāno asiṣyadat,
 ḷabhí drōṇāny ásádam. 9.3.1^c

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
 pávamāno asiṣyadat rákṣāṇsy apajāṅghanat,
 pratnavád rocāyan rúcaḥ.

9.30.4^c: 9.3.1^c, abhí drōṇāny ásádam.

9.30.5^b: 9.26.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvánty), háriṁ
 hinvanty ádrībhiḥ.

9.30.5^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 apsú tvā mádhumatamāṁ ḷháriṁ hinvanty ádrībhiḥ, 9.26.5^b
 indav indrāya pítāye.

9.45.1^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 sá pavasva mādāya kām nṛcákṣā devávītaye,
 indav indrāya pítāye.

9.50.5^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ḷsá pavasva madintamaḥ góbhīr añjāno aktūbhiḥ, 9.50.5^a
 indav indrāya pítāye.

9.64.12^c (Kaçyapa Mārīca ; to Soma Pavamāna)
 ḷsá no arṣa pavítṛa á mádo yó devavítamaḥ, 9.64.12^{ab}
 indav indrāya pítāye.

Cf. indum indrāya pítāye under 9.32.2^c, and sóméndrāya pátave, 9.24.3^d.—For 9.30.5 of. 9.53.4.

9.30.6^{ab} (Bindu Āṅgīrasa ; to Soma Pavamāna)
 sunótā mádhumatamāṁ ḷsómam indrāya vajríṇe, 7.32.8^b
 cārum çárdhāya matsarám.

9.51.2^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 diváh pṛyúṣam uttamāṁ ḷsómam indrāya vajríṇe, 7.32.8^b
 sunótā mádhumatamam.

Cf., by way of contrast, 7.102.3^b, juhótā mádhumatamam (sc. háviḥ).

9.30.8^b: 7.32.8^b; 9.51.2^b, sómam indráya vajrīṇe.

9.31.3^b (Gotama Rāhugaṇa ; to Soma Pavamāna)
túbhyaṁ vāta abhipriyas túbhyam arṣanti sīndhavaḥ,
sóma vārdhanti te máhaḥ.

9.62.27^b (Jamadagni Bhārgava ; to Soma Pavamāna)
túbhyemā bhūvanā kave mahimné soma tasthire,
túbhyam arṣanti sīndhavaḥ.

Cf. āpo arṣanti sīndhavaḥ, under 9.2.4, and note also 1.105.12^c; 125.5^c.

9.31.4 = 1.91.16.

9.31.6^c (Gotama Rāhugaṇa ; to Soma Pavamāna)
svāyudhāsya te sató bhūvanasya pate vayám,
indo sakhitvám uṇmasi.

9.66.14^a (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
śasya te sakhyé vayám, iyakṣantas tvótayaḥ,
indo sakhitvám uṇmasi.

9.61.29^a

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: śasya te sakhyé vayám tāvendo dyumnā uttamé, sāsaḥyāma prtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty) háriṁ
hinvanty ádribhiḥ.

9.32.2^c (Çyāvaçva Ātreya ; to Soma Pavamāna) =

9.38.2^c (Rāhugaṇa Āngirasa ; to Soma Pavamāna)
etám (9.32.2 ād im) tritāsya yóṣaṇo [háriṁ hinvanty ádribhiḥ,

9.26.5^b

indum indráya pítāye.

9.43.2^c (Medhyatithi Kāṇva ; to Soma Pavamāna)
tām no víçvā avasyúvo girāḥ çumbhanti pūrvāthā,
indum indráya pítāye.

9.65.8^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yāsya várṇaṁ madhuçútām [háriṁ hinvánty ádribhiḥ,
indum indráya pítāye.

9.26.5^b

Cf. indav indrasya pítāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sídann ṛtāsya yónim á.

[9.32.5^a, abhí gávo anuṣata: 9.33.5^a, abhí bráhmīr anuṣata.]

[9.32.6^b, maghávadbhyaç ca máhyaṃ ca : 6.46.9^c, chardír yacha maghávadbhyaç ca máhyaṃ ca.]

Cf. the cadence, maghávāno vayāṃ ca, in 1.73.8 ; 136.7 ; 143.13 ; 7.87.5.

9.33.2^{bc} (Trita Āptya ; to Soma Pavamāna)

abhi drōṇāni babhrávaḥ çukrá ṛtasya dhārayā,
vājaṃ gómantam akṣaran.

9.63.14^{bc} (Nidhruvi Kāçyapa ; to Soma Pavamāna)

eté dhāmāny āryā çukrá ṛtasya dhārayā,
vājaṃ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 852, translates 9.33.2: 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2 ; vājaṃ gómantam means 'milky substance', to wit (9.33.2): 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vratā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: āryā vratā viṣvānto ādhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states: 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary ; the abrupt substitution of the parenthetic phrase for the simple drōṇāni babhrávaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For pāda b cf. 9.63.4^c, sōmā ṛtasya dhārayā. Note the correspondence of 9.33.6^c with 9.63.1^a.

9.33.3^{abc}: 5.51.7^a ; 9.34.2^{abc} ; 65.20^{abc} ; see under 5.51.7^a.

9.33.3^b: 8.41.1^b ; 9.34.2^b ; 61.12^b ; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.33.5^a, abhi brāhmīr anuṣata ; 9.32.5^a, abhi gávo anuṣata.]

9.33.5^b, yahvīr ṛtasya mātaraḥ : 1.142.7^c ; 5.5.6^b ; 9.102.7^b ; 10.59.8^b, yahvī ṛtasya mātara.

9.33.6^{bc} (Trita Āptya ; to Soma Pavamāna)

rāyāḥ samudrāṇç caturo 'smābhyaṃ soma viçvātaḥ,
ā pavaṣva sahasrīṇaḥ.

9.40.3^{bc} (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
 nū no rayīm mahām indo 'asmābhyam soma viçvātaḥ,
 ā pavasva sahasriṇam.

9.62.12^a (Jamadagni Bhārgava; to Soma Pavamāna)
 ā pavasva sahasriṇam rayīm gómantam açvīnam, 8.6.9^b
 puruṣcandrām puruṣpṛham.

9.63.1^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
 ā pavasva sahasriṇam rayīm soma suvīryam,
 asmé çrāvāṁsi dhāraya.

9.65.21^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 iṣam tokāya no dādhad asmābhyam soma viçvātaḥ,
 ā pavasva sahasriṇam.

In these stanzas many expressions are typical: rayīm, rāyāḥ samudrān, asmābhyam soma viçvātaḥ, and ā pavasva sahasriṇaḥ (sahasriṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasriṇam; in 9.62.12, and in 9.63.1, ā pavasva sahasriṇam rayīm. In 9.65.21 there is a slight difference: sahasriṇam lacks a noun. Ludwig, 855, translates cautiously: 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasriṇam: 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasriṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2^b with 9.63.14^{bc}.

9.34.1^b (Trita Āptya; to Soma Pavamāna)
 prā suvānó dhārayā tánéndur hinvánó arṣati,
 rujád dṛlḥá vy ójasā.

9.67.4^a (Kāçyapa; to Soma Pavamāna)
 indur hinvánó arṣati tīró vārāny avyáyā, 9.67.4^b
 hārir vājam acikradat.

9.34.2^{abc}, sutá indrāya vāyáve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave:
 9.33.3^{abc}, sutá indrāya vāyáve vāruṇāya marúdbhyaḥ, sómā arṣanti
 viṣṇave; 9.65.20^{abc}, apsá indrāya vāyáve vāruṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave; 5.51.7^a, sutá indrāya vāyáve.

9.34.2^b: 8.41.1^b; 9.33.3^b; 61.12^b; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.34.3^b, sunvānti sómam ádribhiḥ: 8.1.17^a, sotá hí sómam ádribhiḥ.]

[9.35.2^a, indo samudramiṅkhaya: 9.52.3^b, indo ná dánam iṅkhaya.]

9.35.2^b (Prabhūvasu Āṅgīrasa: to Soma Pavamāna)
 indo samudramiṅkhaya, pávasva viçvamejaya, cf. 9.35.2^a
 rāyó dhartá na ójasā.

9.62.26^c (Jamadagni Bhārgava; to Soma Pavamāna)
 tvām samudriyā apó 'griyó vāca irāyan,
 pávasva viçvamejaya.

9.35.3^b: 2.8.6^d, abhī śyāma prṭanyatāḥ.

9.35.4^a, prā vājam indur iṣyati: 9.12.6^a, prā vācam indur iṣyati.

9.35.6^c, punānāsya prabhūvasoḥ: 9.29.3^b, punānāya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavír áti.

9.36.2^c: 9.23.4^c, abhī kócam madhuçútam.

9.36.4 (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

çumbhāmāna ṛtāyúbhir ṛmṛjyāmāno gābhastyoḥ,
pávate vāre avyáye.

65 9.20.6^b

9.64.5 (Kaçyapa Mārīca: to Soma Pavamāna)

çumbhāmānā ṛtāyúbhir ṛmṛjyāmānā gābhastyoḥ,
pávante vāre avyáye.

65 9.20.6^b

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The ṛca 9.64.4–6 is addressed to the plural sómāḥ, but is surrounded by other ṛcas in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For pāda c cf. ásrgraṁ vāre avyáye, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, ṛmṛjyāmāno gābhastyoḥ; 9.64.5^b, ṛmṛjyāmānā gābhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sá víçvā dāçúṣe vāsu sómo divyāni pāṛthivā,
pávātām ántárikṣyā.

9.64.6^{abc} (Kaçyapa Mārīca; to Soma Pavamāna)
té víçvā dāçúṣe vāsu sómā divyāni pāṛthivā,
pávātām ántárikṣyā.

For pāda b cf. 9.63.30^b, sóma divyāni pāṛthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómāḥ pavítre arṣati; 9.56.1^b, açúḥ pavítre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnán rákṣānsi devayūḥ.

9.37.2^b (Rāhūgaṇa Āṅgīrasa; to Soma Pavamāna)

sá pavítre vicakṣaṇó hárir arṣati dharmasīḥ,
abhī yónim kánikradat.

65 9.25.2^b

9.38.6^b (The same)

eṣá syá pītāye suto hárir arṣati dharmasīḥ,
krándan yónim abhī priyám.

Cf. the pāda 9.23.5^a, sómo arṣati dharmasīḥ.

9.37.2^c: 9.25.2^b, abhí yónim kánikradat.

9.37.3^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)

sá vājī rocanā divāḥ pávamāno ví dhāvati,

rakṣohā vāram avyāyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)

pāri sāptir ná vājayūr devó devébhyah sutāḥ,

9.3.9^b

vyānaçih pávamāno ví dhāvati.

9.37.5^c (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)

sá vṛtrahā vīṣa suto varivovíd ádabhyah,

sómo vājam ivāsarāt.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)

pavamānah suto nṛbhiḥ sómo vājam ivāsarāt,

camūṣu çákmanāsādām.

9.37.6^b: 9.28.4^c, abhí drónāni dhāvati.

9.38.1^b: 9.20.1^b, ávyo vārebhir arṣati.

[9.38.1^c, gáchan vājam sahasrīṇam: 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etām tritāsya yōṣanaḥ: 9.32.2^a, ád im tritāsya yōṣanaḥ.

9.38.2^b: 9.26.5^b; 30.5^b; 32.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty), hárīm
hinvānty ádribhiḥ.

9.38.2^c: 9.32.2^c; 43.2^c; 65.8^c, índum índrāya pītāye.

9.38.3^{bc} marmrjyānte apasyúvaḥ, yābhir mādāya çumbhate: 9.2.7^{bc}, marmrjyānte
... çumbhase.

9.38.4^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)

eśa syá mānuṣiṣṭv á çyenó ná vikṣú sīdati,

gáchan jāró ná yōṣtām.

9.57.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)

śa marmrjanā ayúbhir, íbho rájeva suvratāḥ,

9.57.3^a

çyenó ná vánsu sīdati.

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)

iṣam úrjam pavamānābhy arṣasi çyenó ná vánsu kaláçeṣu sīdasi,

índrāya mādva mādya mādah suto divó viṣṭambhá upamó vicakṣanāḥ.

9.86.35^d

Note the euphony of vikṣú sīdati in 9.38.4, and kaláçeṣu sīdasi in 9.86.35, as contrasted with vánsu sīdati in 9.57.3; cf. 5.72.1^c; 9.7.6^a; 20.6^c; 63.2^c; 68.9^b; 86.9^d; 96.23^d; 99.6^b, 8^d.—For 9.57.3 cf. Ved. Stud. i, p. xv; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6^b: 9.37.2^b, hárir arṣati dharmasīḥ.

9.39.3^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavitra á tvīṣim dádhana ójasa,
 vicákṣaṇo virocāyan.

9.44.3^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 ayám devēsu jágrviḥ sutá eti pavitra á,
 sómo yāti vicarṣaṇiḥ.

9.61.8^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sám indreṇotá vāyúnā sutá eti pavitra á,
 sám sūryasya raçmibhiḥ.

Note the correspondence of 9.44.5^a with 9.61.9^a.

9.39.6^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 50.3^b ; 65.8^b (here hinvánty), hárim
 hinvanti ádribhiḥ.

9.39.6^c : 9.13.9^c, yónāv rtāsya sídata.

9.40.3^{bc} : 9.33.6^{bc} ; 65.21^{bc}, asmábhyaṁ soma viçvátah, á pavasva sahasrīṇam
 (9.33.6^c, sahasrīṇah).

9.40.3^c : 9.62.12^a ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva
 sahasrīṇah.

[**9.40.4^c**, vidáh sahasrīṇir íṣah : 9.61.3^c, kṣará sahasrīṇir íṣah.]

9.40.5^a : 9.61.6^a, sá nah punáná á bhara ; 1.12.11^a ; 8.24.3^a, sá na stávāna á
 bhara.

9.40.6^{ab} (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 punáná indav á bhara [soma dvibárhasaṁ rayim,]
 vfṣann indo na ukthyām.

9.4.7^b

9.57.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá no viçva divó vásūtó prthivyá ádhi,
 punáná indav á bhara.

9.64.26^c (Kāçyapa Mārita ; to Soma Pavamāna)
 [utó sahasrabharṇasaṁ] vācam soma makhásyuvam,
 punáná indav á bhara.

cf. 9.64.25^c

9.100.2^{ab} (Rebhasūni Kāçyapāu ; to Soma Pavamāna)
 punáná indav á bhara [soma dvibárhasaṁ rayim,]
 tvám vásūni puşyasi viçvāni dāçuṣo grhé.

9.4.7^b

9.40.6^b : 9.4.7^b ; 100.2^b, soma dvibárhasaṁ rayim.

[**9.41.2^c**, sahávāso dásyum avratám : 1.175.3^c, sahávān dásyum, &c.]

9.41.4^{b+c} (Medhyatithi Kāṇva; to Soma Pavamāna)

ā pavasva mahīm iṣaṁ gómad indo hiraṇyavat,
ācāvāvad vājavat sutāḥ.

9.61.3^b (Amahīryu Āngirasa; to Soma Pavamāna)
pári ṇo ācvaṁ aṇvavid gómad indo hiraṇyavat,
[kṣára sahasrīṇīr iṣaḥ.]

cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)

góman naḥ soma virāvad ācāvāvad vājavat sutāḥ,
[pávasva br̥hatír iṣaḥ.]

9.13.4^b

9.42.2^a, eṣá prasnénā mánmanā : 9.3.9^a, eṣá prasnénā jánmanā.

9.42.2^b (Medhyatithi Kāṇva; to Soma Pavamāna)

[eṣá prasnénā mánmanā] devó devébhyas pári,
[dhárāyā pavate sutāḥ.]

9.3.9^a

9.3.10^c

9.65.2^b (Bhrgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
pavamāna rucā-ruca devó devébhyas pári,
viṇvā vásuṇy ā viṇa.

9.42.2^c : 9.3.10^c, dhárāyā pavate sutāḥ.

9.42.3^b : 9.13.3^a, pávante vājasātaye; 9.43.6^a; 107.23^a, pávasva vājasātaye;
9.100.6^a, pávasva vājasátamaḥ.

9.42.3^c : 9.13.3^b, sómāḥ sahasrapājasah.

9.42.4^b : 9.17.4^b, pavitre pári śicyate.

9.42.5^a (Medhyatithi Kāṇva; to Soma Pavamāna)

abhí viṇvāni váryābhí devān ṛtāvīdhaḥ,
[sómāḥ punānó arṣati.]

9.13.1^a

9.66.4^b (Çatam Vāikhānasah; to Soma Pavamāna)
pávasva janáyann iṣo 'bhí viṇvāni váryā,
sákha sákhibhya utáye.

9.42.5^c : 9.13.1^a; 28.6^b; 101.7^b, sómāḥ punānó arṣati.

9.42.6^b : 9.41.4^c, ācāvāvad vājavat sutāḥ.

9.42.6^c : 9.13.4^b, pávasva br̥hatír iṣaḥ.

9.43.2^c : 9.32.2^c; 38.2^c; 65.8^c, índum índrāya pītāye.

9.43.3^a : 9.25.4^b, punānó yāti haryatāḥ.

9.43.4^a : 9.19.6^c; 63.11^a, pávamāna vidá rayīm.

9.43.4^{ab} (Medhyatithi Kāṇva ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyaṁ soma suçrīyam,
 [indo sahāsravarcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kaçyapa ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyaṁ soma duṣṭāram,
 yó duṣṭāço vanuṣyatā.

[**9.43.4^c**, indo sahāsravarcasam : 9.64.25^c ; 98.1^c, indo sahāsrabharnasam.]

9.43.6^a : 9.107.23^a, pávasva vājasātaye ; 9.13.3^a ; 42.3^b, pávante vājasātaye ;
 9.100.6^a, pávasva vājasātamaḥ.

[**9.43.6^c**, sóma rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ; 8.23.12^b,
 rayīm rāsva suvīryam.]

[**9.44.1^a**, prá ṇa indo mahé táne : 9.66.13^a, prá ṇa indo mahé ráne.]

9.44.2^c : 9.12.8^c, víprasya dhārāyā kavīḥ.

9.44.3^b : 9.39.3^a ; 61.8^b, sutá eti pavitra á.

9.44.5^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
sá no bhágāya vāyāve vipravīraḥ sadāvṛdhaḥ,
 sómo devéṣv á yamat.

9.61.9^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
sá no bhágāya vāyāve pūṣṇé pavasva mádhumān,
 cārur mitré várune ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c : 9.30.5^c ; 50.5^c ; 64.12^c, indav indrāya pitāye.

[**9.45.2^c**, devān sákhībhya á váram : 1.4.4^c, yás te sákhībhya á váram.]

9.45.3^c (Ayāsyā Āṅgīrasa ; to Pavamāna Soma)
utá tvám aruṇám vayám góbhīr añjmo mādāya kām,
ví no rāyé dúro vṛdhi.

9.64.3^c (Kaçyapa Mārīca ; to Soma Pavamāna)
ácvo ná cakrado vṛṣṇá sám gá indo sám árvataḥ,
ví no rāyé dúro vṛdhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, indur devéṣu patyate : 8.102.9^b, agnīr devéṣu patyate.

9.45.5^b : 9.6.5^a ; 106.11^b, vāne krīṭantam átyavim.

9.45.6^a (Ayāśya Āṅgīrasa ; to Soma Pavamāna)
táyā pavasva dhārayā yáyā pító vicákṣase,
indo stotré súvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
táyā pavasva dhārayā yáyā gāva ihāgāman,
jānyāsa úpa no grhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāśya Āṅgīrasa ; to Soma Pavamāna)
ásrgran devávitayé 'tyāsaḥ kṛtvā iva,
kṣārantāḥ parvatāvīdhāḥ.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
ásrgran devávitaye vājayānto ráthā iva.]

8.3.15^d

[**9.46.3^a**, eté sómāsa índavaḥ : 1.16.6^a, imé sómāsa índavaḥ.]

9.46.5^c (Ayāśya Āṅgīrasa ; to Soma Pavamāna)
sá pavasva dhanamjaya prayantā rádhaso mahāḥ,
asmábhyaṁ soma gātuvít.

9.65.13^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
[á na indo mahím ísam] [pavasva viçvadarçataḥ,]

a: 8.6.33^a ; b: 9.65.13^b

asmábhyaṁ soma gātuvít.

9.46.6^a : 9.15.7^a, etám mṛjanti márjyam.

9.49.2^a : 9.45.6^a, táyā pavasva dhārayā.

9.49.5^a : 9.30.4^b, pávamāno asisṣyadat.

9.50.3^a, ávyo váre pári priyám : 9.7.6^a ; 52.2^b ; 107.6^b, ávyo váre pári priyāḥ.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvánty), háriṁ
hinvanty ádribhiḥ.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
[ávyo váre pári priyám] [háriṁ hinvanty ádribhiḥ,] a: 9.7.6^a ; b: 9.26.5^b
pávamānam madhuçútam.

9.67.9^b (Gotama ; to Soma Pavamāna)
[hinvánti súram úsrayaḥ] pávamānam madhuçútam, 9.65.1^a
abhí girá sám asvaran.

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa; to Soma Pavamāna)
 sā pavasva madintama góbhīr añjānó aktūbhīh,
 1 indav indrāya pitāye.]

9.30.5^c

9.99.6^a (Rebhasunū Kaçyapāu; to Soma Pavamāna)
 sā punānó madīntamaḥ 1 sómaç camūṣu sīdati,
 paçāu ná réta ādādhat pátir vacasyate dhiyāḥ.

9.20.6^c

Cf. 9.45.1^o, sā pavasva mādāya kām; and 9.25.6^a = 9.50.4^a, ā pavasva madintama.

9.50.5^c: 9.30.5^c; 45.1^c; 64.12^c, indav indrāya pitāye.

9.51.1^b: 1.28.9^b; 9.16.3^b, sómam pavitra ā srja.

9.51.1^c: 9.16.3^c, punihindrāya p tave.

9.51.2^b: 7.32.8^b; 9.30.6^b, sómam indrāya vajrīṇe.

9.51.2^c: 9.30.6^a, sunótā mādhumattamam.

9.51.3^c (Ucathya Āṅgīrasa; to Soma Pavamāna)
 tāva tyā indo āndhaso devā mādhor vy ācnate,
 pávamānasya marútaḥ.

9.64.24^c (Kaçyapa Mārīca; to Soma Pavamāna)
 rāsam te mitró aryamā pibanti várūṇaḥ kave,
 pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5^c: 9.1.4^c; 6.3^c; 63.12^c, abhī vājam utā çrávaḥ.

9.52.1^c: 9.6.3^b, suvānó arṣa pavitra ā.

9.52.2^b: 9.7.6^a; 107.6^b, ávyo vāre pári priyāḥ; 9.50.3^a, ávyo vāre pári priyām.

[9.52.3^b, indo ná dánam tñkhaya: 9.35.2^a, indo samudramtñkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ní çūsmam indav eṣām púruhūta jánānām,
 yó asmān ādideçati.

9.64.27^b (Kaçyapa Mārīca; to Soma Pavamāna)
 punāná indav eṣām púruhūta jánānām,
 1 priyāḥ samudrām ā viça.]

9.63.23^c

10.134.2^d (Mandhātara Yāuvanaçva; to Indra)
 avá sma durhaṇāyató mártasya tanuhi sthirám,
 1 adhaspadám tām tñm krdhi, yó asmān ādideçati, &c.

10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 çatām na inda utībhiḥ saḥāsraṁ vā çūcīnām,
 pávasva mañhayádrayīḥ.

9.67.1^c (Bharadvāja ; to Soma Pavamāna)
 tvām somāsi dhārayūr mandrá ójīṣṭho adhvare,
 pávasva mañhayádrayīḥ.

9.53.4^{bc} : 9.63.17^{bc}, háriṁ nadīṣu vājīnam, indum indrāya matsarām.

See under 9.26.6^c.

9.53.4^c : 9.63.17^c, indum indrāya matsarām ; 9.26.6^c, indav indrāya matsarām.

9.54.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 ayām viçvāni tiṣṭhati punāno bhūvanopāri,
 sómo devó ná sūryaḥ.

9.63.13^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 sómo devó ná sūryó 'dribhiḥ pavate sutáh,
 dádhanah kalāçe rásam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3 ; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, *Ved. Myth.* i. 272, 309, 462 ; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pādas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated pāda cf. 9.64.9^c, ákrān devó ná sūryaḥ.

9.55.1^c, sóma viçvā ca sáubhagā : 8.78.8^b ; 9.4.2^b, viçvā ca soma sáubhagā.

[**9.56.1^b**, açūḥ pavītre arṣati : 9.16.4^b ; 17.3^b ; 37.1^b, sómah pavītre arṣati.]

9.56.1^c : 9.17.3^c ; 37.1^c, vighnān ráksānsi devayūḥ.

[**9.56.4^b**, svādūr indo pári srava : see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kāçyapa ; to Soma Pavamāna)
 prá te dhārā asaçcátó divó ná yanti vṛṣṭáyāḥ,
 áchā vājāṁ saḥasrīṇam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava ; to Soma Pavamāna)
 prá te divó ná vṛṣṭáyo dhārā yanty asaçcátāḥ,
 abhí çukráṁ upastīram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1 ; and the author, *Indogermanische Forschungen*, xxxi. 159.

9.57.3^a (Avatsāra Kācyapa ; to Soma Pavamāna)

sá marmṛjāná āyúbhir íbho rájeva suvratáh,

çyenó ná vánsu śidati.]

9.38.4^b

9.66.23^a (Çatām Vāikhānasāḥ ; to Soma Pavamāna)

sá marmṛjāná āyúbhiḥ prāyāsvān prāyase hitáh,

indur átyo vicakṣaṇáh.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the pāda 9.62.13^b, marmṛjāná āyúbhiḥ.

9.57.3^c, çyenó ná vánsu śidati : 9.38.4^b, çyenó ná vikṣu śidati ; 9.86.35^b, çyenó ná vánsu kalāçeṣu śidasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná indav á bhara.

9.58.1^a, 1^c—4^c, tárat sá mandí dhāvati.

9.60.1^b, pávamānaṁ vícarsaṇim : 9.28.5^b, pávamāno vícarsaṇiḥ.

[9.60.2^b, átho sahásrabharnasam : 9.64.26^b, utó sahásrabharnasam.]

See under 9.64.25.

9.60.3^c (Avatsāra Kācyapa ; to Soma Pavamāna)

áti vārān pávamāno asiṣyadat kalācāṇ abhi dhāvati,

indrasya hárđy āviçán.

9.86.19^d (Sikataḥ, alias Nivāvarī Ṛṣigaṇāḥ ; to Soma Pavamāna)

vīṣa matínām pavate vicakṣaṇáh sómo áhnaḥ prataritósáso diváh,

krāná sindhunām kalācāṇ avīvaçad indrasya hárđy āviçán manīṣibhiḥ.

For the metre of 9.60.3^a see Oldenberg, Prol., p. 102.—For krāná in 9.86.19 see under 1.134.2. The repeated pāda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, indrasya soma rádhase.

[9.61.1^c, avāhan navatír náva : 1.84.1^c, jaghāna navatír náva.]

9.61.3^b : 9.41.4^b, gómad indo híraṇyavat.

[9.61.3^c, kṣārā sahasrīṇīr īṣaḥ : 9.40.4^c, vidáh sahasrīṇīr īṣaḥ.]

9.61.4^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

pávamānasya te vayám pavītram abhyundatáh,

sakhitvám á vṛṇīmahe.

9.65.9^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

tásya te vājīno vayám víçvā dhánāni jigýuṣaḥ,

sakhitvám á vṛṇīmahe.

8.14.6^b

10.133.6^b (Sudās Pāijavana ; to Indra)

[vayām indra tvāyāvah] sakhitvām ā rabhāmahe, 3.41.7^a
rtāsya naḥ pathā nayāti viçvāni duritā [nābhantām anyakēṣāṃ jyākā ādhi
dhānvasu.] refrain: 10.133.1^{fs} ff.

I have the impression that sakhitvām ā rabh is popular as compared with sakhitvām ā vṛ, which is hieratic; cf. the semantically close synonymy with ā vṛ in īle sakhitvām, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvām uçmasi, 9.31.6; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^c with 9.65.19^c.

9.61.6^a: 9.40.5^a, sá naḥ punāná ā bhara; 1.12.11^a; 8.24.3^a, sá naḥ stāvāna ā bhara.

9.61.6^b: 1.12.11^c, rayīm virāvatīm iṣam.

9.61.7^a: 9.15.8^a, etām u tyām dāça kṣīpaḥ.

9.61.8^b: 9.39.3^a; 44.3^b, sutā eti pavitra ā.

9.61.9^a: 9.44.5^a, sá no bhágāya vāyāve.

[9.61.11^a, enā viçvāny aryā ā: 10.191.1^b, āgne viçvāny aryā ā.]

9.61.11^c: 8.95.6^d, siṣāsanto vanāmahe.

9.61.12^b: 8.41.1^b; 9.33.3^b; 34.2^b; 65.20^b, várūṇāya marúdbhyaḥ.

9.61.14^b: 8.69.11^e, vatsām samñiçvarīr iva.

9.61.14^a: 8.13.8^a = 8.92.21^a, tám id vardhantu no girāḥ.

9.61.15^b: 8.54 (Val. 6).7^d, dhukṣásva pipyúṣīm iṣam; 8.7.3^c, dhukṣánta pipyúṣīm iṣam; 8.13.25^c, dhukṣásva pipyúṣīm iṣam ávā ca naḥ.

9.61.15^c: 9.29.3^c, vārdhā samudrām ukthyām.

[9.61.18^b, dākṣo ví rājati dyumán: 9.5.3^b, rayír ví_rājati, &c.]

9.61.19^a: 8.46.8^a, yás te mádo várenyaḥ.

9.61.19^c: 9.24.7^c; 28.6^c, devāvīr aghaçānsahā.

9.61.21^c (Amahīryu Āngirasa; to Soma Pavamāna)
sāmñiçlo aruśó bhava sūpasthābhīr ná dhenúbhiḥ,
sīdañ chyenó ná yónim ā.

9.65.19^c (Bhrgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 āṛṣā soma dyumāttamo 'bhī drōṇāni rōruvat,
 sīdañ chyenó ná yōnim ā.

9.61.22^b: 3.37.5^a ; 8.12.22^a, indram vṛtrāya hāntave.

9.61.25^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 apaghnán pavate mṛdhó 'pa sómo āravṇah,
 gáchann indrasya niṣkṛtām.]

9.15.1^c

9.63.24^a (Bhrgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apaghnán pavase mṛdhaḥ kratuvít soma matsaráh,
 nudāsvādevayum jānam.

9.61.25^c: 9.15.1^c, gáchann indrasya niṣkṛtām.

9.61.28^c: 9.13.8^c, viçvā āpa dvīṣo jahi.

9.61.29^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 ása te sakhyé vayám távendo dyumná uttamé,
 sāsahyāma pṛtanyatāh.]

1.8.4^c

9.66.14^a (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 ása te sakhyé vayám iyakṣantas tvótayah,
 indo sakhitvām uçmasi.]

9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c ; 8.40.7^d, sāsahyāma pṛtanyatāh.

9.62.1^b: 1.135.6^e ; 9.67.7^b, tirāḥ pavítram açāvah.

9.62.3^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 kṛpávāto várivo gāve 'bhy āṛṣanti suṣṭutīm,
 iḷām asmábhyam saṁyátam.

9.66.22^b (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamāno áti sridho 'bhy āṛṣati suṣṭutīm,
 súro ná viçvadarçatah.

9.85.7^c (Vena Bhārgava ; to Soma Pavamāna)
 átyam mrjanti kalāçe dáça kṣīpaḥ prá víprāṇām matáyo váca irate,
 pávamānā abhy āṛṣanti suṣṭutīm éndram viçanti madirāsa índavah.

Cf. also 4.58.10^a, abhy āṛṣata suṣṭutīm gávyam ājīm. There can be no question but what the distich 9.66.22^{ab}, pávamāno áti sridho 'bhy āṛṣati suṣṭutīm, is a secondary expansion of the line 9.85.7^c, pávamānā abhy āṛṣanti suṣṭutīm ; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)

āsavy aṇcūr mādāyapsū dākṣo giriṣṭhāḥ,
çyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó vīṣā hātí rájeva dasmó abhí gá acikradat,
punāno vāraṇi páry ety avyáyaṁ çyenó ná yónim ghṛtávantam āsadam.

Cf. Hillebrandt, *Ved. Myth.* 1. 60.

[9.62.8^b, tiró rómāny avyáyā : 9.67.4^b ; 107.10^b, tiró vārāny avyáyā.]

Cf. also 9.62.8^c with 9.107.10^{cd}.

[9.62.9^a, tvām indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva sahasrīṇaḥ.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayīm gómantam açvīnam.

[9.62.13^b, marmrjyámāna āyúbhiḥ : 9.57.3^a ; 66.23^a, sá marmrjaná āyúbhiḥ.]

9.62.14^a, sahásrotiḥ çatāmagaḥ ; 8.34.7^b, sáhasrote çatāmaga.

9.62.14^c : 9.107.17^a, índrāya pavate mādah ; 9.6.7^b ; 106.2^b, índrāya pavate sutāḥ.

9.62.16^b : 9.37.5^c, sómo vājam ivāsarāt.

[9.62.18^c, hāriṁ hinota vājīnam : 10.188.1^b, açvaṁ hinota vājīnam.]

9.62.19^{bc} : 9.16.6^{bc}, víçvā ārsann abhí çriyah, çūro ná góṣu tiṣṭhati.

9.62.23^b, nṛmṇá punāno arṣasi ; 9.7.4^b, nṛmṇá vāsāno ārṣati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utá no gómatir íṣaḥ.

9.62.24^c : 9.65.25^b, grṇāno jamádagninā ; 3.62.18^a ; 8.101.8^d, grṇāná jamádagninā ; 7.96.3^c, grṇāná jamádagnivát.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhí víçvāni kávyā.

9.62.26^c : 9.35.2^b, pávasva víçvamejaya.

9.62.27^c : 9.31.3^b, túbhyam arṣanti síndhavaḥ.

9.62.28^{ab}, prá te divó ná vr̥ṣṭáyo dhárā yanty asaçcátah : 9.57.1^{ab}, prá te dhárā asaçcátó divó ná yanti vr̥ṣṭáyah.

9.62.30^c: 9.20.7^c; 66.27^c; 67.19^c, dádhat stotré suv́ryam.

9.63.1^a: 9.40.3^c; 62.12^a; 65.21^c, á pavasva sahasríṇam; 9.33.6^c, á pavasva sahasríṇaḥ.

9.63.2^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
 ísam úrjaṁ ca pinvasa índrāya matsarintamaḥ,
 camúṣv á ní śidasi.

9.99.8^{cd} (Rebhasūnu Kāçyapāu; to Soma Pavamāna)
 sutá indo pavitra á ũnfbbhir yató ví nryase,
 índrāya matsarintamaç camúṣv á ní śidasi.

9.24.3^c

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first páda.—Cf. Hillebrandt, Ved. Myth. i. 166; Oldenberg, ZDMG. lxii. 459 ff.

[9.63.4^a, eté asrgram açávaḥ; 9.17.1^c; 23.1^a, sómā asrgram, &c.]

[9.63.4^c, sómā rtásya dhárāya; 9.33.2^b; 63.14^b, çukrá rtásya dhárāya.]

9.63.5^c: 9.13.9^a, apagnánto árāvṇaḥ.

[9.63.7^b, yáyā súryam árocayaḥ: 8.98.2^b, tvám súryam arocayaḥ.]

9.63.8^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
 áyukta sūra étaçam pávamāno manáv ádhi,
 antárikṣeṇa yátave.

9.65.16^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 rájá medhábbhir iyate pávamāno manáv ádhi,
 antárikṣeṇa yátave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, Ved. Stud. ii. 165; Hopkins, Religions of India, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking sūra as genitive of svar may be seen from 1.50.9, áyukta sapta çundhyúvaḥ sūro ráthasya naptýaḥ: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, tóchter des wagens.' Cf. also 8.1.11, yát tudát sūra étaçam, 'when Sūra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, Ved. Myth. i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'diser könig wird mittelst weissheit angegangen, Pava-māna, um des menschen willen, durch den luftkreiss zu gehn.' Aside from his diverging renderings of the phrase manáv ádhi, I do not believe that medhábbhir iyate can mean 'wird mittelst weissheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190: 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render *medhābhīr* by 'with wisdom'. Soma is *ṣāir viprah kāvyena* in 8.79.1 (cf. 9.78.2), *médhiraḥ* in 9.68.4. His epithet *sukrātu* = Avestan *hukhratu* dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (*sómo rājā* in 9.65.16) with *Sūra* = *Sūrya*. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes *Etaṣa* to go through the air', perfect sense, we have in 9.65.16 the tautology, *Iyate . . . antāriḥṣeṇa yātave*. That *pāda* 9.63.8^a is the original third of the *gāyatrī* admits, to my mind, of no doubt.—Note the correspondence of 9.63.1^a with 9.65.21^a.

[9.63.10^b, *gīra indrāya matsarām* : 9.26.6^c; 53.4^c; 63.17^c, *indum* (9.26.6^c, *indav*) *indrāya, &c.*]

9.63.11^a: 9.19.6^c; 43.4^a, *pāvamāna vidā rayīm*.

9.63.11^b: 9.43.4^b, *asmābhyam soma suçrīyam* (9.63.11^b, *duṣṭāram*).

9.63.12^b: 8.6.9^b; 9.62.12^b, *rayīm gōmantam aṣvīnam*.

9.63.12^c: 9.1.4^c; 6.3^c; 51.5^c, *abhī vājam utā ṣrāvāḥ*.

9.63.13^a: 9.54.3^c, *sómo devō ná sūryaḥ*.

9.63.14^{bc}: 9.32.2^{bc}, *ṣukrá ṛtāsyā dhārāyā, vājam gōmantam akṣaran*.

9.63.15^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, *sómāso dādhyāṣirah*.

9.63.16^{bc} (*Nidhruvi Kācyapa*; to Soma *Pavamāna*)
prā soma mādhumattamo rāyē arṣa pavitra ā,
mādo yō devavītamah.

9.64.12^{ab} (*Kācyapa Mārica*; to Soma *Pavamāna*)
sā no arṣa pavitra ā mādo yō devavītamah,
indav indrāya pitāye.]

☞ 9.30.5^c

Cf. the correspondence of 9.63.23^c with 9.64.27^c.—Cf. also 9.6.3^b; 52.1^c, *suvānō arṣa pavitra ā*.

9.63.17^a (*Nidhruvi Kācyapa*; to Soma *Pavamāna*)
tām ī mrjanty āyāvo hāriṁ nadīṣu vājīnam,]
indum indrāya matsarām.]

☞ 9.53.4^b

☞ 9.53.4^c

9.107.17^d (*Sapta Ṛṣayaḥ*; to Soma *Pavamāna*)
indrāya pavate mādah] sómo marūtate sutāḥ,
śahāsradhāro āty āvyam arṣati tām ī mrjanty āyāvah.

☞ 9.6.7^b

Cf. the correspondence of 9.63.25^a with 9.107.25^a, and 9.63.28^a with 9.107.4^a.—For 9.107.17^c cf. 9.13.1^b.

9.63.17^{be}: 9.53.4^{be}, hárīm nadīṣu vājīnam, indum indrāya matsarām.

9.63.17^c: 9.53.4^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.63.19^c, indrāya mādhumattamam: 9.12.1^c, indrāya mādhumattamaḥ; 9.67.16^b, indrāya mādhumattamaḥ.

[9.63.20^a, kāvīm mṛjanti mārjyam: 9.15.7^a; 46.6^a, etām mṛjanti mārjyam.]

9.63.20^b: 9.17.7^b, dhīrbhīr viprā avasyāvaḥ.

9.63.23^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
pāvamāna nī toçase rayīm soma çravāyyam,
priyāḥ samudrām ā viça.

9.64.27^c (Kāçyapa Mārīca; to Soma Pavamāna)
punānā indav eṣām pūruhūta jānānam,
priyāḥ samudrām ā viça.

9.52.4^b

For 9.63.23^b cf. 10.38.2^b, góarṇasaṁ rayīm indra çravāyyam.

9.63.24^a, apaghnān pavase mṛdhaḥ: 9.61.25^a, apaghnān pavate mṛdhaḥ.

9.63.25^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
pāvamānā asṛkṣata sómāḥ çukrāsa indavaḥ,
abhī viçvāni kāvya.

9.23.1^c

9.107.25^a (Sapta Rṣayah; to Soma Pavamāna)
pāvamānā asṛkṣata pavitram āti dhārāya,
marūtivantō matsarā indriyā háya medhām abhī prāyānsi ca.

9.63.25^c: 9.23.1^c; 62.25^c; 66.1^b, abhī viçvāni kāvya.

9.63.28^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
punānāḥ soma dhārayēndō viçvā āpa sridhaḥ,
jahī rākṣānsi sukrato.

6.16.29^c

9.107.4^a (Sapta Rṣayah; to Soma Pavamāna)
punānāḥ soma dhārayāpō vāsāno arṣasi,
ā ratnadhá yōnim ṛtāsyā sīdasy ūtso deva hiraṇyāyah.

8.61.6^b

For 9.107.4^b cf. 9.107.26^a, apō vāsānāḥ pāri kōçam arṣati, and see Hillebrandt, *Ved. Myth.* i. 325.

9.63.28^c: 6.16.29^c, jahī rākṣānsi sukrato.

9.63.29^{be} (Nidhruvi Kāçyapa; to Soma Pavamāna)
apaghnān soma rakṣāso 'bhy āṛṣa kánikradat,
dyumāntaṁ çūçmam uttamām.

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇō ādribhir abhy arṣa kánikradat,
dyumántaṁ ḡṣmam uttamám.

Cf. dyumántaṁ ḡṣmam ā bhara, under 9.29.6^c, and the curiously extended páda, 4.36.8^a, dyumántaṁ vājaṁ vṛṣaḡṣmam uttamám.—Note the correspondence of 9.63.19^c with 9.67.16^c.

[9.63.30^b, sóma divyáni párthivā : 9.36.5^b, sómo divyáni, &c. ; 9.64.6^b, sómā divyáni, &c.]

9.64.2^c, satyám vṛṣan vṛṣéd asi : 8.33.10^a, satyám itthā vṛṣéd asi.

9.64.3^c : 9.45.3^c, ví no rāyē dúro vṛdhi.

9.64.5^{abc}, ḡmbhāmānā ṛtāyúbhir mṛjyāmānā gábhastyoh, pávante vāre avyāye :
9.36.4^{abc}, ḡmbhāmānā ṛtāyúbhir mṛjyāmāno gábhastyoh, pávate vāre avyāye.

9.64.5^b, mṛjyāmānā gábhastyoh : 9.20.6^b ; 36.4^b ; 65.6^b, mṛjyāmāno gábhastyoh.

9.64.6^{abc}, té viḡvā dāḡṣe vāsu sómā divyáni párthivā, pávantam āntárikṣyā :
9.36.5^{abc}, sá viḡvā dāḡṣe vāsu sómo divyáni párthivā, pávatam āntárikṣyā.

9.64.9^b : 9.4.9^b ; 100.7^d, pávamāna vídharmaṇi.

[9.64.9^c, ákrān devō ná súryaḥ : 9.54.3^a ; 63.13^a, sómo devō, &c.]

9.64.11^c : 6.16.35^c ; 9.32.4^c, sídann ṛtāsyā yónim ā.

9.64.12^{ab}, sá no arṣa pavitra ā mádo yó devavítamaḥ : 9.63.16^{bc}, rāyē arṣa pavitra ā, mádo yó devavítamaḥ.

9.64.12^c : 9.30.5^c ; 45.1^c ; 50.5^c, índav índrāya pítāye.

9.64.17^{bc} (Kaṡyapa Mārica ; to Soma Pavamāna)
marmṛjānása āyávo vṛthā samudráṁ índavaḥ,
ágmann ṛtāsyā yónim ā.

9.66.12^{ac} (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
áchā samudráṁ índavó 'staṁ gávo ná dhenávaḥ,
ágmann ṛtāsyā yónim ā.

The cadence gávo ná dhenávaḥ also at 6.45.28.

9.64.20^a : 5.67.2^a, ā yád yónim hiraṇyáyam.

9.64.22^b (Kaçyapa Mārīca ; to Soma Pavamāna)
 indrāyendo marútvate pávasva mádhumattamaḥ,
 ṛtásya yónim āsadam.]

5.21.4^d

9.108.1^a (Gaurivṛti Çaktya ; to Soma Pavamāna)
 pávasva mádhumattama indrāya soma kratuvittamo mádaḥ,
 máhi dyukṣátamo mádaḥ.
 9.108.15^c (The same)
 indrāya soma pátave nfbhir yatáḥ svāyudhó madintamaḥ,
 pávasva mádhumattamaḥ.

9.64.22^c: 3.62.13^c ; 9.8.3^c, ṛtásya yónim āsadam ; 5.21.4^d, ṛtásya yónim āsadaḥ.

9.64.24^c: 9.51.3^c, pávamānasya marútaḥ.

9.64.25^a: 9.16.8^a, tvám soma vipaçcítam.

9.64.25^b, punānó vácam išyasi : 9.30.1^c, punānó vácam išyati.

9.64.25^c (Kaçyapa Mārīca ; to Soma Pavamāna)
 ṭvám soma vipaçcítam, punānó vácam išyasi, a : 9.16.8^a ; b : 9.30.1^c
 indo sahásrabharṇasam.

9.98.1^c (Ambarīsa Varṣāgira, and Rjigvan Bhāradvāja ; to Soma Pavamāna)
 abhí no vajasátamaṁ rayim arṣa puruspṛham,
 indo sahásrabharṇasam tuvidyumnám vibhvasáham.

Cf. 9.43.4^a, indo sahásravarcasam ; 9.60.2^b, átho sahásrabharṇasam ; and 9.64.26^a, utó sahásrabharṇasam.

[9.64.26^a, utó sahásrabharṇasam : see prec. item.]

9.64.26^c: 6.40.6^a ; 9.57.4^c ; 100.2^a, punāná indav á bhara.

9.64.27^b: 9.52.4^b, púruhūta jánānām.

9.64.27^c: 9.63.23^c, priyáḥ samudráṁ á viça.

9.64.28^c: 1.137.18, sómāḥ çukrá gávāçiraḥ.

9.64.29^c, sídanto vanúṣo yathā : 1.26.4^c, sídantu mánuṣo yathā.

9.65.1^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ svásaro jāmáyas pátim,
 mahám indum mahīyúvaḥ.

9.67.9^a (Gotama ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ pávamānam madhuçcútam, 9.50.3^c
 abhí girá sám asvaran.

9.65.2^b : 9.42.2^b, devó devébhyas pári.

9.65.6^b : 9.20.6^b ; 36.4^b, mrjyámāno gábhastyoh ; 9.64.5^b, mrjyámāna gábhastyoh.

9.65.7^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
prá sómāya vyaçvavát pávamānāya gāyata,
mahé sahásracakṣase.

9.86.44^a (Atri Bhāuma ; to Soma Pavamāna)
vipaçeite pávamānāya gāyata mahí ná dhárāti ándho arṣati,
áhir ná jurnám áti sarpati tvácama átyo ná kríḷann asarad vṛṣá háriḥ.

9.65.8^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b, hárīm hinvanty
(9.65.8^b, hinvánty) ádribhiḥ.

9.65.8^c : 9.32.2^c ; 38.2^c ; 43.2^c, índum índrāya pítāye.

9.65.9^b : 8.14.6^b, víçvā dhánāni jigyúṣaḥ.

9.65.9^c : 9.61.4^c, sakhitvám á vṛṇīmahe : 10.133.6^b, sakhitvám á rabhāmahe.

9.65.13^a, á na indo mahím iṣam : 8.6.23^a, á na indra mahím iṣam.

9.65.13^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
[á na indo mahím iṣam] pávasva viçvadarçataḥ, 8.6.23^a
[asmábhyaṁ soma gātuvít.] 9.46.5^c

9.106.5^b (Cakṣus Mānava ; to Soma Pavamāna)
índrāya vṛṣaṇaṁ mádaṁ pávasva viçvadarçataḥ,
sahásrayāmā pathikíḍ vicakṣaṇáḥ.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c : 9.46.5^c, asmábhyaṁ soma gātuvít.

9.65.14^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
á kaláçā anuṣaténdo dhárābhir ójasā,
éndrasya pítāye viça.

9.106.7^b (Manu Āpsava ; to Soma Pavamāna)
pávasva devávitaya indo dhárābhir ójasā,
á kaláçaṁ mádhumaṁ soma naḥ sadaḥ.

[**9.65.15^b**, tivrám duhánty ádribhiḥ : 1.137.3^{be}, añçúm duhanty ádribhiḥ sómaṁ
duhanty ádribhiḥ.]

9.65.16^{bc} : 9.63.8^{bc}, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17^b : 1.93.2^d, gávāṁ pósaṁ sváçvyam.

[9.65.18^c, *suṣvāṇō devāvītaye* : 9.13.2^c, *suṣvāṇām devāvītaye*.]

9.65.19^c : 9.61.21^c, *sīdañ chyenó ná yónim á*.

9.65.20^{abc}, *apsá indrāya vāyāve váruṇāya marúdbhyaḥ, sómo arṣati viṣṇave* ;
9.34.2^{abc}, *sutá indrāya vāyāve váruṇāya marúdbhyaḥ, sómo arṣati viṣṇave* ;
9.33.3^{abc}, *sutá indrāya vāyāve váruṇāya marúdbhyaḥ, sómā arṣanti viṣṇave* ;
5.51.7^a, *sutá indrāya vāyāve*.

Cf. also 9.84.1^b.

9.65.20^b : 8.41.1^b ; 9.33.3^b ; 34.2^b ; 61.12^b, *váruṇāya marúdbhyaḥ*.

9.65.21^{bc} : 9.33.6^{bc} ; 40.3^{bc}, *asmábhyaṁ soma viçvataḥ, á pavasva sahasrīṇam*
(9.33.6^c, *sahasrīṇaḥ*).

9.65.21^c : 9.40.3^c ; 62.12^a ; 63.1^a, *á pavasva sahasrīṇam* ; 9.33.6^c, *á pavasva sahasrīṇaḥ*.

9.65.22^{ab} : 8.93.6^{ab}, *yé sómāsaḥ parāvátī yé arvāvátī sunviré*.

9.65.24^a, *té no vṛṣṭīm divás pári* : 2.6.5^a, *sá no vṛṣṭīm divás pári*.

9.65.24^{bc} : 9.13.5^{1c}, *pávantām á suvīryam, suvāná devása índavaḥ*.

9.65.25^a (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
pávate haryatō hárir gr̥ṇānō jamádagninā, 3.62.18^a
hinvānō gór ádhi tvací.

9.106.13^a (Agni Cakṣuṣa ; to Soma Pavamāna)
pávate haryatō hárir áti hvárāṁsi ráñhya,
abhyárṣan stotṛbhyo vírávad yáçaḥ.

The cadence, *gór ádhi tvací*, in 9.65.25^a occurs also at 1.28.9 ; 9.79.4 ; 101.11.

9.65.25^b : 9.62.24^c, *gr̥ṇānō jamádagninā* ; 3.62.18^a ; 8.101.8^d, *gr̥ṇāná jamádagninā* ;
7.96.3^c, *gr̥ṇāná jamádagnivát*.

9.65.26^c : 9.24.1^c, *çr̥ṇāná apsú mṛñjata*.

9.65.28^c–30^c, *pántam á puruṣpḥam*.

9.66.1^b : 9.23.1^c ; 62.25^c ; 63.25^c, *abhí viçvāni kāvya*.

9.66.1^c : 1.75.4^c, *sákhā sákhibhya ídyaḥ*.

9.66.4^b : 9.42.5^b, *abhí viçvāni várya*.

9.66.7^c, *dádhaṇo ákṣiti çrávaḥ* : 1.40.4^b ; 8.103.5^b, *sá dhatte ákṣiti çrávaḥ*.

9.66.10^c : 9.10.1^b, *árvanto ná çravasyávaḥ*.

9.66.11^a (Çataṁ Vaikhānasāḥ ; to Pavamāna Soma)
 āchā kōçaṁ madhuçūtām āsṛgaṁ vāre avyāye,
 [āvāvaçanta dhītāyaḥ.]

9.19.4^a

9.107.12^d (Sapta Ṛṣayaḥ ; to Pavamāna Soma)
 prā soma devāvītaye sindhur nā pipye āṛṇasā,
 añçōḥ pāyasaṁ madirō nā jāgrvir āchā kōçaṁ madhuçūtām.

Cf. the pādas, abhi kōçaṁ madhuçūtām, under 9.23.4, and pāri kōçaṁ, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.5^c, pāvante vāre avyāye.

9.66.11^c: 9.19.4^a, āvāvaçanta dhītāyaḥ.

9.66.12^c: 9.68.17^c, āgmann ṛtāsyā yōnim ā.

[9.66.13^a, prā ṇa indo mahé rāṇe: 9.44.1^a, prā ṇa indo mahé tāne.]

9.66.13^{bc}: 9.2.4^{bc}, āpo arṣanti sindhavaḥ, yād gōbhir vāsaiṣyāse.

9.66.14^a: 9.61.29^a, āsya te sakhyé vayām.

9.66.14^c: 9.31.6^c, indo sakhitvām uçmasi.

9.66.18^c, vṛṇimāhe sakhyāya: 4.41.7^d, vṛṇimāhe sakhyāya priyāya.

9.66.22^b, abhy arṣati suṣtutīm: 9.62.3^b, abhy arṣanti suṣtutīm; 9.85.7^c, pāva-
 mānā abhy arṣanti suṣtutīm.

9.66.23^a: 9.37.3^a, sá marmṛjānā āyúbhiḥ.

9.66.24^c (Çataṁ Vaikhānasāḥ ; to Pavamāna Soma)
 pāvamāna ṛtām brhác chukráṁ jyótir ajiñanat,
 kṛṣṇā támāṁsi jáñghanat.

10.89.2^d (Rebha Vaiçvāmitra ; to Indra)
 sá súryaḥ páry urú várāṁsy éndro vavṛtyād ráthyeva cakrá,
 átiṣṭhantam apasyām nā sárgaṁ kṛṣṇā támāṁsi tvīṣyā jaghāna.

Cf. Hillebrandt, Ved. Myth. i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dádhat stotré suvīryam.

9.66.28^c: 9.27.6^c, punānā índur índram ā.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayih.

9.67.3^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumántam çuṣmam uttamám.

9.67.4^a: 9.34.1^b, índur hinvánō arṣati.

9.67.4^b (Kaçyapa; to Pavamāna Soma)

[īndur hinvānó arṣati] tiró vārāṇy avyáyā,
hárir vājam acikradat.

9.34.1^b

9.107.10^b (Sapta Ṛṣayaḥ; to Pavamāna Soma)

á soma suvānó ádribhis tiró vārāṇy avyáyā,

jāno ná puri camvòr viçad dhářiḥ sádo váneṣu dadhiṣe.

Cf. 9.62.8^b, tiró rómāṇy avyáyā; and 9.103.2^a, pári vārāṇy avyáyā.

9.67.7^a: 9.24.1^b; 101.8^d, pávamānāsa índavaḥ.

9.67.7^b: 1.135.6^e; 9.62.1^b, tiráḥ pavítram āçávaḥ.

9.67.9^a: 9.65.1^a, hinvānti sūram úsrayaḥ.

9.67.9^b: 9.50.3^c, pávamānaṁ madhuçútam.

9.67.10^c–12^c, á bhaksat kanyāsu naḥ.

9.67.13^b: 9.1.1^b; 29.4^b; 30.3^c; 100.5^b, pávasva soma dhárayā.

9.67.14^a: 9.17.14^a, á kalāçeṣu dhāvati.

9.67.16^b, índraya mádhumattamaḥ: 9.12.1^c, índraya mádhumattamāḥ; 9.63.19^c,
índraya mádhumattamam.

9.67.17^a: 9.46.1^a, āsrgran devávītaye.

9.67.17^b: 8.3.15^d, vājayānto ráthā iva.

9.67.19^b: 9.20.7^b, pavítram soma gachasi.

9.67.19^c: 9.20.7^c; 62.30^c; 66.27^c, dádhat stotré suvíryam.

9.67.28^b: 1.91.17^b, sóma víçvebhir añçúbhiḥ.

9.67.29^c (Pavitra Āṅgīrasa, or Vasiṣṭha, or both; to Pavamāna Soma)

úpa priyám pánipnatam yúvanam āhutrvíḍham,

áganma bíbhtrato námaḥ.

10.60.1^c (Baudha, or others; to Asamāti [Indra])

á jánam tveśasamīdṛçam máhīnānām úpastutam,

áganma bíbhtrato námaḥ.

9.67.31^{ab}, yáḥ pávamānír adhyéty řibhiḥ sámabhṛtam rásam: 9.67.32^{ab}, páva-
mānír yó adhyéty, &c.

[9.68.7^d, nřbhir yató vājam á darři sātāye: 5.39.3^d, á vājam darři sātāye.]

9.68.8^b (Vatsapri Bhālandana ; to Pavamāna Soma)

pariprayāntaṃ vāyaṃ suśaṃśādaṃ sōmaṃ manīṣā abhy ānūṣata stūbhah,
yó dhārāyā mādhumāṇ urmīṇā divā iyarti vācaṃ rayiṣāḥ amartyah.

9.86.17^c (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Pavamāna Soma)
prā vo dhiyo mandrayūvo vipanyūvaḥ panasyūvaḥ saṃvāsaneṣy akramuḥ,
sōmaṃ manīṣā abhy ānūṣata stūbho 'bhī dhenávaḥ pāyasem aṣṭrayuḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhālandana ; to Pavamāna Soma)

ayāṃ divā iyarti viṣvam ā rájaḥ sōmaḥ punānāḥ kalāṇṣeṣu sīdati,
adbhīr gobhīr mṛjyate ādribhīḥ sutāḥ punānā indur vārivo vidat priyāṃ.

9.86.9^d (Akrṣṭāḥ, alias Māṣa Ṛṣigaṇāḥ ; to Pavamāna Soma)
[divo na sānu stanáyann acikradad] dyáuṣ ca yāsyā pṛthivī ca dhārmabhiḥ,
indrasya sakhyāṃ pavate vivévidat sōmaḥ punānāḥ kalāṇṣeṣu sīdati. 1.58.2^d

9.96.23^d (Pratardana Daivodāsi ; to Pavamāna Soma)

apaghnānn eṣi pavamāna cātṛūn priyāṃ ná jāró abhigta induh,
sīdan vāneṣu ṣakunó ná pátvā sōmaḥ punānāḥ kalāṇṣeṣu sáttā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+cd} (Vatsapri Bhālandana ; to Pavamāna Soma)

evā naḥ soma pariṣicyámāno váyo dādhac citrátamaṃ pavaśva,
adveṣé dyāvāpṛthivī huvema dévā dhattá rayīm asmé suvīram.

9.97.36^a (Parācara Çaktya ; to Pavamāna Soma)
evā naḥ soma pariṣicyámāna ā pavaśva pūyāmānaḥ svastī,
indram ā viṣa bṛhatā ráveṇa vardháyā vācam janáyā pūramdhim.

10.45.12^{cd} (Vatsapri Bhālandana ; to Agni)
āstāvya agnir narām suçévo vāiçvānarā īṣibhiḥ sōmagopāḥ,
adveṣé dyāvāpṛthivī huvema dévā dhattá rayīm asmé suvīram.

The repeated distich (cf. 10.91.15^c) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *Prol.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8^a (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)

ā naḥ pavaśva vāsumad dhīraṇyavad [āçvāvad gómad yāvatat suvīryam,
yūyām hí soma pitáro máma sthāna divó mūrdhānaḥ prāsthita vayaskṛtaḥ. 8.93.3^b

9.86.38^c (Atrayaḥ ; to Pavamāna Soma)
tvām nṛcākṣā asi soma viçvātāḥ pāvamāna vṛṣabha tá ví dhāvasi,
sā naḥ pavaśva vāsumad dhīraṇyavad vayām syāma bhūvaneṣu jīvāse.

Cf. the catenary sequel in 9.86.39^a, govīt pavaśva vasuvid dhīraṇyavit.

9.69.8^b, āçvāvad gómad yāvatat suvīryam : 8.93.3^b, āçvāvad gómad yāvatat.

9.69.10^d: 1.31.8^d; 10.67.12^d, devāir dyāvapṛthivi prāvataṁ naḥ.

[9.70.3^b, ādābhyāso janūṣi ubhé ānu: 2.2.4^d, pātho ná payūṁ jánasi ubhé ānu.]

[9.70.4^a, sá mrjyámāno daçábhīḥ sukārmabhiḥ: 9.99.7^a, sá mrjyate sukārmabhiḥ.]

[9.70.5^a, sá marmṛjaná indriyāya dhāyase: 9.86.3^d, sómaḥ punaná indriyāya dhāyase.]

9.70.8^c: 9.108.16^c, jūṣto mitráya váruṇāya vāyāve. Added in proof.

9.70.9^b (Reṇu Vaiçvāmitra; to Pavamāna Soma)

pávasva soma devávitaye vṛśéndrasya hárdi somadhānam á viça,
purá no bādhád duritāti pāraya kṣetravid dhi diça áha vipṛchaté.

9.108.16^a (Çakti Vasiṣṭha; to Pavamāna Soma)

indrasya hárdi somadhānam á viça ḥsamudrām iva síndhavaḥ,

jūṣto mitráya váruṇāya vāyāve, divo viṣṭambhá uttamáh. 8.6.35^b

c: 9.70.8^c; d: 9.86.35^d

Cf. indrasya hárdy āviçān, under 9.60.3^c.

9.70.10^a (Reṇu Vaiçvāmitra; to Pavamāna Soma)

hitó ná sáptir abhí vājam arṣéndrasyendo jathāram á pavasva,
nāvā ná síndhum áti paṛṣi vidvāñ chūro ná yúdhyan āva no nidá spaḥ.

9.86.3^a (Akrṣṭāḥ, alias Māsā Rṣigaṇāḥ; to Pavamāna Soma)

átyo ná hiyāno abhí vājam arṣa svarvit kóçam divo ádrimātaram,
ḥvṛśā pavitre ádhi sáno avyāye, sómaḥ punaná indriyāya dhāyase.

c: 9.86.3^c; d: cf. 9.70.5^e

Cf. 9.87.1, 6; 96.8.—Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^d.

9.71.8^a, tveṣām rūpām kṛṇute várṇo asya: 1.95.8^a, tveṣām rūpām kṛṇuta
uttaram yát.

9.72.4^d (Harimanta Āṅgīrasa; to Pavamāna Soma)

nṛdhuto ádriṣuto barhiṣi priyāḥ pátir gāvām pradīva índur ṛtvīyāḥ,
púramdhivān mánuso yajñasádhanāḥ çúcir dhiyá pavate sóma indra te.

9.86.13^d (Sikataḥ, alias Nivāvari Rṣigaṇāḥ; to Pavamāna Soma)

ayám matávāñ chakunó yáthā hitó 'vye sasāra pávamāna ūrmīnā,
táva krátvā ródasī antará kave çúcir dhiyá pavate sóma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, añçum duhanti stanáyantam áksitam: 1.64.6^d, utsām duhanti, &c.]

9.72.7^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

nābhā pṛthivyá dharuṇo mahó divó 'pām ūrmáu síndhuṣv antár ukṣitāḥ,
indrasya vājro vṛṣabhó vibhúvasuḥ sómo hṛdé pavate cāru matsaráḥ.

9.86.8^d (Akrṣṭāḥ, alias Māsā Rṣigaṇāḥ; to Pavamāna Soma)

rāja samudrām nadyo ví gāhate 'pām ūrmīm sacate síndhuṣu çritāḥ,
ádhya asthāt sānu pávamāno avyāyam nābhā pṛthivyá dharuṇo mahó
diváh.

9.86.21^d (The same)

ayám punáná uśáso vi rocyad ayám síndhubhyo abhavad u lokakṛt,
ayám tṛiḥ sapta duduhaná aśiraṁ sómo hṛdé pavate cāru matsaráh.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

sá tú pavasva pári párthivam rája stotré cikṣann adhūnvatē ca sukrato,
mā no nir bhāg vásunaḥ sādanaspf̥ço rayīm piçāṅgam bahulām vasīmahi.

9.107.24^a (Sapta Ṛṣayaḥ; to Pavamāna Soma)

sá tú pavasva pári párthivam rájo divyá ca soma dhārmabhiḥ,
tvām vipṛaso matibhir vicakṣaṇa çubhrām hinvanti dhṛtibhiḥ.

9.107.21^c (The same)

mṛjyāmānaḥ suhastya samudré vācam invasi,
rayīm piçāṅgam bahulām puruṣp̥f̥ham pavamānabhy aṛṣasi.

For 9.107.21^a cf. 9.85.7^o, 8^a.

9.73.4^b (Pavitra Āṅgīrasa; to Pavamāna Soma)

sahāsradhārē 'va té sām asvaran divó náke mādhujihvā asaçcātāh,
āśya spāço ná ní miśanti bhūrṇayaḥ padé-pade paçinaḥ santi sétavaḥ.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divó náke mādhujihvā asaçcátō venā duhanty ukṣāṇam giriṣthām,
apsú drapsām vavṛdhanām samudrá ā sindhor ūrmā mādhumantām

pavitra ā.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated pāda, Oldenberg, *ZDMG*. lxii. 473.

9.74.1^b, svār yād vājy aṛuṣāḥ siṣāsati: 9.7.4^c, svār vājī siṣāsati.

9.74.5^d: 1.92.13^c, yēna tokām ca tānayaṁ ca dhāmahe.

9.74.9^b, ávyo vāram ví pavamāna dhāvati: 9.16.8^c, ávyo vāram ví dhāvasi;
9.28.1^c; 106.10^b; ávyo vāram ví dhāvati.

9.74.9^d (Kakṣivat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma papṛcānāśya te rāsō 'vyo vāram ví pavamāna dhāvati,
sa mṛjyāmānaḥ kavibhir madintama svādasvindrāya pavamāna pitāye.

9.97.44^c (Parāçara Çaktya; to Pavamāna Soma)

mādhvaḥ sūdam pavasva vāsva ūtsām vīrām ca na ā pavasvā bhāgaṁ ca,
svādasvindrāya pavamāna indo rayīm ca na ā pavasvā samudrāt.

9.75.2^{cd}, dādhati putrah pitrōr apteyam nāma tṛtīyam ādhi rocanē divāḥ;
1.155.3^{cd}, dādhati putrō 'varam páram pitūr nāma tṛtīyam ādhi
rocanē divāḥ.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ādrībhiḥ suto matibhiḥ cānohitāḥ prarocāyan rōdasī mātārā ūciḥ,
rōmāny āvyā samāyā vī dhāvati mādhor dhārā pīnvamānā divē-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

urdhvō gandharvō ādhi nāke asthād, viçvā rūpā praticāksāṇo asya,

10.123.7^a

bhānūḥ çukreṇa çociṣā vy ādyāut, prārūrucad rōdasī mātārā ūciḥ.

10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartā divāḥ pavate kṛtvyo rāso dākṣo devānām anumādyo nṛbhiḥ,
hārīḥ srjanō ātyo nā sātvaḥ bhīr vīthā pājāṇsi kṛṇute nadīṣv ā.

9.77.5^a (The same)

cākriḥ divāḥ pavate kṛtvyo rāso mahān ādabdhō vārūṇo hurūḡ yaté,
āsavi mitrō vrjāṇeṣv yajñīyō 'tyo nā yuthé vṛṣayūḥ kánikradat.

Cf. 9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsah.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṛṣeva yūthā pāri kōçam arṣasy apām upāsthe vṛṣabhāḥ kánikradat,
sā indrāya pavase matsarīntamo yāthā jēṣāma samithé tvótayāḥ.

9.96.20^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

māryo nā çubhrās tanvām mrjānō 'tyo nā sṛtvā sanāye dhanānām,
vṛṣeva yūthā pāri kōçam arṣan kánikradac camvōr ā viveça.

9.97.32^c (Parāçara Çaktya ; to Pavamāna Soma)

kánikradad ānu pānthām ṛtāsyā çukrō vī bhāsy amṛtasya dhāma,
sā indrāya pavase matsarāvān hinvānō vācam matibhiḥ kavtnām.

In the repeated pāda 9.76.5^c; 9.97.32^c the latter version with matsarāvān for matsarīnta-maḥ is metrically inferior, a modulated triṣṭubh line for an original jagatī. I do not believe that we should correct to matsarāvān as would Arnold, VM., pp. 127, 317. See Part 2, chapter 2, class A 3.

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

eṣā prā kōçe mādhumān acikradad indrasya vājro vāpuṣo vāpuṣtarah,
abhīm ṛtāsyā sudūghā ghṛtaçcūto vāçrā arṣanti pāyaseva dhenāvāḥ.

10.75.4^b (Sindhuksit Prāiyamedha ; Nadistutīḥ)

abhi tvā sindho çīçum in nā mātāro vāçrā arṣanti pāyaseva dhenāvāḥ,
rājaeva yūdhvā nayasi tvām it sīcāu yād āsām āgram pravātām inakṣasi.

For the repeated pāda cf. 1.32.2^c.

[9.78.1^a, prā rāja vācam janāyann asiṣyadat : 9.86.33^d; 106.12^c, punānō vācam janāyann asiṣyadat (9.86.33^d, ūpavasuh).]

[9.78.1^d, çuddhō devānām ūpa yāti niskṛtām : 9.86.7^b, sōmo devānām, &c.]

Cf. 9.86.32^d, pātir janānām ūpa, &c.

9.78.5^d, urvīm gavyūtim ābhayaṁ ca nas kṛdhi: 7.77.4^b, urvīm gavyūtim ābhayaṁ kṛdhi naḥ.

[7.79.1^d, aryó naçanta sániçanta no dhíyaḥ: 10.133.3^b, aryó naçanta no dhíyaḥ.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastīno mādhumantam ādribhir duhānty apsū vṛṣabhām dāça kṣīpaḥ,
indram soma mādāyan dāivyaṁ jānam sīndhor ivormiḥ pāvamāno arṣasi.

9.84.3^d (Prajapati Vācyā; to Pavamāna Soma)

ā yó gōbhiḥ sṛjyāta oṣadhīṣv ā devānām sumnā iṣāyann upāvasuḥ,

ā vidyūta pavate dhārāyā sūtā indram sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, Ved. Myth. i. 343, 391.

9.82.1^d, çyenó ná yōnim ghṛtvāntam āsādam: 9.62.4^c, çyenó ná yōnim āsadat.

9.83.5^{cd} (Pavitra Āngirasa; to Pavamāna Soma)

haviṛ haviṣmo māhi sādma dāivyaṁ nābho vāsānaḥ pári yāsy adhvarām,
rājā pavitraratho vājam āruhaḥ sahāsrabhṛṣṭir jayasi çrávo bṛhāt.

9.86.40^{cd} (Atrayaḥ; to Pavamāna Soma)

un mādhuva ūrmir vanānā aṭiṣṭhipad apó vāsāno mahiśó ví gāhate,

rājā pavitraratho vājam āruhat sahāsrabhṛṣṭir jayati çrávo bṛhāt.

[9.84.1^b, apsū indrāya vāruṇāya vāyāve: see under 5.51.7.]

[9.84.2^d, induh śīṣakty uśāsam ná sūryaḥ: 1.56.4^d, indram śīṣakty uśāsam, &c.]

9.84.3^d, indram sómo mādāyan dāivyaṁ jānam: 9.80.5^c, indram soma mādāyan dāivyaṁ jānam.

[9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsaḥ: 9.76.1^a; 77.5^a, dhartā (9.77.5^a, cákrir) divāḥ pavate, &c.]

[9.85.5^b, vy āvyāyaṁ samāyā vāram arṣasi: 9.97.56^d, ví vāram āvyam samāyāti yāti.]

9.85.7^c, pāvamānā abhy arṣanti suṣtutīm: 9.62.3^b, abhy arṣanti suṣtutīm;
9.66.22^b, abhy arṣati suṣtutīm.

[9.85.9^b, árūrucad ví divó rocanā kavīḥ: 6.7.7^b, vāiçvānaró ví divó, &c.]

[9.85.9^c, rājā pavitram āty eti róruvat: 9.86.7^d, vṛṣā pavitram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujiḥvā asaçcātaḥ.

[9.85.10^b, venā duhanty ukṣānam giriṣṭhām: 9.95.4^b, ançūm duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)

nāke suparnām upapativāḥsaṁ giro venānām akrpanta pūrvīḥ,
çiqum̐ rihanti matáyāḥ pānipnatam̐ hiranyāyaṁ çakunām̐ kṣāmaṇi sthām̐.

9.86.3rd (Atrayaḥ ; to Pavamāna Soma)

prā rebhā ety āti vāram avyāyaṁ vṛṣā vāneṣy āva cakradad dhāriḥ,
sām̐ dhītāyo vāvaçanā anuṣata çiqum̐ rihanti matáyāḥ pānipnatam̐.

Cf. 9.86.46^c, ançum̐ rihanti matáyāḥ pānipnatam̐.—For 9.85.11 see Hillebrandt, Ved. Myth. i. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11^c the change of pānipnatam̐ to panipnatām̐, but fails to note that the pāda with pānipnatam̐ occurs twice.

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvō gandharvō ādhi nāke asthād viçvā rūpā praticāksaṇo asya,
bhānūḥ çukreṇa çociṣā vy ādyāut̐ prārūrucad rōdasī mātārā çūciḥ.] ~~cf.~~ 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvō gandharvō ādhi nāke asthāt pratyāṇ citrā bibhrad asyāyudhani,
[vāsāno ātkam̐ surabhīm̐ dṛçē kām̐ svār̐ ṇā nāma janata priyāṇi.] ~~cf.~~ 6.29.3^{cd}

10.123.8^c (The same)

drapsāḥ samudrām̐ abhi yāḥ jigāti pāçyan̐ gṛdhrasya cākṣasā vīdharman,
bhānūḥ çukreṇa çociṣā cakānās̐ trṭīye cakre rājasi priyāṇi.

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, Prol., 253 ; cf. under 9.68.10.

9.85.12^d, prārūrucad rōdasī mātārā çūciḥ : 9.75.4^b, prarocāyan rōdasī, &c.

9.86.3^a, ātyo nā hiyānō abhi vājam̐ arṣa : 9.70.10^a, hitō nā sāptir̐ abhi vājam̐ arṣa.

9.86.3^c (Akr̥ṣṭāḥ, alias Māṣa R̥ṣiganāḥ ; to Pavamāna Soma)

[ātyo nā hiyānō abhi vājam̐ arṣa] svarvīt̐ kōçaṁ divō ādrimātaram, ~~cf.~~ 9.70.10^a
vṛṣā pavitre ādhi sāno avyāye [sōmaḥ punānā indriyāya dhāyase.] ~~cf.~~ 9.70.5^a

9.97.40^c (Parāçara Çaktya ; to Pavamāna Soma)

ākran̐ samudrāḥ prathamē vīdharmaṇ janāyan̐ prajā bhūvanasya rājā,
vṛṣā pavitre ādhi sāno āvye bṛhāt̐ sōmo vāvṛdhe suvānā induh̐.

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3^d, sōmaḥ punānā indriyāya dhāyase : 9.70.5^a, sá marmṛjānā indriyāya dhāyase.]

[**9.86.7^b**, sōmo devānām̐ ūpa yāti niṣkṛtām̐ : 9.78.1^d, çuddhō devānām̐, &c.]

Cf. 9.86.32^d, pātir̐ jāninām̐ ūpa, &c.

[**9.86.7^d**, vṛṣā pavitram̐ āty eti rōruvat̐ : 9.85.9^c, rājā pavitram̐, &c.]

9.86.8^d : 9.72.7^d, nābhā pṛthivyā dharuṇo mahō divāḥ.

9.86.9^a : 1.58.2^d, divō nā sānu stanāyann̐ acikradat̐.

9.86.9^d: 9.68.9^b, sómaḥ punānāḥ kalāṇeṣu sīdati; 9.96.23^d, sómaḥ punānāḥ kalāṇeṣu sātta.

9.86.13^d: 9.72.4^d, çucir dhiyā pavate sóma indra te.

9.86.17^c: 9.68.8^b, sómaṁ maṇiṣā abhy ānūṣata stūbhah.

9.86.19^d, indrasya hārdy āviçān maṇiṣibhiḥ: 9.60.3^c, indrasya hārdy āviçān.

9.86.21^d: 9.72.7^d, sómo hrdē pavate cāru matsarāḥ.

9.86.26^c, gāḥ kṛṇvānō nirṇijam haryatāḥ kavīḥ: 9.14.5^c; 107.26^d, gāḥ kṛṇvānō nā nirṇijam.

9.86.29^c (Pṛṇayaḥ, alias Aja Rsiṅgāḥ; to Pavamāna Soma)
tvām samudrō asi viçvavit kave tāvemāḥ pañca pradīṇo vidharmanī,
tvām dyām ca pṛthivīm cāti jabhriṣe tāva jyōtīṁsi pavamāna sūryaḥ.

9.100.9^{ab} (Rebhasuntū Kāçyapāu; to Pavamāna Soma)
tvām dyām ca mahivrata pṛthivīm cāti jabhriṣe,
prāti drāpīm amuñcathāḥ pāvamāna mahitvanā.

There can be no doubt that the single triṣṭubh pāda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pādas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, tūbhyemā viçvā bhūvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.11^c, çiçum rihanti matāyaḥ pānipnatam; 9.86.46^c, añçum, &c.

9.86.33^d (Atrayaḥ; to Pavamāna Soma)
rājā sindhunām pavate pātir divā rtāsya yāti pathibhiḥ kánikradat,
sahāsradhārah pári śicyate hāriḥ punānō vácam janáyann upāvasuḥ.

9.106.12^c (Agni Cākṣuṣa; to Pavamāna Soma)
ásarji kalāṇā abhī ṽmilhé sáptir ná vājayúḥ, 9.106.12^b
punānō vácam janáyann asiṣyadat.

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated pāda cf. also 9.78.1^a, prá rājā vácam janáyann asiṣyadat.

9.86.35^b, çyenó ná vánsu kalāṇeṣu sīdasi: 9.38.4^b, çyenó ná vikṣu sīdati; 9.57.3^c, çyenó ná vánsu sīdati.

9.86.35^d (Atrayaḥ; to Pavamāna Soma)
iṣam ūrjam pavamanābhy arṣasi ṽçyenó ná vánsu kalāṇeṣu sīdasi, 9.38.4^b
indrāya mādva mádyo mādāḥ sūtó divó viṣṭambhá upamó vicakṣaṇāḥ.

9.108.16^d (Çakti Vasiṣṭha; to Pavamāna Soma)
ṽindrasya hārdi somadhānam ā viça, ṽsamudrām iva sindhavaḥ, 8.6.35^b
ṽjūṣto mitráya váruṇāya vāyāve, divó viṣṭambhá uttamāḥ. 9.70.8^c

Cf. Hillebrandt, *Ved. Myth.* i. 316.

9.86.38^c : 9.69.8^a, sá (9.69.8^a, á) naḥ pavasva vásumad dhiranyavat.

9.86.40^{od} : 9.83.5^{od}, rája pavitraratho vájam áruhat (9.83.5, áruhaḥ) sahasra-
bhr̥ṣṭir jayati (9.83.5, jayasi) grávo bṛhát.

9.86.44^a, vipaçcíte pávamānāya gāyata : 9.65.7^b, pávamānāya gāyata.

[**9.86.46^c**, ançúm rihanti matáyah pánipnatam : 9.85.11^c ; 86.31^d, çicum
rihanti, &c.]

9.87.9^c, pūrvír iṣo bṛhatír jiradāno : 6.1.12^c, pūrvír iṣo bṛhatír āreaghāh.

9.88.1^a : 7.29.1^a, ayám sóma indra túbhyaṁ sunve.

9.88.8 = 1.91.3.

9.89.7^d : 4.51.10^d ; 6.47.12^d = 10.131.6^d ; 9.95.5^d, suv́ryasya pátayah syāma.

[**9.90.3^d**, āsāḥaḥ sāv́hván p̥tanāsu çátrūn : 6.19.8^c ; 8.60.12^a, yéna vánsāma
p̥tanāsu çátrūn (8.60.12^a, çárdhataḥ).]

9.90.5^c (Vasiṣṭha Maitravāruṇi ; to Pavamāna Soma)

mátsi soma várūṇaṁ mátsi mitráṁ mátsíndram indo pavamāna viṣṇum,
mátsi çárdho mārutaṁ mátsi deván mátsi mahúm indram indo mādāya.

9.97.42^c (Parāçara Çaktya ; to Pavamāna Soma)

mátsi vāyūm iṣṭáye rádhase ca mátsi mitrávárūṇā pūyámānaḥ,
mátsi çárdho mārutaṁ mátsi deván mátsi dyāvāpṛthiví deva soma.

For 9.97.42^c cf. 9.97.49^b, abhi mitrávárūṇā pūyámānaḥ.

[**9.91.1^c**, dáça svásāro ádhi sáno ávye : 9.92.4^c, dáça svadhábhir ádhi sáno ávye.]

[**9.92.4^b**, viçve devás tráya ekādaçāsah : 8.57(Val. 9).2^d, yuvám devás, &c.]

[**9.92.4^c**, dáça svadhábhir ádhi sáno ávye : see next prec. item but one.]

[**9.92.6^a**, pári sádmeva paçumánti hótā : 9.97.1^d, mitéva sádma paçumánti hótā.]

9.95.2^b : 2.42.1^b, iyarti vácam aritéva návam. Omitted by mistake under 2.42.1^b.

[**9.95.4^b**, ançúm duhanty ukṣāṇaṁ giriṣṭhām : 9.85.10^b, vénā duhanty, &c.]

9.95.5^d : 4.51.10^d ; 6.47.12^d = 10.131.6^d ; 9.89.7^d, suv́ryasya pátayah syāma.

9.96.3^{ab} (Pratardana Dāivodāsi ; to Pavamāna Soma)

sá no deva devátāte pavasva mahé soma psárasa indrapānaḥ,
kṛṇvānn apó varṣāyan dyám utémām urór á no varivasyā punānāh.

9.97.27^{ab} (Mr̥ṣika Vasiṣṭha ; to Soma Pavamāna)

evá deva devátāte pavasva mahé soma psárase devapānaḥ,
maháč cid dhí ṣmási hitāḥ samaryé kṛdhí suṣṭhāné ródāsi punānāh.

9.96.5^b: 8.36.4^a, janitá divó janitá prthivýāḥ.

9.96.6^d, 17^d, sómaḥ pavítram áty eti rébhan.

9.96.9^c (Pratardana Daivodāsi; to Pavamāna Soma)

pári priyāḥ kalāṣe devāvāta indrāya sómo ráṇyo mādāya,
sahásradhārah çatāvāja indur vāḷi ná sáptiḥ sámanā jigāti.

9.110.10^c (Tryaruna and Trasadasu; to Soma Pavamāna)
sómaḥ punānó avyāye vāre çicur ná krīḷan pávamāno akṣāḥ,
sahásradhārah çatāvāja induh.

[9.96.16^c, abhi vājam sáptir iva çravasyā: 1.61.5^a, asmā id u sáptim iva çravasyā.]

9.96.17^a (Pratardana Daivodāsi; to Pavamāna Soma)

çicuṃ jajñānām haryatām mrjanti çumbhānti vāhnim marúto gāḇéna,
kavir gīrbhiḥ kāvyaenā kavīḥ sán [sómaḥ pavítram áty ety rébhan.] 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇyā Āiçvarayaḥ; to Pavamāna Soma)
çicuṃ jajñānām hāriṃ mrjanti pavitre sóman devébhya indum.

This is one of the few cases in the Rig-Veda in which a triṣṭubh line varies with a dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. i. 352; Geldner, RV. Kommentar, p. 143 (in pāda b Soma is assimilated to Agni).

9.96.20^c, vīṣeva yūthá pári kóçam ārsan: 9.76.5^a, vīṣeva yūthá pári kóçam arsaṣi.

9.96.23^d, sómaḥ punānāḥ kalāṣeṣu sáttā: 9.68.9^b; 86.9^d, sómaḥ punānāḥ kalāṣeṣu sídati.

[9.97.1^d, mitéva sádma paçumānti hótā: 9.92.6^a, pári sádmeva paçumānti hótā.]

[9.97.5^a, indur devánām úpa sakhyām āyán: 4.33.2^c, ád id devánām úpa sakhyām āyan.]

[9.97.5^b, sahásradhārah pavate mādāya: 9.101.6^a, sahásradhārah pavate.]

9.97.11^c, indur indrasya sakhyām juṣāṇāḥ: 8.48.2^c, indav indrasya, &c.

9.97.16^d, 19^b, ádhi (19 pári) ṣṇunā dhanva sáno ávye.

[9.97.24^c, dvitá bhuvad rayipáti rayīnām: 1.60.4^d; 72.1^c, agnir bhuvad, &c.]

9.97.27^{ab}, evá deva devátāte pavasva mahé soma psárase devapánaḥ: 9.96.3^{ab}, sá no deva devátāte pavasva mahé soma psárasa indrapánaḥ.

[9.97.30^c, pitúr ná putráḥ krátubhir yatānāḥ: 1.68.9, 10^a pitúr ná putráḥ krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvān: 9.76.5^c, sá indrāya pavase matsarīn-tamaḥ.

9.97.36^a: 9.68.10^a, evā naḥ soma pariṣicyāmanāḥ.

9.97.39^c: 1.62.2^c, yēnā naḥ pūrve pitāraḥ padajñāḥ.

9.97.40^c, vṛṣā pavitre ādhi sūno āvye: 9.86.3^c, vṛṣā pavitre ādhi sūno avyāye.

[9.97.42^b, 49^b, mātasi (9.97.49^b, abhi) mitrāvāruṇā pnyāmanāḥ.

9.97.42^c: 9.90.5^c, mātasi cārdho mārutaṁ mātasi devān.

9.97.44^c, svādasvēndrāya pāvamāna indo: 9.74.9^d, svādasvēndrāya pāvamāna pītāye.

[9.97.46^d, kāmō nā yō devayatīm āsarji: 1.190.2^b, sārgo nā, &c.]

9.97.48^d: 1.73.2^a, devō nā yāḥ savitā satyāmanmā.

[9.97.49^d, abhīndraṁ vṛṣaṇaṁ vājrabāhum: 7.23.6^a, evéd indraṁ, &c.]

[9.97.56^b, sōmo viçvasya bhūvanasya rāja: 3.46.2^c; 6.36.4^d, éko viçvasya, &c.; 5.85.3^c, téna viçvasya, &c.; 10.168.2^d, asyā viçvasya, &c.]

[9.97.56^d, vi vāram āvyam samáyāti yāti: 9.85.5^b, vy āvyāyaṁ samáyā vāram arṣasi.]

9.98.1^c: 9.64.25^c, indo sahásrabharṇasam.

9.98.4^b: 1.84.7^b, vāsu mártāya dāçúṣe.

See under 1.45.8^d for other similar pādas.

9.98.6^c: 1.18.6^b; 9.100.1^b, priyām indrasya kāmīyam.

9.98.10^a: 9.11.8^a; 108.15^a, indrāya sōmaṁ pātave.

9.99.6^a, sá punāno madintamaḥ: 9.50.5^a, sá pavasva madintama.

9.99.6^b: 9.20.6^c, sōmaç camúṣu sīdati.

[9.99.7^a, sá mrjyate sukārmabhiḥ; 9.70.4^a, sá mrjyāmāno daçābhiḥ sukārmabhiḥ.]

9.99.7^b: 9.3.9^b; 103.6^b, devō devébhyaḥ sutāḥ.

9.99.7^d: 9.7.2^b, mahír apó vi gāhate.

9.99.8^b: 9.24.3^c, nṛbhīr yató vi nīyase.

9.99.8^{cd}: 9.63.2^{bc}, indrāya matsarīntamaḥ (or, °maç) camúṣv ā ní ṣīdasi.

9.100.1^b: 1.18.6^b; 9.98.6^a, priyām indrasya kāmīyam.

9.100.2^a: 9.40.6^a; 57.4^c; 64.26^c, punāná indav á bhara.

9.100.2^b: 9.4.7^b; 40.6^b, sóma divibárhasaṁ rayīm.

9.100.2^d, 8^d, viçvāni daçuṣo gr̥hé.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^c; 67.13^b, pávasva soma dhárayā.

9.100.5^c: 9.1.1^c, indrāya pátave sutáh.

9.100.5^d (Rebhasunū Kaçyapāu; to Pavamāna Soma)

krátve dáksāya naḥ kave ṽ pávasva soma dhárayā,

9.1.1^b

indrāya pátave sutó, mitráya váruṇāya ca.

9.1.1^c

10.85.17^b (Sūrya Sāvitrī; to Devāh)

sūryāyāi devébhyo mitráya váruṇāya ca,

yé bhūtāsyā pracetasa idám tóbhyo 'karaṁ námaḥ.

9.100.6^a, pávasva vājasátamaḥ: 9.43.6^a; 107.23^a, pávasva vājasátaye; 9.13.3^a; 42.3^b, pávante vājasátaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7^c, vatsám jatám ná dhenávaḥ: 6.45.28^c, vatsám gávo ná dhenávaḥ.]

9.100.7^d: 9.4.9^b; 64.9^b, pávamāna vídharmaṇi.

9.100.8^a: 9.4.1^b; 9.9^a, pávamāna máhi çrávaḥ.

9.100.8^c: 8.43.23^c, çárdhan támānsi jighnase.

9.100.9^{ab}, tvám dyám ca mahivrata prthivím cáti jabhriṣe: 9.86.29^c, tvám dyám ca prthivím cáti jabhriṣe.

[9.101.6^a, sahásradhāraḥ pavate: 9.97.5^b, sahásradhāraḥ pavate mādāya.]

9.101.7^a, ayám puṣá rayir bhágaḥ: 8.31.11^a, áitu puṣá rayir bhágaḥ.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sómaḥ punāno arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pávamānāsa indavaḥ.

9.101.9^c: 7.15.2^a, yáḥ páñca carṣaṇír abhi; 5.86.2^c, yú páñca carṣaṇír abhi.

9.101.10^b (Andhigu Çyāvāçvi; to Pavamāna Soma)

sómāḥ pavanta indavo 'smábhyam gātuvittamāḥ,

mitráḥ suvāná arepásaḥ svādhyāḥ svarvidāḥ.

9.106.6^a (Cakṣus Mānava; to Pavamāna Soma)

asmábhyam gātuvittamo ṽ devébhyo mádhumattamaḥ,

9.100.6^d

sahasraṁ yāhi pathibhiḥ kánikradat.

9.101.12^a: 9.22.3^a, eté pūtá vipaçcitāḥ.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b, sómāso dádhyāçirah.

9.101.15^b, ví yás tastámbha ródasi : 7.86.1^b, ví yás tastámbha ródasi cid urvī.

9.101.16^a (Prajāpati ; to Pavamāna Soma)

ávyo vārebhiḥ pavate sómo gávye ádhi tvací,

ḥkánikradad vṛṣā hárīḥ] indrasyābhy ēti niṣkṛtām.

cf. 9.2.6^a

9.108.5^b (Ūru Āṅgīrasa ; to Pavamāna Soma)

eṣā syā dhārāyā sūtó 'vyo vārebhiḥ pavate madíntamaḥ,

krīḥann ūrmīr apām iva.

The metre favours 9.108.5^d ; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad vṛṣā hárīḥ : 9.2.6^a, ácikradad vṛṣā hárīḥ.]

9.102.5^b : 1.19.3^b, víḥve devāso adrúhaḥ.

9.102.7^b : 1.14.2.7^c ; 5.5.6^b ; 10.59.8^b, yahví ṛtásya mātára ; 9.33.5^b, yahvīr
ṛtásya mātáraḥ.

[9.103.2^a, pári vārāny avyáya : 9.67.4^b ; 107.10^b, tiró vārāny, &c.]

9.103.2^b (Dvita Āptya ; to Pavamāna Soma)

ḥpári vārāny avyáya, góbhir añjánó arṣati,

trī śadhásthā punanáh kṛṇute hárīḥ.

cf. 9.103.2^a

9.107.22^d (Sapta Rṣayah ; to Pavamāna Soma)

mṛjánó vāre pávamāno avyáye ḥvṛṣáva cakrado vāne,

devānām soma pavamāna niṣkṛtām góbhir añjánó arṣasi.

cf. 9.7.3^b

[9.103.3^a, pári kócam madhuçéutam : see under 9.23.4.]

9.103.6^b : 9.3.9^b ; 97.9^b, devó devóbhyaḥ sūtáḥ.

9.103.6^c, vyānaçīḥ pávamāno ví dhāvati : 9.37.3^b, pávamāno ví dhāvati.

9.104.1^a : 1.22.8^a, sákhāya á ní śdata.

9.104.2^a (Parvata Kāṇva, or others ; to Pavamāna Soma)

sám ī vatsám ná mātṛbhiḥ srjātā gayasádhanam,

devāvyām mādām abhi dvīçavasam.

9.105.2^a (Parvata and Nārada ; to Pavamāna Soma)

sám vatsá iva mātṛbhir índur hinvāno ajyate,

devāvīr mádó matībhiḥ páriṣkṛtaḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme ; see p. 13. Cf. 8.72.14^b, sám vatsáso ná mātṛbhiḥ, and see under 6.45.28^c.

[9.104.3^c, yátha mitráya várunāya çámtamaḥ : 1.136.4^a, ayám mitráya, &c.]

9.104.6^b, raksásam kám cid atrīnam : 9.105.6^b, ádevam kám, &c.]

See the note under 9.104.2.

9.105.2^a, sám vatsá iva mātṛbhiḥ : 9.104.2^a, sám I vatsám ná mātṛbhiḥ.

9.106.2^b : 9.6.7^b, indrāya pavate sutáh ; 9.62.14^c ; 107.17^a, indrāya pavate mādah.

9.106.3^a : 9.10.1^a, asyéd indro mádesv á.

9.106.4^b : 8.91.3^d, indrayendo pári srava ; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántam cūṣmam á bhara svarvidam : 9.29.6^c, dyumántam cūṣmam á bhara.

9.106.5^b : 9.65.13^b, pávasva viṣvadarçataḥ.

9.106.6^a, asmábhyaṁ gātuvittamaḥ : 9.101.10^b, asmábhyaṁ gātuvittamāḥ.

9.106.6^b : 9.100.6^d, devébhyo mādhumattamaḥ.

9.106.7^b : 9.65.14^b, indo dhárabhir ójasā.

9.106.10^b : 9.28.1^c, ávyo váram ví dhāvati ; 9.16.8^c, ávyo váram ví dhāvati ;
9.74.9^b, ávyo váram ví pavamāna dhāvati.

[9.106.10^c, ágre vácāḥ pávamānaḥ kánikradat : 9.3.7^c, pávamānaḥ kánikradat ;
9.13.8^b, pávamāna kánikradat.]

9.106.11^b : 9.6.5^c ; 45.5^b, váne krīlantam átyavim.

9.106.12^b (Agni Cakṣuṣa ; to Pavamāna Soma)
ásarji kalācāṇ abhi mīlhé sáptir ná vājayúḥ,
punānó vácāṁ janáyann asiṣyadat.]

9.86.33^d

9.107.11^b (Sapta Rṣayah ; to the same)

sá māmṛje tiró áṇvāni mesyó mīlhé sáptir ná vājayúḥ,
anumádyah pávamāno manīṣibhiḥ sómo víprebhir fkvabhiḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence áṇvāni mesyāḥ in 9.107.11^a
also in 9.86.47^a.

9.106.12^c, punānó vácāṁ janáyann asiṣyadat : 9.86.33^d, punānó vácāṁ janáyann
upāvasuḥ.

9.106.13^a : 9.65.25^a, pávate haryató háriḥ.

[9.107.1^d, suśáva sómam ádribhiḥ : 4.45.5^d, sómam suśáva mādhumantam
ádribhiḥ.]

9.107.4^a : 9.63.28^a, punānāḥ soma dhárayā.

9.107.4^d : 8.61.6^b, útso deva hiranyáyah.

9.107.6^b : 9.7.6^a ; 52.2^b, ávyo váre pári priyāḥ ; 9.50.3^a, ávyo váre pári priyám.

9.107.7^d : 8.89.7^b ; 10.156.4^b, á súryam rohaya diví ; 1.7.3^b, á súryam rohayad diví.

9.107.10^b: 9.67.4^b, tīró várāṇy avyáya.

9.107.11^b: 9.106.12^b, mīlhé sāptir ná vājayūh.

9.107.12^d: 9.66.11^a, áchā kócaṁ madhuçútam.

9.107.14^{ab}: 9.23.4^{ab}, abhī sómāsa ayávaḥ pávante mádyam mádam.

9.107.14^c, samudrásyádhi viṣṭápi manīṣiṇaḥ: 8.97.5^b; 9.12.6^b, samudrásyádhi viṣṭápi; 8.34.13^b, samudrásyádhi viṣṭápah.

9.107.14^d: 9.21.1^c, matsarúsah svarvídaḥ.

9.107.15^b (Sapta Ṛṣayaḥ; to Pavamāna Soma)

tárat samudráṁ pávamāna ūrmīṇā rājā devá ṛtām bṛhát,
ársan mitráśya várūṇasya dhármaṇā prá hinvánā ṛtām bṛhát.

9.108.8^d (Ūrdhvasadman Āṅgīrasa; to the same)
sahásradhāraṁ vṛṣabhām payovídhāṁ priyām devāya jánmane,
ṛténa yá ṛtájato vivāvṛdhó rājā devá ṛtām bṛhát.

9.107.17^a: 9.62.14^c, índrāya pavate mádaḥ; 9.6.7^b; 106.2^b, índrāya pavate sutáh.

9.107.17^d: 9.63.17^a, tám i mrjanty áyávaḥ.

9.107.21^c, rayīm piçāṅgaṁ bahulám puruspṛham: 9.72.8^d, rayīm piçāṅgaṁ bahulám vasimahi.

9.107.22^b, víṣáva cakrado váne: 9.7.3^b, víṣáva cakradad váne.

9.107.22^d, góbhir añjánó arṣasi: 9.103.2^b, góbhir añjánó arṣati.

9.107.23^a: 9.43.6^a, pávasva vājasātaye; 9.13.3^a; 42.3^b, pávante vājasātaye;
9.100.6^a, pávasva vājasátamaḥ.

9.107.24^a: 9.72.8^a, sá tú pavasva pári párthivaṁ rájah.

9.107.25^a: 9.63.25^a, pávamānā asṛkṣata.

9.107.26^b: 9.30.2^a, índur hiyānāḥ sotfbbhiḥ.

9.107.26^d: 9.14.5^c, gāḥ kṛṇvāno ná nirñijam; 9.86.26^c, gāḥ kṛṇvāno nirñijam haryatáh kavīḥ.

9.108.1^a: 9.64.22^b; 108.15^c, pávasva mádhumattamaḥ.

9.108.5^b, ávyo várebhiḥ pavate madíntamaḥ: 9.101.16^a, ávyo várebhiḥ pavate.

[9.108.6^d, varmíva dhr̥ṣṇav á ruja: 8.73.18^a, púram na dhr̥ṣṇav, &c.]

9.108.8—] *Part 1: Repeated Passages belonging to Book IX* [462

9.108.8^d: 9.107.15^b, rāja devā ṛtām bṛhāt.

9.108.15^a: 9.11.8^a; 98.10^a, indrāya soma pátave.

9.108.15^c: 9.64.22^b; 108.1^a, pávasva mádhumatamāḥ.

9.108.16^a: 9.70.9^b, indrasya hārdi somadhānam ā viça.

9.108.16^b: 8.6.35^b; 92.22^b, samudrām iva sindhavaḥ.

9.108.16^c: 9.70.8^c, jūṣṭo mitrāya varuṇāya vāyāve.

9.108.16^d, divo viṣṭambhā uttamāḥ: 9.86.35^d, divo viṣṭambhā upamó vicakṣaṇāḥ.

9.109.12^a, çicum jajñānām hāriṁ mrjanti: 9.96.17^a, çicum jajñānām haryatām mrjanti.

9.109.22^b, çriṇānn ugró riṇānn apāḥ: 8.32.2^c, vādhiḍ ugró riṇānn apāḥ.

9.110.9^b, imā ca viçvā bhúvanābhī majmānā: 2.17.4^a, ádhā yó viçvā bhúvanābhī majmānā.

9.110.10^c: 9.96.9^c, sahásradhāraḥ çatāvāja induh.

9.111.3^c, indram jāitrāya harṣayan: 8.15.13^c, indram jāitrāya harṣayā çacipátim.

9.112.1^{e-4}: 113.1^{e-11}; 114.1^{e-4}, indrayendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^{d-11}^d, táttra mām amṛtam kṛdhi.

9.114.4^d (Kaçyapa Mārīca; to Soma Pavamāna)

yát te rājañ chṛtām havis téna somābhī rakṣa naḥ,

arātivā mā nas tārti mó ca naḥ kiñ canāmamad [indrayendo pári srava.]

8.91.3^d

Pāda d is almost identical with the refrain, mó sú te kiñ canāmamat, 10.59.8^c, 9^f, 10^c.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, vēsi hotrām utā potrām jānānām : 1.76.4^c, vēsi hotrām utā potrām yajatra.

10.2.2^d : 2.3.1^d, devó devān yajatv agnir ārhan.

10.2.4^a, yád vo vayām pramināma vratāni : 8.48.9^c, yāt te vayām pramināma vratāni.

10.4.2^d, antār mahāñç carasi rocanéna : 3.55.9^b, antār mahāñç carati rocanéna.

10.4.7^d (Trita Āptya ; to Agni)

brāhma ca te jātavedo námaç ceyām ca gīḥ sādām id vārdhanī bhūt,
rákṣā ño agne tánayāni tokā rákṣotā nas tanvò áprayuchan.

10.7.7^d (Trita Āptya ; to Agni)

bhāvā no agne 'vitótā gopā bhāvā vayaskfd utā no vayodhāh,
rásvā ca naḥ sumaho havýádātiñ trāsivotā nas tanvò áprayuchan.

10.5.2^c (Trita Āptya ; to Agni)

samānām nīlām vīṣaño vāsānāḥ sām jagmire mahiṣā árvatrbhiḥ,
ṛtāsya padām kaváyo ní pānti gūhā námāni dadhire párañi.

10.177.2^b (Patañga Prājapatya ; Mayābhedah)

patamgó vācam mánasā bibharti tām gandharvó 'vadað gárbhe antāḥ,
tām dyótamānām svaryām manīṣām ṛtāsya padé kaváyo ní pānti.

For 10.5.2 cf. Bergaigne i. 98 ; ii. 76 ; iii. 224, 233 ; for 10.177.2, Bergaigne i. 285, 291 ;
iii. 67, 224, 242 ; Hillebrandt, Ved. Myth. i. 351, 433 ; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyó jajñāno hávyo babhútha : 8.96.21^b, sadyó jajñāno hávyo babhúva.

[10.6.7^c, tām te devāso ánu kētam āyan : 4.26.2^d, máma devāso, &c.]

10.7.2^c : 1.163.7^c, yadú te mártō ánu bhógam ánat.

[10.7.5^d, vikṣú hótārañ ny āsādayanta : 3.9.9^d = 10.52.6^d, ád id dhótārañ, &c.]

10.7.7^d, trāsivotā nas tanvò áprayuchan : 10.4.7^d, rákṣotā nas, &c.

10.8.1^b : 6.73.1^d, á ródasi vīṣabho roravti.

10.8.1^d, apām upásthe mahiṣo vavardha: 10.45.3^d, apām upásthe mahiṣá avardhan. Added in proof.

10.9.5^a, íçanā váryāṇām: 1.5.2^b; 24.3^b, íçanam váryāṇām; 8.71.13^b, íçe yó váryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^c = 1.23.21^c; 10.57.4^c, jyók ca sūryam dṛçé.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2^b (Yama Vaivasvata; to Yami)

nā te sākḥa sakhyām vaṣṭy etát sálakṣmā yád viṣurūpā bhāvāti,

mahás putráso ásurasya vīráḥ, divó dhartāra urviyá pári khyan. ~~cf.~~ cf. 3.53.7^b

10.12.6^b (Havirdhāna Āngi; to Agni)

durmāntv átrāmṛtasya náma sálakṣmā yád viṣurūpā bhāvāti,

yamáśya yó manávate sumāntv ágne tám ṛṣva páhy áprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90; ii. 98, note, and cf. Oldenberg, *Prol.*, p. 232.

[10.10.2^c, mahás putráso ásurasya vīráḥ: 3.53.7^b; 10.67.2^b, divás putráso ásurasya vīráḥ.]

10.10.5^b: 3.55.19^a, devás tvāṣṭā savitā viçvārūpaḥ.

[10.10.5^c, nákir asya prá minanti vratáni: 1.69.7^a, nákiṣ ṭa etá vratá minanti.]

[10.10.6^b, ká Im dadarça ká ihá prá vocat: 3.54.5^a; 10.129.6^a, kó addhá veda ká ihá prá vocat.]

10.10.6^c, bṛhán mitráśya várūṇasya dhāma: 2.27.7^c, bṛhán mitráśya várūṇasya çárma.

Cf. under 1.152.4^d.

10.10.13^d, 14^b, pári şvajāte libujeva vṛkṣám.

10.11.5^b, hótrābhīr agne mánuṣaḥ svadhvarāḥ: 2.2.8^c, hótrābhīr agnīr mánuṣaḥ svadhvarāḥ.

10.11.8^b, deví devēṣu yajatá yajatra: 4.56.2^a, deví devébhir yajaté yajatrāiḥ; 7.75.7^b, deví devébhir yajatá yajatrāiḥ.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)

ṇrudhī no agne sādane sadhāsthe yukṣvā rātham amṛtasya dravitnūm,
ā no vaha rōdasi devāputre mākīr devānām āpa bhūr ihā syāḥ.

10.12.6^b: 10.10.2^b, sālakṣmā yād viṣurūpā bhāvā ti.

10.12.9 = 10.11.9.

10.14.5^d: 3.35.6^c, asmīn yajñe barhīsy ā niṣādyā.

10.14.8^{cd}, tēsām vayām sumatāu yajñīyānām āpi bhadre sāumanasē syāma:
3.1.21^{cd}; 3.59.4^{cd}; 6.47.13^{cd} = 10.131.7^{cd}, tāsyā vayām sumatāu
yajñīyasyāpi bhadre sāumanasē syāma.

10.14.14^b: 1.15.9^b, juhōta prā ca tiṣṭhata.

[10.14.14^d, dīrghām āyuh prā jīvāse: 10.18.6^d, dīrghām āyuh karati jīvāse vah.]
Cf. under 4.12.6 and 8.18.22.

[10.15.4^d, āthā naḥ ṣām yōr arapō dadhāta: 10.37.11^d, tād asme ṣām yōr arapō
dadhātana.]

10.15.5^c: 6.49.1^c, tā ā gamantu tā ihā ṇruvantu.

10.15.6^d: 7.57.4^d, yād va āgaḥ puruṣātā kārāma.

10.15.10^b, indreṇa devāiḥ sarātham dādhanāḥ: 3.4.11^b = 7.2.11^b, indreṇa devāiḥ
sarātham turēbhiḥ; 5.11.2^c, indreṇa devāiḥ sarātham sā barhīsi.

10.15.14^b, mādhye divāḥ svadhāyā mādāyante: 1.108.12^b, mādhye divāḥ
svadhāyā mādāyethe.

[10.16.8^d, tāsmin devā amṛtā mādāyantām: 3.4.11^d = 7.2.11^d, svāhā devā, &c.]

10.17.8^c, āsādyāsmīn barhīsi mādayasva: 6.52.13^d, āsādyāsmīn barhīsi mādaya-
dhvam; 6.68.11^d, āsādyāsmīn barhīsi mādayethām.

10.17.9^d, rāyās pōṣam yājamāneṣu dhehi: 8.59 (Val. 11).7^b, rāyās pōṣam yāja-
māneṣu dhattam; 10.122.8^c, rāyās pōṣam yājamāneṣu dhārāya.

[10.17.11^c: 3.33.3^d, samānām yōnim ānu samcārantam (3.33.3^d, samcāranti);
1.146.3^d, samānām vatsām abhi samcāranti.]

[10.18.6^d, dīrghām āyuh karati jīvāse vah: 10.14.14^d, dīrghām āyuh prā jīvāse.]

10.20.1^{ab} (Vimada Āindra, or others; to Agni)

bhadrām no āpi vātaya mānaḥ.

10.25.1^{ab} (The same; to Soma)

bhadrām no āpi vātaya māno dākṣam utā krātum,

cf. 9.4.3*

ādha te sakhyē āndhaso vī vo mādē rāṇan gāvo nā yāvase vivakṣase.

cf. 5.53.16^b

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introductory prayer at the head of the collection of Vimada hymns. See Oldenberg, *Prol.*, pp. 161, 231, 237, 511.—For āpi vātaya see Max Müller, *SBE.* xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)

evā te agne vimadō manīṣām ūrjo napād amfēbhiḥ sajōṣāḥ,
gira ā vaksat sumatīr iyānā īṣam ūrjam suksitīm vīḡvam ābhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)

evā mahō asura vaksāthāya vamrakāḥ paḍbhīr ūpa sarpad indram,
sā iyānāḥ karati svastim asmā īṣam ūrjam suksitīm vīḡvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^c; 8.60.1^b, hōtāram tvā vṛṇīmahe.

10.21.1^d, ṣṭrām pāvakāḡociṣam vīvaksase: 3.9.8^b; 8.43.31^b; 102.111^a, ṣṭrām pāvakāḡociṣam.

10.21.3^d, vīḡvā ādhi ṣṛīyo dhiṣe vīvaksase: 2.8.5^c, vīḡvā ādhi ṣṛīyo dadhe;
10.127.1^c, vīḡvā ādhi ṣṛīyo 'dhita.

[10.21.6^a, tvām yajñēṣv īlate: 8.11.1^c, tvām yajñēṣv īdyah.]

[10.21.6^b, āgne prayaty adhvaré: 5.28.6^b; 8.71.12^b, agnīm prayaty, &c.]

10.21.7^a: 3.10.2ⁿ, tvām yajñēṣv ṛtvījam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne ṣukrēṇa ḡociṣā.

10.22.2^d: 1.25.15^b, yāḡaḡ cakrē āsāmy ā.

[10.22.8^d, vādhar dāsāsyā dambhaya: 8.40.6^c, ōjo dāsāsyā dambhaya.]

10.22.15^a: 2.11.11^a, pībā-pibéd indra ḡūra sōmam.

10.22.15^c (Vimada Āindra, or others; to Indra)

ḡpībā-pibéd indra ḡūra sōmam, mā riṣaṇyo vasavāna vásuḥ sām, 2.11.11^a
utā trāyasva ḡṛṇatō maghōno mahāḡ ca rāyō revátas kṛdhi nah.

10.148.4^d (Pr̥thu Vāinya; to Indra)

imā brāhmendra tūbhyām ḡaṇsi dā nfbhyo nṛṇām ḡūra ḡāvah,
tēbhīr bhava sākṛatur yēṣu cākānn utā trāyasva ḡṛṇatā utā stīn.

10.23.2^b, indro maghāir maghāvā vṛtrahā bhuvat: 8.46.13^b, purasthātā maghāvā, &c.]

[10.23.4^d, ūd id dhūnoti vāto yāthā vānam: 5.78.8^a, yāthā vāto yāthā vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyā ḡivāni.

[10.24.1^a, indra sōmam imām pībā: 8.17.1^b, indra sōmam pībā imām.]

Cf. under 1.84.4

10.24.1^c, asmé rayīm ní dhārāya ví vo mādē: 1.30.22^c, asmé rayīm ní dhārāya.

10.24.2^d, *ṛeṣṭhaṁ no dhehi vāryaṁ vívakṣase*: 3.21.2^d, *ṛeṣṭhaṁ no dhehi vāryam*.

10.25.1^{ab}, *bhadráṁ no ápi vātaya máno dākṣam utá krátum*: 10.20.1, *bhadráṁ no ápi vātaya mánah* (quasi *pratíka*).

[10.25.1^b, *máno dākṣam utá krátum*: 9.4.3^a, *sánā dākṣam*, &c.]

10.25.1^d, *rāṇan gávo ná yāvase vívakṣase*: 5.53.16^b, *rāṇan gávo ná yāvase*.

10.25.5^d (Vimada Āindra, or others; to Soma)

táva tyé soma ṣáktibhir níkamāso vy ṛṇvire,

gṛtsasya dhírās tāvaso ví vo máde vrajáṁ gómantam aṣvínāṁ vívakṣase.

10.62.7^b (Nabhānediṣṭha Mānava; to Viṣve Devāḥ)

indreṇa yujá nīḥ sṛjanta vāgháto vrajáṁ gómantam aṣvínam,

sahásraṁ me dádato aṣṭakarnyāḥ [crávo devéṣv akrata.] 8.65.12^c

10.25.7^a: 1.91.8^a, *tváṁ naḥ soma viṣvátali*.

10.25.7^d, *má no duhṣáṁsa 1ṣatā vívakṣase*: 1.23.9^c; 7.94.7^c, *má no duhṣáṁsa 1ṣata*; 2.23.10^c, *má no duhṣáṁso abhidipsúr 1ṣata*.

10.26.9^d: 8.43.22^c, *imám naḥ ṛṇṇavad dhávam*.

10.27.1^b, *yát sunvaté yájamānāya ṣíkṣam*: 8.59(Vāl.11).1^d, *yát sunvaté yájamānāya ṣíkṣathah*.

10.27.7^d (Vasukra Āindra; to Indra)

ábhūr v áuṣṭir vy ū áyur ānaḍ dárśan nú pūrvo áparo nú darṣat,

dvé paváste pári tám ná bhūto yó asyá pāré rájaso vivéṣa.

10.187.5^a (Vatsa Āgneya; to Agni)

yó asyá pāré rájasaḥ ṣukró agnir ájāyata, [sá naḥ parsad áti dvíṣah.]

8. refrain, 10.187.1^d—5^d

The unmetrical character of 10.187.5^a shows that it is a stunted bit from such a line as 10.27.7^d. See Part 2, chapter 2, class B 9.

10.27.13^d (Vasukra Āindra; to Indra)

pattó jagāra pratyāñcam atti ṣṛṣṇā ṣirah práti dadhāu várūtham,

āsina ūrdhvám upási kṣināti nyāññ Uttānām ánv eti bhūmim.

10.142.5^d (Śarīṣṭkva; to Agni)

práty asya ṛṇṇayo dadṛṣa ekám niyānam bahávo ráthasaḥ,

bāhū yád agne anumármjāno nyāññ Uttānām anvéṣi bhūmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated páda; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14^{cd}: 3.55.13^{ab}, anyásyā vatsām rihatī mimāya kāya bhuvā nī dadhe dhenūr ūdhaḥ.

[10.27.21^c, çrāva id enā paró anyád asti : 10.31.8^a, náitāvad enā paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.28.6^c (Indra; to Vasukra)

evā hī mām tavásam vardháyanti divāç cin me brhata úttarā dhūh,
purú sahasrā nī çiqāmi sākām açatrūm hī mā jānita jajāna.

10.48.4^c (Indra Vāikuṇṭha; to Indra Vāikuṇṭha)

ahām etām gavyāyam áçvyam paçúm puriṣīnam sáyakenā hiranyāyam,
purú sahasrā nī çiqāmi dāçūṣe [yān mā sómāsa ukthīno ámandiṣuḥ.]

4.42.6^c

10.28.7^c, vādhiṁ vṛtrām vājreṇa mandasanāḥ : 4.17.3^c, vādhiḍ vṛtrām, &c.

10.29.8^a, vy ānaḥ indraḥ pñtanāḥ svójaḥ : 7.20.3^c, vy āsa indraḥ, &c.

[10.30.1^c, mahīm mitrása varuṇasya dhāsim : 4.55.7^c, nahī mitrása, &c.]

10.30.4^b, yām viprāsa ílate adhvarēṣu : 1.58.7^b, yām vāgháto vṛṇáte adhvarēṣu.

10.30.13^d, indráya sómam suṣutam bhárantīḥ : 3.36.7^b, . . . bhárantah.

10.30.15^c, ádhvaryavaḥ sunuténdrāya sómam : 2.14.1^a, ádhvaryavo bháraténdrāya sómam.

10.31.2^b, ṛtasya pathā námasā vivāset ; 1.128.2^b, ṛtasya pathā námasā haviṣmata ;
10.70.2^c, ṛtasya pathā námasā miyédhaḥ.

10.31.7^{ab} (Kavaṣa Āilūṣa; to Viçve Devāḥ)

kiṁ svid vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthivī niṣṭatakṣūḥ,
santasthāné ajāre itānti áhāni pūrvír usáso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)

kiṁ svid vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthivī niṣṭatakṣūḥ,
mánīṣiṇo mánasa pṛchátéd u tád yád adhyátīṣṭhad bhūvanāni dhārayan.

For 10.81.4 cf. Oldenberg, Prol., p. 527. For the answer to the riddle asked here see TB. 2.8.9.6.

[10.31.8^a, náitāvad enā paró anyád asti : 10.27.21^c, çrāva id enā paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed}: 5.2.8^{bed}, prā me devānām vratapā uvāca, indro vidvān ānu hī tvā cacākṣa ténāhām agne ānuçīṣṭa āgām.

10.33.2^{ab}: 1.105.8^{ab}, sām mā tapanty abhítah sapátnīr iva párcavaḥ.

10.33.8^{ab}: 1.105.8^{cd}, múṣo ná çiqnā vy ādanti mādhyā stotāram te çatakrato.

[10.33.4^b, rájānam trāsadasyavam : 8.19.32^c, samrájaṁ trāsadasyavam.]

10.34.8^b (Kavaṣa Āilūṣa, or Akṣa Māujavat ; Akṣakṛṣipraçaṁsā ca, Akṣakitava-nindā ca)

tripañcācāḥ kṛṇāti vrāta eṣāṁ devā iva savitā satyādharmā,
ugrāsyā cin manyāve nā namante rájā cid ebhyo náma it kṛṇoti.

10.139.3^c (Viçvāvasu Devagandharva ; to Sūrya)

ṛāyó budhnāḥ saṁgámano vásūnām, viçvā rūpābhī caṣṭe çácṛbhiḥ,

65 1.96.6^a

devā iva savitā satyādharméndro ná tasthāu samaré dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza ; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence ; see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, divāspṛthivyor āva á vṛṇīmahe : 2.26.2^d, brāhmaṇas páter āva, &c.]

10.35.3^d–12^d, svasty āgnīṁ samidhānām imahe.

10.35.6^c, úyukṣātām açvinā tútujíṁ rátham : 1.157.1^c, úyukṣātām açvinā yátave rátham.

[10.35.10^c, indrāṁ mitráṁ várūṇāṁ sātāye bhágam : 10.63.9^c, agnīṁ mitráṁ, &c.]

10.35.11^a : 106.2^a, tá ādityā á gatā sarvātātaye.

[10.35.12^c, páçve tokāya tánayāya jīvāse : 3.53.18^c, bālāṁ tokāya, &c.]

10.35.13^a, viçve adyā marūto viçva útí : 5.43.10^d, viçve ganta maruto, &c.

[10.35.13^c, viçve no devā ávasā gamantu : 1.107.2^a, úpa no devā, &c. ; 1.89.7^d, viçve no devā ávasā gamann ihá.]

10.35.14^a (Luça Dhānāka ; to Viçve Devāḥ)

yām devāsó 'vatha vājasātāu yām tráyadhve yām pipṛtháty ānhah,
yó vo gopíthé ná bhayāsya véda té syāma devāvītaye turāṣah.

10.63.14^a (Gaya Plāta ; to Viçve Devāḥ)

yām devāsó 'vatha vājasātāu yām çūrasātā maruto hité dhāne,
prātaryāvāṇāṁ rátham indra sēnasīm āriṣyantam á ruhemā svastāye.

Cf. 6.66.8^b, māruto yām ávatha vājasātāu.

[10.36.1^b, dyāvākṣāmā várūṇo mitró aryamā : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, ādityāṁ dyāvāspṛthiví apáh svāh.

10.36.2^d–12^d, tát devānām āvo adyā vṛṇīmahe.

[10.37.4^a, yéna sūrya jyótiṣā bādhase támaḥ : 10.127.2^c, jyótiṣā bādhate támaḥ.]

[10.37.7^d, jyóg jiváh prátí paçyema sūrya: 10.158.5^b, prátí paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇaṁ dhehi citráṁ: 2.23.15^d, tád asmāsu dráviṇaṁ, &c.]

[10.37.11^d, tád asmé çám yór arapó dadhātana: 10.15.4^d, áthā naḥ çám yór arapó dadhata.]

[10.38.2^b, góarṇasaṁ rayim indra çraváyyam: 9.63.23^c, rayim soma çraváyyam.]

[10.38.4^d, arvāñcam indram ávase karāmahe: 8.22.3^c, arvācIná sv ávase, &c.]

10.39.4^d, víçvét tá vām sávaneṣu pravácyā: 1.51.13^d; 8.100.6^a, víçvét tá te sávaneṣu pravácyā.

10.39.7^b, ny ṭhathuḥ purumitrásya yósaṇām: 1.117.20^d, . . . yóṣām.

10.39.10^a, yuvám çvetám pedáve 'çvináçvam: 1.118.9^a, yuvám çvetám pedáva indrajūtam.

10.39.11^c: 8.22.1^c, yám açvinā suhava rudravartanī.

[10.39.13^d, yuvám çacibhir grastām amuñcatam: 1.112.8^c, yābhir vārtikām grastām amuñcatam.]

[10.39.14^b, átaḥsāma bhīgavo ná rátham: 4.16.20^b, bráhmākarma bhīgavo ná rátham.]

10.40.13^a: 8.87.2^c, tú mandasāná mánuṣo duroṇá ú.

10.41.2^c, víço yéna gáchatho yájvarīr narā: 7.69.2^c, víço yéna gachatho deva-yántīh.

[10.42.2^c, kóçaṁ ná pūrṇám vásunā nyīṣtam: 4.20.6^d, udnéva kóçaṁ vásunā nyīṣtam.]

[10.42.8^d, ní sunvaté vahati bhūri vāmám: 1.124.12^c, amá saté vahasi bhūri vāmám.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa; to Indra)
góbhiḥ ṣaremaṁamatiṁ durévām yávena ksúdam puruhūta víçvām,
vayám rájabhiḥ prathamā dhánāny asmákēna vṛjānenā jayema.

Cf. Geldner, *Ved. Stud.* i. 150; Ludwig, *Kritik*, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa; to Indra)
bṛhaspátir naḥ pári pātu paçcád utóttarasmād ádharād aghāyóh,
indrah purástád utá madhyató naḥ sákhā sákhibhyo vārivaḥ kṛṇotu.

[10.43.6^b, jánānām dhénā avacákāçat víṣā: 8.32.22^c, dhénā indravacákāçat.]

10.43.10, 11: see 10.42.10, 11.

10.44.10, 11: see 10.42.10, 11.

[10.45.2^b, vidmā te dhāma vibhṛta purutrā: 10.80.4^d, agnér dhāmāni vibhṛta, &c.]

10.45.2^d (Vatsapri Bhālandana; to Agni)

vidmā te agne tredhā trayāṇi [vidmā te dhāma vibhṛta purutrā,] ~~cf.~~ cf. 10.45.2^b
vidmā te nāma paramām gūhā yād vidmā tām utsam yāta ājagānthā.

10.84.5^d (Manyu Tāpasa; to Manyu)

vijesakīd indra ivānavabravō 'smākām manyo adhipā bhavēhā,
priyām te nāma sahure gr̥ṇimasi vidmā tām utsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3^d, apām upāsthe mahiṣā avardhan: 10.8.1^d, apām upāsthe mahiṣo vavardha.

10.45.6^b: 4.18.5^d, ā ródasi apr̥nāj jūyamānaḥ: 3.6.2^a; 7.13.2^b, ā ródasi apr̥nā
jūyamānaḥ.

10.45.7^b: 7.4.4^b, mārteṣv agnir amīto nī dhāyi.

10.45.9^c, prā tām naya pratarām vāsyō ācha: 6.47.7^b, prā no naya, &c.; 8.71.6^c,
prā tām naya vāsyō ācha.

10.45.10^c: 5.37.5^c, priyāḥ sūrye priyō agnā bhavāti.

10.45.11^d: 4.1.15^d; 16.6^d, vrajām gōmantam uciḥo vī vavruḥ.

10.45.12^{cd}: 9.68.10^{cd}, adveṣe dyāvāpṛthivī huvema devā dhattā rayīm asmé
suvīram.

10.46.2^a: 2.4.2^a, imām vidhānto apām sadhāsthe.

10.46.4^a, mandrām hōtāram uciḥo nāmobhiḥ: 7.10.5^a, mandrām hōtāram uciḥo
yāviṣṭham.

[10.46.10^a, yām tvā devā dadhiré havyavāham: 7.11.4^d; 10.52.3^d, āthā devā
dadhire, &c.]

10.47.1^d—8^d, asmābhyam citrām vīṣaṇam rayīm dah.

10.47.4^b: 6.19.8^b, dhanaspṛtam cūcuvāṇsam sudākṣam.

10.48.4^c, purū sahāsrā nī ciḥami dācūṣe: 10.28.6^c, purū sahāsrā nī ciḥami sākām.

10.48.4^d, yān mā sōmāso ukthīno āmandiṣuḥ: 4.42.6^c, yān mā sōmāso mamādan
yād ukthā.

[10.49.1^c, ahām bhuvam yājamānasya coditā: 1.58.8^c, cākī bhava yājamā-
nasya, &c.]

[10.50.7^a, yé te vipra brahmakṛtaḥ sūtē sācā: 7.32.2^a, imé hī te brahmakṛtaḥ, &c.]

[10.50.7^d, mādē sūtāsya somyāsyāndhasaḥ: 10.94.8^c, tā ū sūtāsya, &c.]

[10.52.2^a, ahām hōtā ny asīdam yājñyān : 5.1.5^d, 6^a ; 6.1.2^a, 6^b, all closely similar pādas ; see under 5.1.5^d.]

10.52.3^d : 7.11.4^d, āthā devā dadhire havyavāham ; 10.46.10^a, yām tvā devā dadhiré havyavāham.

10.52.5^d, āthemā viçvāḥ pītānā jayāti : 8.96.7^d, āthemā viçvāḥ pītānā jayasi.

10.52.6 = 3.9.9.

10.53.1^c : 3.19.1^c, sā no yakṣad devātātā yājñyān.

10.53.2^b, abhi prāyānsi sūdhitāni hī khyāt : 6.15.15^a, abhi prāyānsi sūdhitāni hī khyāḥ.

10.53.5^b : 7.35.14^d, gōjātā utā yé yajñīyasah.

10.53.5^{cd} : 7.104.23^{cd}, pṛthivī naḥ pāṛthivat pātv ānhaso 'ntārīkṣam divyāt pātv asmān.

[10.53.10^d, yēna devāso amṛtatvām ānaçuḥ : 10.63.4^b, bṛhād devāso amṛtatvām ānaçuḥ.]

10.54.3^a, kā u nū te mahimānaḥ samasya : 6.27.3^a, nahī nū te mahimānaḥ samasya.

[10.54.6^a, yó ādadhāj jyōtiṣi jyōtir antāḥ : 6.44.23^b, ayām sūrye adadhāj jyōtir antāḥ.]

[10.55.4^d, mahān mahatyā asuratvām ékam : 3.55.1^d–23^d, mahād devānām asuratvām ékam.]

[10.56.5^c, tanūṣu viçvā bhūvanā nī yemire : see under 8.3.6^c.]

10.56.7^b : 1.189.2^b, svastibhir āti durgāṇi viçvā.

10.57.3^c : 8.41.2^b, pītṛnām ca mánmabhiḥ.

10.57.4^c : 1.23.1^c = 10.9.7^c, jyók ca sūryam dṛçé.

10.58.1^{bed}–12^{bed}, máno jagāma dūrakām, tát ta ā vartayamasihā kṣáyāya jivāse.

[10.59.1^a, prá tāry áyuh pratarām návīyah : 4.12.6^d = 10.126.8^d, prá tāry agne pratarām na áyuh.]

10.59.1^d–4^d, parātarām sú nīrtir jihitām.

10.59.4^b : 6.52.5^b, páçyema nū sūryam uccárantam ; 4.25.4^b, jyók paçyāt sūryam, &c. ; 7.104.24^d, má te dṛçan sūryam, &c. ; 10.59.6^c, jyók paçyema sūryam, &c.

[10.59.5^b, jivátave sú prá tirā na áyuh : 8.18.22^c, prá sú na áyur jivāse tīretana.]

10.59.6^c : see prec. but one.

10.59.6^d, ānumate mṛlāyā naḥ svastī : 8.48.8^a, sóma rājan mṛlāyā naḥ svastī.

10.59.8^b: 1.142.7^c; 5.5.6^b; 9.102.7^b, yahví ṛtāsya mātārā; 9.33.5^b, yahvīr ṛtāsya mātārāḥ.

10.59.8^{ode}, 9^{def}, 10^{ode}, bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó śu te kiṁ canāmamat.

Cf. mó ca naḥ kiṁ canāmamat, 9.114.4^d.

10.60.1^c: 9.67.29^c, āganma bībhṛato nāmaḥ.

10.60.8^{ode}, 9^{ode}, evā dādḥara te máno jīvātave ná mṛtyávē 'tho ariṣṭátātaye; 10.60.10^{cd}, the same, minus the first pāda.

10.61.10^a, 11^a, makṣú kanāyāḥ sakhyām nāvagvāḥ (11^a, nāvīyāḥ).

10.61.11^{od}: 1.121.5^{od}, çuci yāt te rékṇa áyajanta sabardūghāyāḥ páya usriyāyāḥ.

10.61.22^c: 1.54.11^c, ráksā ca no maghónaḥ pāhi sūrín.

10.62.1^{d-4d}, prāti grbhṇīta mānavām sumedhasaḥ.

10.62.3^b, āprathayan pṛthivīm mātāraṁ ví: 6.72.2^d, āprathetām pṛthivīm, &c.

10.62.7^b, vrajām gómantam açvínam: 10.25.5^d, vrajām gómantam açvínam vívakṣase.

10.62.7^d: 8.65.12^c, çrávo devésv akrata.

10.62.8^d: 6.45.32^c, sadyó dānāya mánhate.

[10.62.9^d, ví sindhur iva paprathe: 8.3.4^b, samudrá iva paprathe.]

[10.63.4^b, brhád devāso amṛtatvām ānaçuḥ: 10.53.10^d, yéna devāso amṛtatvām ānaçuḥ.]

10.63.8^b, viçvasya sthātúr jagataç ca mantavaḥ: 6.50.7^d, viçvasya sthātúr jagato jānitriḥ; 7.60.2^c, viçvasya sthātúr jagataç ca gopāḥ.

[10.63.9^c, agnīm mitráṁ várūṇāṁ sātāye bhágam: 10.35.10^c, índraṁ mitráṁ, &c.]

10.63.13^a, áriṣṭaḥ sá máрто viçva edhate: 1.41.2^c; 8.27.16^c, áriṣṭaḥ sárva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^c, prá prajābhir jáyate dhármanas pári.

10.63.14^a: 10.35.14^a, yām devāso 'vatha vājasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Viçve Devāḥ)
evā platéḥ sūnúr avīvr̥dhad vo viçva ādityā adite manīṣí,
içānāso náro ámartyenāstāvi jáno divyó gáyena.

10.63.17^b = 10.64.17^b, viçva ādityā adite manīṣí: 6.51.5^c, viçva ādityā adite sajojāḥ.

10.64.4^d (Gaya Plāta ; to Viṣve Devāḥ)

kathā kavīḥ tuvirāvān kāyā girā bhāspātīr vāvṛdhate suvrktibhiḥ,
ajā ēkapāt suhāvebhīr fkvabhir āhiḥ ṣṛṇotu budhnyō hāvīmāni.

10.92.12^b (Çaryāta Mānava ; to Viṣve Devāḥ)

utā syā na uṣṭjām urviyā kavīr āhiḥ ṣṛṇotu budhnyō hāvīmāni,
sūryāmāsā vicārantā divikṣitā dhiyā ṣamīnahusī asyā bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228 ; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7^a, prā vo vāyūm rathayūjām pūramdhim : 5.41.6^a, prā vo vāyūm rathayūjām kṛṇudhvam.

10.64.10^b, tvāṣṭā devēbhīr jānibhiḥ pitā vācaḥ : 6.50.13^c, tvāṣṭā devēbhīr jānibhiḥ sajōṣāḥ.

10.64.11^a : 1.144.7^b, raṇvāḥ sāmīrṣṭāu pitumān iva kṣāyaḥ.

10.64.15^c (Gaya Plāta ; to Viṣve Devāḥ)

vi śā hōtrā viṣvam aṇoti vāryam bhāspātīr arāmatih pānīyasi,
grāvā yātra madhusūd ucyāte bhṛhād āvīvaçanta matibhir manīṣiṇaḥ.

10.100.8^c (Duvasyu Vāndana ; to Viṣve Devāḥ)

āpāmivām savitū sāviṣan nyāg vāriya id āpa sedhantv ādrayaḥ,
grāvā yātra madhusūd ucyāte bhṛhād ā sarvātātīm āditīm vṛṇīmahe.

Cf. 5.25.8^b, grāvevocyate bhṛhāt.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, viṣva ādityā adite manīṣī : 6.51.5^c, viṣva ādityā adite sajōṣāḥ.

[10.65.1^a, agnīr indro vāruṇo mitrō aryamā : see under 1.36.4^a.]

[10.65.1^c, ādityā viṣṇur marūtaḥ svār bhṛhāt : 10.66.4^b, indrāviṣṇu marūtaḥ, &c.]

10.65.7^a, divākṣaso agnijihvā ṛtāvīdhaḥ : 1.44.14^b ; 7.66.10^b, agnijihvā ṛtāvīdhaḥ.

10.65.9^c (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

parjanyāvātā vṛṣabhā purīṣiṇ, indravāyū vāruṇo mitrō aryamā, cf. 1.36.4^a
devān ādityān āditīm havāmahe yē pārthivāso divyāso apsu yē.

10.66.4^c (The same)

ādītīr dyāvāpṛthivī ṛtām mahād, indrāviṣṇu marūtaḥ svār bhṛhāt,

cf. 10.65.1^c

devān ādityān āvase havāmahe vāsūn rudrān savitāraṇ sudānsasam.

10.65.14^b : 7.35.15^b, mánor yājatra amṛtā ṛtajñāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

devān vāsīṣṭho amṛtān vavande yé viṣvā bhūvanābhiḥ prastathūḥ,
[té no rāsantām urugāyām adyā, yūyām pāta svastibhiḥ sādā nah.]

cd : 7.35.15^{ed} ; d : refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9^e with 10.66.4^e.

10.65.15^{ed} = 10.66.15^{ed} : 7.35.15^{ed}, té no rāsantām urugāyām adyā yūyām pāta
svastibhiḥ sādā nah.

10.66.3^b : 1.107.2^d ; 4.54.6^d, ādityāir no āditih çarma yaṁsat (10.66.3^b, yachatu).

[10.66.4^b, indravīṣṇu marūtaḥ svar brhāt : 10.65.1^e, ādityā viṣṇur marūtaḥ, &c.]

10.66.4^e, devān ādityān āvase havāmahe : 10.65.9^e, devān ādityān āditim
hāvāmahe.

10.66.9^b, āpa ōsadhīr vanināni yajñīyā : 7.34.25^b = 7.56.25^b, āpa ōsadhīr vanino
juṣanta.

[10.66.12^e, āditya rūdrā vāsavaḥ sūdanavaḥ (imā brāhma) : 3.8.8^a, ādityā rudrā
vāsavaḥ sunithāḥ ; 7.35.14^a, ādityā rudrā vāsavo juṣanta (idāni
brāhma).]

10.66.13^a, dāivyā hōtārā prathamā purōhita : 2.3.7^a, dāivyā hōtārā prathamā
vidūṣṭārā ; 3.4.7^a = 3.7.8^a, dāivyā hōtārā prathamā ny ṛñje ; 10.110.7^a,
dāivyā hōtārā prathamā suvāca.

10.66.13^b, ṛtāsyā pānthām ānv emi sādhuḥ : 1.124.3^e ; 5.80.4^e, ṛtāsyā pānthām
ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{ed} = 10.66.15^{ed} : 7.35.15^{ed}, té no rāsantām urugāyām adyā yūyām pāta
svastibhiḥ sādā nah.

10.67.2^b : 3.53.7^b, divās putrāso āsurasya virāḥ.

10.67.12^a (Ayāsyā Āṅgīrasa ; to Brhaspati)

indro mahnā mahatō arṇavāsya ví mūrdhānam abhinad arbudāsya,
[āhann āhim āriṇat saptā sindhūn] [devāir dyāvāprthivi prāvataṁ nah.]

cd : 4.38.1^e ; d : 1.31.8^d

10.111.4^a (Astrādaṁṣṭra Vāirupa ; to Indra)

indro mahnā mahatō arṇavāsya vratāminād āṅgirobhir grṇanāḥ,
purūṇi cin nī tatānā rājānsi dādharma yō dharuṇam satyātata.

10.67.12^e : 4.28.1^e, āhann āhim āriṇat saptā sindhūn.

10.67.12^d : 1.31.8^d ; 9.69.10^d, devāir dyāvāprthivi prāvataṁ nah.

[10.68.1^c, giribhrájó nórmaýo mádantaḥ : 6.44.20^b, ghṛtapruṣo nórmaýo, &c.]

10.68.11^d : 1.62.3^c, bḥhaspátir bhinád ádrim vidád gáḥ.

10.69.7^b, sahásrastarīḥ ṣatánītha fḥbhvā : 1.100.12^b, sahásracetāḥ ṣatánītha fḥbhvā.

10.70.2^c, ṛtasya pathá námasā miyédhaḥ : 1.128.2^b, ṛtasya pathá námasā haviṣ-
matā ; 10.31.2^b, ṛtasya pathá námasā vivāset.

[10.70.3^{ab}, ṣaṣvattamám īlate dūtyāya haviṣmanto manuṣyāso agnīm : 7.11.2^{ab},
tvām īlate ajirām dūtyāya haviṣmantāḥ sādām ín mānuṣāsaḥ.]

10.70.11^d : 3.4.11^d = 7.2.11^d, svāhā devā amṛtā mādayantām.

10.71.3^c (Bṛhaspati Āṅgīrasa ; to Jñāna)

yajñēna vācāḥ padavīyam āyan tām ānv avindann fṣiṣu praviṣṭam.

tām ābhṛtyā vy ādadhuh purutrā tām sapṭā rebhā abhi sám navante.]

cf. 1.164.3^c

10.125.3^c (Vāc Āmbhriṇī ; Ātmastuti)

ahām rāṣṭri saṁgāmanī vāsūnām cikitiṣi prathamā yajñīyānām,

tām mā devā vy ādadhuh purutrā bhūristhātṛām bhūry aveṣāyantim.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3^d, tām sapṭā rebhā abhi sám navante : 1.164.3^c, sapṭā svāsāro abhi sám
navante.]

10.71.4^d : 1.124.7^c ; 4.3.2^b ; 10.91.13^d, jāyēva pátya uṇatī suvāsāḥ.

10.72.2^d, 3^b, ásataḥ sád ajāyata.

10.74.5^b : 7.6.4^d, ānānataim damāyantaim pṛtanyūn.

[10.74.5^c, fḥbhukṣāṇam maghāvānam suvrṣktim : 10.104.7^b, sutéranam maghā-
vānam, &c.]

10.75.4^b : 9.77.1^d, vāgrī arṣanti pāyaseva dhenāvāḥ.

[10.75.9^c, mahān hy āsya mahimā panasyāte : 8.101.11^c, mahās te sató mahimā
panasyate.]

10.76.1^c, ubhé yāthā no āhani sacābhūvā : 4.55.3^c, ubhé yāthā no āhani nipāta.

[10.76.4^a, āpa hata rakṣāso bhaṅgurāvataḥ : 7.104.7^b, hatām druho rakṣāso, &c.]

10.77.6^d, ārāc cid dvéṣaḥ sanutār yuyota : 6.47.13^d = 10.131.7^d, ārāc cid dvéṣaḥ
sanutār yuyotu ; 7.58.6^c, ārāc cid dvéṣo vṛṣaṇo yuyota.

10.77.8^a : 7.39.4^a, té hi yajñēṣu yajñīyāsa ūmah.

10.78.8°, ádhi stotrásya sakhyásya gāta: 5.55.9°, ádhi stotrásya sakhyásya gātana.

10.79.2^d, uttānāhastā nāmasādhi vikṣú: 3.14.5^b, uttānāhastā nāmasopasādyā; 6.16.46^d, uttānāhasto nāmasā vivāset.

10.80.2^b, agnīr mahī ródasi á viveṇa: 3.61.7^b, vṛṣā mahī ródasi á viveṇa.

[10.80.4^d, agnér dhāmāni víbhr̥tā purutrā: 10.45.2^b, vidmā te dhāma víbhr̥tā, &c.]

10.80.7^d: 3.1.22^d, ágne máhi dráviṇam á yajasva.

10.81.4^{ab}: 10.31.7^{ab}, kíṃ svid vānaṃ ká u sá vṛkṣā āsa yáto dyāvāpṛthiví niṣṭatakṣūḥ.

[10.82.1^d, ád id dyāvāpṛthiví aprathetām: 10.149.2^d, áto dyāvāpṛthiví, &c.]

10.82.5^a (Viṣvakarman Bhāuvana; to Viṣvakarman)

paró divā parā enā pṛthivyā paró devébhir āsurāir yád āsti,
kām svid gárbhāṃ prathamām dadhra úpo yátra devāḥ samāpaṇyanta viṇve.

10.125.8° (Vāc Āmbhriṇī; Ātmastuti)

ahám evā vāta iva prā vāmy ārabhamānā bhūvanāni viṇvā,
paró divā parā enā pṛthivyāitāvati mahinā sām babhūva.

10.82.6^d: 7.101.4^a, yásmin viṇvāni bhūvanāni tasthūḥ.

10.83.2^b, manyúr hótā váruṇo jātávedāḥ: 3.5.4^b, mitró hótā, &c.

[10.83.6°, mányo vajrinn abhí mām á vavṛtsva: 4.31.4^a, abhí na á vavṛtsva.]

10.83.7^b: 8.100.2^d, ádhā vṛtrāṇi jaṅghanāva bhūri.

10.84.5^d, vidmā tám útsaṃ yáta ābabhútha: 10.45.2^d, . . . yáta ājagántha.

10.85.17^b: 9.100.5^d, mitráya váruṇāya ca.

[10.85.18°, viṇvāny anyó bhūvanābhicāṣṭe: 1.108.1^b; 7.61.1°, abhí viṇvāni bhūvanāni caṣṭe; also 2.35.2^d; 2.40.5^a, viṇvāny aryó (2.40.5^a, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]

[10.85.24^a, prā tvā muñcāmi váruṇasya páçāt: 6.74.4°, prā no muñcatam váruṇasya páçāt.]

10.85.39^d, jīvāti çarādaḥ çatām: 7.66.16°, jīvema çarādaḥ çatām.

10.85.42^b, viṇvam áyur vy āṇutam: 1.93.3^d, viṇvam áyur vy āṇavat; 8.31.8^b, viṇvam áyur vy āṇutaḥ.

10.85.43^d, 44^d: 7.54.1^d, çām no bhava dvipāde çām cátuṣpade: 6.74.1^d, çām no bhutam dvipāde, &c.; 10.165.1^d, çām no astu dvipāde, &c.]

10.86.1°–23°, viṇvasmād índra úttaraḥ.

[10.86.5^d, ná sugám duṣkṛte bhuvam: 7.104.7^c, indrásomā duṣkṛte mǎ sugám bhut.]

[10.86.15^c, manthás ta indra çám hrdé: 8.82.3^c, bhuvát ta indra, &c.]

10.86.16^b, 17^d, antará sakthyà káprt.

10.86.16^d, 17^b, niṣedūṣo vijfmbhate.

10.87.1^d: 1.98.2^d, sá no dívā sá riśáh pátu náktam.

10.87.4^c, 13^d, tábhir (13^d, táya) vidhya h́daye yátudhánan.

10.87.21^a, paçcát purástad adharád údaktāt: 7.104.19^c, práktād ápaktād adharád údaktāt.

[10.87.23^c, ágne tigména çociśā: agnis tigména, &c.; see under 1.12.12.]

10.88.2^b: 4.3.11^d, áviḥ svār abhavaj jāté agnáu.

[10.88.16^d, áprayuchan taráñir bhrájamānaḥ: 7.63.4^b, dūrēarthas taráñir, &c.]

10.89.2^d, kṛṣṇá támāñsi tvíṣyā jaghána: 9.66.24^c, kṛṣṇá támāñsi jáñghanat.

10.89.8^c, prá yé mitrásya váruṇasya dhāma: 4.5.4^c, prá yé minánti váruṇasya dhāma.

Cf. also under 1.152.4^d, and 10.10.6^c.

[10.89.14^d, prthivyá āpfḡ amuyá çáyante: 1.32.5^d, áhiḥ çayata upapfḡk prthivyáḥ.]

[10.89.15^a, çatruyánto abhí yé nas tatasré: 4.50.2^b, bḥhaspate abhí, &c.]

10.89.15^c (Repu Vaiçvámitra; to Indra)

çatruyánto abhí yé nas tatasré, máhi vrádhanta ogañśa indra, ~~cf.~~ cf. 10.89.1^a
andhénāmítrās támasā sacantām sujoyotíṣo aktávas tán abhí syuh.

10.103.12^d (Apratiratha Āindra; to Apvā)

amíśām cittām pratilobháyanṭi gṛhāñāṅgāny apve párehi,

abhí préhi nír daha hr̥tsú çókāir andhénāmítrās támasā sacantām.

10.89.17^b, vidyāma sumatínām návānām: 1.4.3^b, vidyāma sumatínām.

10.89.17^{cd}: 6.25.9^{cd}, vidyāma vástor ávasā gṛñānto viçvámítrā (6.25.9^d, bhará-
dvājā) utá ta indra nūnām.

Pāda c also in 1.177.5^c, q.v.

10.89.18: see under 3.30.22.

10.90.8^a, 9^a, tásmād yajñāt sarvahútaḥ.

10.90.16 = 1.164.50.

[10.91.4^d, arepásah sūryasyeva raçmáyah : 5.55.3^c, virokīnah sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13^d : 1.124.7^c ; 4.3.2^o ; 10.71.4^d, jāyeva pátya ucatī suvāsah.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kīlālapé sómaprṣṭhāya vedhāse : 8.43.11^b, sómaprṣṭhāya vedhāse.

[10.92.6^c, tébhiḥ caṣṭe vāruṇo mitró aryamá : see under 1.36.4^a.]

10.92.7^b : 4.41.6^b, sūro dīçike vṛṣanaç ca páuṇsyē.

10.92.12^b : 10.64.4^d, áhiḥ çṛṇotu budhnyò hávīmani.

[10.93.1^a, máhi dyāvāprṥhivī bhutam urvī : 6.68.4^d, dyāuç ca prṥhivī bhutam urvī.]

Cf. under 6.68.4^d.

[10.93.4^a, té ghā rájāno amṛtasya mandráḥ : 1.122.11^b, çrótā rájāno amṛtasya mandráḥ.]

10.93.4^b : 1.79.3^c, aryamá mitró vāruṇaḥ párijmā : 8.27.17^c, aryamá mitró vāruṇaḥ sárātayah.

10.93.6^c, maháh sá rāyá éṣate : 1.149.1^a, maháh sá rāyá éṣate pátir dán.

10.93.11^c, sádā páhy abhiṣṭaye : 1.129.9^c, sádā páhy abhiṣṭibhiḥ.

10.94.2^c, viṣṭvī grāvānaḥ sukṛtaḥ sukṛtyāyā : 3.60.3^d, viṣṭvī çámrbhiḥ sukṛtaḥ sukṛtyāyā.

[10.94.8^c, tá ū sutásya somyásyāndhasaḥ : 10.50.7^d, máde sutásya, &c.]

10.96.2^d, indráya çuṣám hárivantam arcata : 1.9.10^c, indráya çuṣám arcati ; 10.133.1^b, indráya çuṣám arcata.

[10.96.13^d, satrá vṛṣaṇ jāthára á vṛṣasva : 1.104.9^c, uruvyácā jāthára, &c.]

10.97.4^d, 8^d, átmānam táva pūruṣa.

10.97.18^a, 19^b, yá oṣadhīḥ sómarañjīrīḥ.

10.97.19^d, 21^d, asyái sám datta vīryām.

10.99.12^d : 10.20.10^d, iṣam ūrjanī suksitīm víçvam ábhāḥ.

10.100.1^d–11^d, á sarvátatim áditīm vṛṇīmahe.

10.100.8^c : 10.64.15^c, grāva yátra madhusúð ucyáte brhát.

10.100.9—] *Part 1 : Repeated Passages belonging to Book X* [480

[10.100.9^b, *viçvā dvēṣāṁsi sanutār yuyota : 2.29.2^b, yūyām dvēṣāṁsi, &c.*]

10.101.1^c : 3.20.5^a, *dadhikrām agnīm uṣāsam ca devīm.*

10.101.9^{cd} : 4.41.5^{cl}, *sū no duhīyad yāvaseva gatvī sahasradhārā pāyasā mahī gūh ; 10.133.7^d, sahasradhārā pāyasā mahī gūh.*

10.103.4^d, *asmākam edhy avitā rāthānām : 7.32.11^c, asmākam bodhy avitā rāthānām.*

10.103.12^d : 10.89.15^c *andhēnāmītrās tāmasā sacantām.*

10.104.6^a, *ūpa brāhmāṇi harivo hāribhyām : 1.3.6^b, ūpa brāhmāṇi harivaḥ.*

10.104.6^d, *dāçvān asy adhvarāsyā praketaḥ : 7.11.1^a, mahān asy, &c.*

[10.104.7^b, *sutēraṇām maghāvānām suvr̥ktīm : 10.74.5^c, ṛbhukṣaṇām maghāvānām, &c.*]

10.104.11 : see under 3.30.22.

10.108.7^b, *gōbhīr āçvebhīr vāsūbhīr nyīṣṭaḥ : 7.90.6^b, gōbhīr āçvebhīr vāsūbhīr hiranyāḥ.*

10.110.4^c : 1.124.5^c, *vy ū prathate vitarām vāriyāḥ.*

10.110.7^a, *dāivyā hōtārā prathamā suvācā : 2.3.7^a, dāivyā hōtārā prathamā viduṣṭārā ; 3.4.7^a = 3.7.8^a, dāivyā hōtārā prathamā ny īñje ; 10.66.13^a, dāivyā hōtārā prathamā purōhita.*

10.110.11^b, *agnīr devānām abhavat purogūḥ : 3.2.8^d, agnīr devānām abhavat purōhitaḥ ; 10.150.4^a, agnīr devō devānām abhavat purōhitaḥ.*

10.111.4^a : 10.67.12^a, *indro mahnā mahatō arṇavāsya.*

10.111.5^b, *viçvā veda sāvanā hānti çuṣṇam : 3.31.8^b, viçvā veda jānimā hānti çuṣṇam.*

10.111.9^a : 4.17.1^d, *sr̥jāḥ sindhuṁ āhinā jagrasānān.*

[10.112.1^c, *hārsasva hāntave çūra çātrūn : 6.44.17^a, enā mandanō jahi çūra çātrūn.*]

[10.112.8^{ab}, *prā ta indra pūrvyāṇi prā nūnām vīryā vocam prathamā kṛtāni : see under 5.31.6.*]

10.114.2^d : 3.54.5^d, *pāreṣu yā gūhyeṣu vrātēṣu.*

10.115.2^b, *sām yō vānā yuvāte bhāsmanā datā : 7.4.2^c, sām yō vānā yuvāte çūcidan.*

10.115.5^b: 6.15.3^b, aryāḥ párasyaántarasya táruṣaḥ.

10.115.8^{cd}: 1.53.11^{cd}, tvám stoṣāma tváya suvīra drāghīya áyuh pratarám dádhānāḥ.

10.116.5^b: 4.4.5^c, áva sthirá tanuhi yātujūnām.

10.116.7^c, túbhyaṁ sutó maghavan túbhyaṁ pakvāḥ: 2.36.5^c, túbhyaṁ sutó maghavan túbhyam ábhṛtaḥ.

10.118.3^b: 1.79.5^b, agnír ilényo girá.

10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyvāhana; 10.119.13^b, devébhyo havyvāhanāḥ.

10.118.7^c, gopá ṛtasya dīdhi: 3.10.2^c, gopá ṛtasya dīdhi své dāme.

10.118.9^c: 5.14.2^c, yájiṣṭham mánuse jáne.

10.119.1^c–13^c, kuvít sómasyāpām íti.

10.119.2^b, 3^a, ún mā pítā ayaṁsata.

10.119.13^b, devébhyo havyvāhanāḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo havyvāhana.

10.120.8^d: 3.31.21^d dūraç ca víçvā avṛpod ápa svāḥ.

[10.120.9^d, hinvánti ca çavasā vardháyanti ca: 5.11.5^d, á prṇanti çavasā, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol., p. 316, note.]

10.121.1^d–9^d, kásmāi devāya havīṣā vidhema.

10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayám syāma pátayo rayīnām.

10.122.3^d, yás ta ánaṭ samídha tám juṣasva: 6.1.9^b, yás ta ánaṭ samídha havýádātīm.

10.122.4^a: 5.11.4^a, yājñasya ketúm prathamám puróhitam.

10.122.7^b, dutám kṛṇvāná ayajanta mánusāḥ: 5.3.8^b, dutám kṛṇvāná ayajanta havýāiḥ.

10.122.8^c, rāyás pōsam yājamāneṣu dhārāya: 8.59(Val.11).7^b, rāyás pōsam yājamāneṣu dhattam; 10.17.9^d, rāyás pōsam yājamāneṣu dhehi.

10.123.7^a: 9.85.12^a, urdhvó gandharvó ádhi náke asthāt.

10.123.7^{cd}, vásāno átkam surabhīm dṛçé kām svar ṇá náma janata priyāṇi: 6.29.3^{cd}, vásāno átkam surabhīm dṛçé kām svar ṇa nṛtav īṣiró babhūtha.

10.123.8^c, bhānuḥ ṣukreṇa ṣocīṣā cakānāḥ : 9.85.12^c, bhānuḥ ṣukreṇa ṣocīṣā vy
ādyāt.

10.125.3^c, tām mā devā vy ādadhuḥ purutrā : 10.71.3^c, tām abhītya vy ādadhuḥ
purutrā.

10.125.6^b (Vāc Āmbhrī ; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe śārave hāntavā u,

ahām jānāya samādānī kṛṇomy ahām dyāvapṛthivī ā viveṣa.

10.182.3^b (Tapurmūrdhan Bārhaspatya ; to Bṛhaspati)

tāpurmūrdhā tapatu rakṣāso yé brahmadviṣaḥ śārave hāntavā u,

ḥ kṣipād ācāstim āpa durmatīm hann āthā karad yājamaṇāya śāni yōh.₁
~~refrain~~, 10.182.10^d-3^{ed}

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . . śārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8^c : 10.82.5^a, parō divā parā enā pṛthivyā.

10.126.1^a, nā tām ānho nā duritām : 2.23.5^a, nā tām ānho na duritām kūtaḥ
canā ; 8.19.6^c, nā tām ānho devākṛtām kūtaḥ canā.

10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^b-7^b, vāruṇo mītrō aryamā ; see also under 1.26.4^b.

10.126.7^b, vāruṇo mītrō aryamā, śārma yachantu saprātha (ādityaśo yād īmahe
āti dvīṣaḥ) : 8.18.3^{bc}, vāruṇo mītrō aryamā, śārma yachantu saprātho
yād īmahe.

10.126.8 = 4.12.6.

10.127.1^c, viśvā ādhi ṣṛīyo 'dhita : 2.8.5^c, viśvā ādhi ṣṛīyo dadhe ; 10.21.3^d, viśvā
ādhi ṣṛīyo dhiṣe vīvakṣase.

[10.127.2^c, jyōtiṣā bādhaḥ tāmaḥ : 10.37.4^a, yēna sūrya jyōtiṣā bādhaḥ tāmaḥ.]

[10.127.8^a, ūpa te gā ivākaram . . . stōmam : 1.114.9^a, ūpa te stōmān paṇupā
ivākaram.]

[10.128.8^d, indra mā no rīriṣo mā parā dah : 1.104.8^a, mā no vadhīr indra mā
parā dah.]

10.129.6^a : 3.54.5^a, kō addhā veda kā ihā prā vocat.

10.131.3^{cd} : 4.17.16^{ab}, gavyānta indram sakhyāya viprā aṣvāyānto vīṣaṇam
vājāyantaḥ.

10.163.5^{cd}, 6^{cd}, yāksmañ sārvasmād ātmānas tām idām ví vṛhāmi te.

10.164.4^b, abhidrohām cārāmasi: 7.89.5^b, abhidrohām manuṣyāḥ cārāmasi.

10.164.5^{ab}: 8.47.18^{ab}, ājāismādyāsanāma cābhūmānāgasō vayām.

10.165.1^d, çām no astu dvipāde çām cātuspade: 6.74.1^d, çām no bhūtañ dvi-
pāde, &c.; 7.54.1^d; 10.85.43^d, 44^d, çām no bhava dvipāde, &c.

[10.168.2^d, asyā víçvasya bhūvanasya rājā: 3.46.2^c; 6.36.4^d, éko víçvasya, &c.;
5.83.3^c, téna víçvasya, &c.; 9.97.56^b, sōmo víçvasya, &c.]

10.169.2^d, tábhyaḥ parjanya máhi çárma yacha: 5.83.1^d, sá naḥ parjanya máhi
çárma yacha.

10.170.4^{ab}: 8.89.3^{ab}, vibhrājañ jyótiṣā svār ágachō rocanāñ divāḥ.

[10.171.3^a, tvām tyām indra mārtyam: 5.35.5^a, tvām tām indra mārtyam.]

Cf. 1.131.4^d.

10.173.3^b, 6^a, dhruvām dhruvéṇa haviṣā.

10.174.4 = 10.159.4 (except asapatnáḥ in 10.174.4 for asapatná in 10.159.4).

10.175.1^b, 4^b, devāḥ suvatu dhármaṇā.

10.175.2^b: 8.18.10^b, āpa sedhata durmatīm.

10.175.4^c: 5.26.5^a; 8.14.3^b; 17.10^c, yájamānāya sunvaté.

[10.177.1^c, samudré antāḥ kavāyo ví cakṣate: 1.159.4^d, samudré antāḥ kavāyaḥ
suditāyaḥ.]

10.177.2^d, ṛtāsyā padé kavāyo ní pānti: 10.5.2^c, ṛtāsyā padām kavāyo ní pānti.

10.177.3 = 1.164.31.

[10.178.2^c, ūrvī ná pṛthvī bāhule gābhīre: 4.23.10^c, ṛtāya pṛthvī bahulé
gabhrīre.]

10.178.3^{abc}, sadyāḥ cid yāḥ çávasā pañca kṛṣṭíḥ sūrya iva jyótiṣāpās tatāna,
sahasrasāḥ çatasū asya ráñhiḥ: 4.38.10^{abc}, ā dadhikráḥ çávasā pañca
kṛṣṭíḥ sūrya iva jyótiṣāpās tatāna, sahasrasāḥ çatasā vājy árvā.

10.180.2^a: 1.154.2^b, mrgó ná bhīmāḥ kucaró giristhāḥ.

10.181.1^c–3^c, dhātūr dyūtānāt savitūc ca viṣṇoḥ.

10.182.1^{cd}–3^{cd}, kṣipád āçastim āpa durmatīm hann áthā karad yájamānāya
çām yóḥ.

10.182.3^b, brahmadvīṣaḥ ṣārave hāntavā u: 10.125.6^b, brahmadvīṣe ṣārave hāntavā u.

10.183.1^c, ihā prajāṁ ihā rayīm rārāṇaḥ: 4.36.9^a, ihā prajāṁ ihā rayīm rārāṇaḥ.

[10.187.1^b, vṛṣabhāya kṣitīnām: 7.98.1^b, juhótana vṛṣabhāya kṣitīnām.]

10.187.1^c—5^c, sá naḥ paṛṣad áti dvīṣaḥ.

[10.187.3^b, vīṣā ṣukrēṇa ṣocīṣā: agniḥ ṣukrēṇa, &c. ; see under 1.12.12.]

10.187.4^{ab}: 3.62.9^{ab}, yó viṣvābhī vipáṣyati bhúvanā sám ca páṣyati.

10.187.5^a, yó asyá pāré rájasah: 10.27.7^d, yó asyá páre rájaso vivéṣa.

[10.188.1^b, áṣvaṁ hinota vājīnam: 9.62.18^c, hárīm hinota vājīnam.]

10.188.1^c: 1.13.7^c; 8.65.6^c, idám no barhír āsāde.

[10.191.1^b, ágne víṣvāny aryá ā: 9.61.11^a, enā víṣvāny aryá ā.]

[10.191.1^d, sá no vásūny ā bhara: 8.93.29^a, sá no víṣvāny ā bhara.]

